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THE GOSPEL ACCORDING TO
S. JOHN,

TRANSLATED FROM

THE ELEVEN OLDEST VERSIONS EXCEPT THE LATIN,
AND COMPARED WITH THE ENGLISH BIBLE;

With Notes

ON EVERY ONE OF THE ALTERATIONS PROPOSED

BY

THE FIVE CLERGYMEN

IN

THEIR REVISED VERSION OF THIS GOSPEL,

PUBLISHED IN MDCCCLVII.

✓
Bible. N.T. John. English. 1862.

BY

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"En the mouth of two or three witnesses shall every word be established."—2 Cor. xiii. 1.

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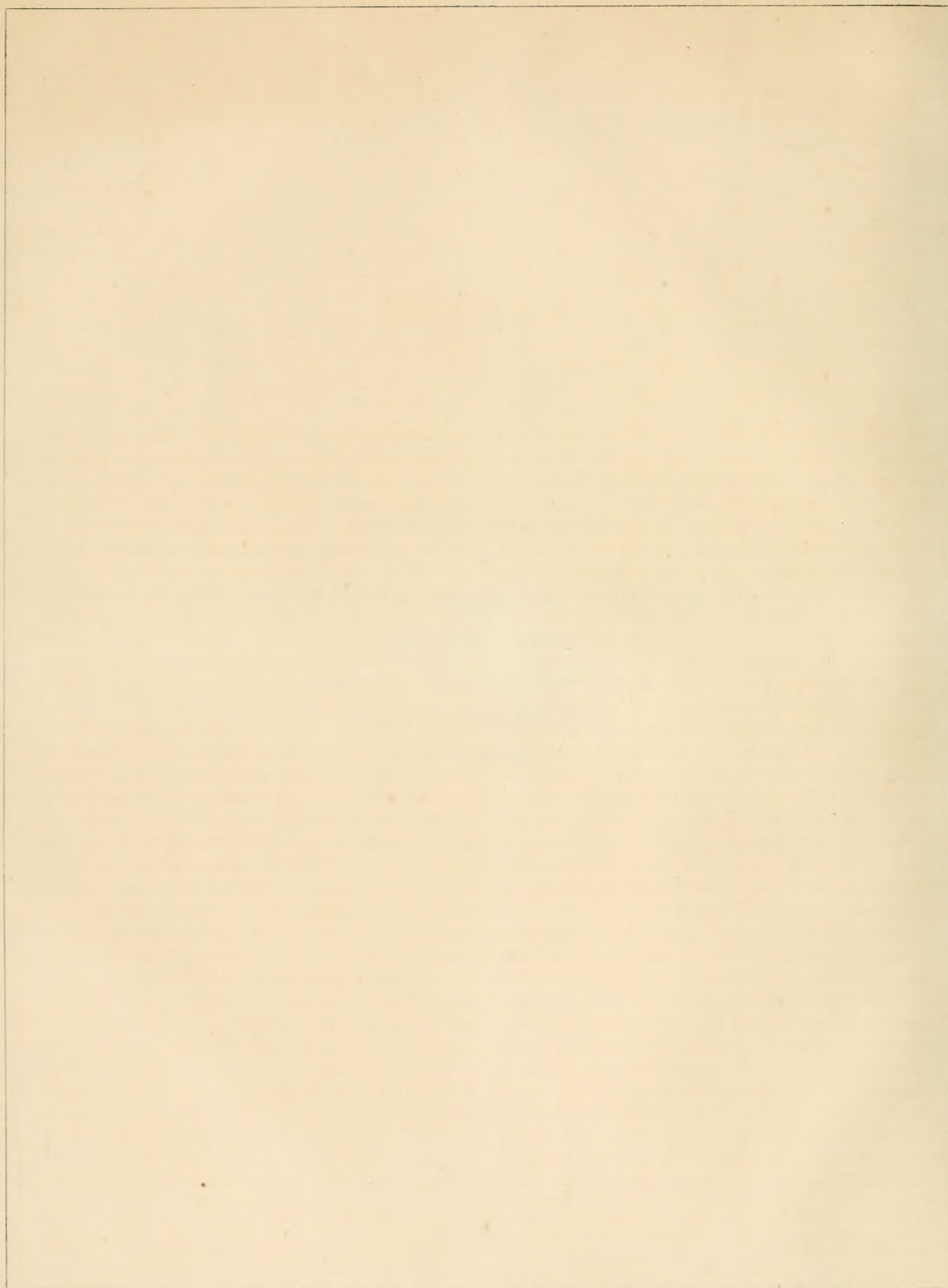
THE REV. ROBERT SCOTT, D.D.,

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IN THE UNIVERSITY OF OXFORD;

IN TOKEN OF HIGH ESTEEM,



PREFACE.

WHEN the "Revised Version of the Gospel according to S. John, by Five Clergymen" appeared in 1857, it was received with all the respect due to the private as well as to the public character of the Revisers.

The sober and earnest spirit in which they set about and did their work,—the judgment and the moderation they showed in keeping to the Received text with only very few readings of their own choice,—and the modesty with which they put forth the first-fruits of their joint scholarship, commended their labours to all who took interest in them. One felt disposed to think that, if a revision of at least the New Testament in the Authorised Version, so loudly called for in some quarters, was ever to be done, it could neither have a fairer beginning, nor lie in safer hands. Yet men differed, as of course they would, in their estimate of what a revision should be; while the reviews of the Revised Version of S. John were of necessity too short to do full justice to the Revisers who, considering the great importance of the work they took in hand, could not be judged fairly without a special notice of every alteration they thought proper to make in the Authorised Version of this Gospel.

Although, as far as I know, such a notice never appeared, yet situated as I am, far from a good library, and from the help of other men of like studies, I never would have made public a criticism of my own on the work of scholars, some my seniors, and all, I ween, my betters in Greek lore and in Biblical knowledge, had I not been led accidentally by a later publication on one of the Gospels, to look into the Revisers' work more carefully than I had done. There I found, as I expected, repeated proofs of masterly scholarship, and of devout faith; but also many renderings which appeared, to me at least, open to further research. I then thought that, although not able to teach,

from not having made Greek the study of my life, I might yet, perhaps, throw in my mite to the general good, by stating most of the objections which occurred to me, as they might occur to any one else, in reading some of the proposed alterations. Still, to notice only the renderings of the Revised Version which appear questionable, would have been to give an unfair estimate of that work: while to remark only on the cases in which the Revisers are clearly in the right, would have been equally unjust to the character of the Authorised Version. Therefore, to say any thing at all fairly, means—to remark on every one of the changes offered by the Revisers; and that is what I have attempted to do.

These changes,¹ exclusive of italics embodied in the text, and of different punctuation, amount to upwards of 1340. So large a number of alterations made in the 879 verses of which this Gospel consists, by five earnest men who are loth to alter aught in the Book they rightly call "a precious and holy possession," and of which they say after careful study, "that the errors in it are very slight and few in comparison of its many and great excellencies,"²—seems, nevertheless, to show, either that the English Bible is yet very faulty, or that all these alterations are not needed. These very many corrections also seem to justify some inquiry that may help to bring them to their smallest possible measure, notwithstanding that the Revisers tell those who may differ from them—what indeed no one doubts—"that the arguments on both sides of most questions have been before them."³ This, if it does not stop all further questions which, indeed, the Revisers invite,⁴ certainly forbids all reference to commentators that are in everybody's hands; and it drives the inquirer to what, after all, is best,—not merely to copy what others have said before, but to think for him-

¹ The alterations in the Revised Version which refer to the Notes at the end of the volume, are enclosed within brackets in the text of the Authorised Version here given.

² Pref. to R. V. p. ii.

³ Ibid. p. xii.

⁴ Ibid. p. xii.

self, so as to make remarks at all events original and conscientious, whatever their other merits or their faults may be. The Notes on the Revised Version of this Gospel, are therefore only hints,—I would not presume to do more,—given with every due deference to the Revisers, from whom I never differ without great diffidence in my own judgment. For assuredly, five men who, besides every means of research for their work, enjoyed the great advantage of each other's help and opinion, ought to know better, and to be less likely to err than a man who, working alone, must needs resort to his own judgment in the last as well as in the first instance, and draw from his own resources only.¹ At the same time, the object of this work is so far above all petty motives of personal interest and vanity, that I shall not regret any errors I may have committed either in judgment or in scholarship, if these bring greater light from other and better scholars to shine on my mistakes: so that the true rendering of God's Word, and that alone, be given; no matter by whom.

The Revised Version of S. John shows by reason of its great merit, more plainly, perhaps, than any other work of the kind, that it is no light undertaking to mend even one Gospel of the Authorised Version,—much less the whole Book.² It is indeed easy to condemn in the lecture-room or in the study certain renderings as faulty,—for there are such,—and to decide that they must be altered; but the difficulty is evidently,—to alter them. Not, indeed, because of the language which, in general, is comparatively easy; nor yet from want of a sufficient number of able men to do the work; but because a change in the English Bible implies more than the mere good pleasure of a few scholars and the consent of their friends. It is, not only to undo the work of a guild of the most pious and most learned men of their time,³ but it is also, to demolish bit by bit the worship and the veneration of two centuries and a half—a rash and venturesome attempt.

For the English Bible is the Book, not so much of scholars who, may read the originals, as of the people who cannot; and these are satisfied—as well they may be—with the Book as it is, that gives them God's blessing for their inheritance. No version of His Word ever held in a country the rank which the English Bible holds in England. Other versions, indeed, like the Syriac, the

Armenian, the Coptic, &c., were, and are still, highly valued, but they never were so widely spread in their respective countries as the English Bible is in this. Not only is it found everywhere, but it is one and the same, in the palace and in the cottage; whether clad in the gorgeous apparel of costly binding, or in the russet garb of charity, it teaches and comforts all alike in the same words; as well the illustrious QUEEN who sits on the throne, as the poorest peasant of her realm. By its oneness alone, the English Bible tends, as far as can be, and perhaps more than anything else, to preserve unity in the bond of peace, such as this is, among men and parties which, however much they may differ from one another in form and in faith, draw these nevertheless, from the same Book and from the same teaching. And as to the language it speaks, it is the best of its kind—a language which all can understand, since all learn it there;—a language which, we see through all attempts at a revision, may indeed be altered, but very seldom improved;—a language, therefore, which, in spite of a few quaint expressions none the worse for being old-fashioned, shall never become out of date as long as it lives in the heart of the people, and the English tongue is spoken—that is, yet for some time to come.

In sooth, the Authorised Version, owing to the place it holds, and to its influence as a class-book all over the kingdom, is the main stay of the English language which, it has formed. Time-worn as this one book is, it is yet as young and as well understood as when it was first published. And thus, almost alone, it stems the muddy stream of foreign words from off the land; almost alone it keeps up the national and manly features of the former Anglo-Saxon tongue; and thus it saves the language of England from dwindling into the would-be English of other lands; or from becoming, perhaps, little else than the latinized idiom of half-taught men at home. So that, even those who care perhaps less for the lore of the English Bible, than for the beautiful language it speaks, may well be jealous of alterations in that Book which, at first moulded that language, and which has kept it ever since whole and pure.

Such a Book then, fraught with associations which, for ages past have made it one with the nation to which it belongs, may not be lightly tampered with. If, as some think, changes are needed in it, discretion teaches that

¹ The only assistance I received in this work was from Mr. D. Nutt, 270, Strand, whose kindness I wish to acknowledge publicly. Unable to procure for me a copy of the single edition of S. Cyril AL. on this Gospel, he kindly lent me a volume from a complete set of S. Cyril's works in his rich book-store. No one can fully appreciate the value of such a service but he, who like me, has to do without the books he cannot afford to buy.

² As regards the Old Testament, the fact that Dr. Pusey, probably the first Hebrew scholar in the land, abides by the Authorised Version, in his Commentary on the Minor Prophets, seems a sufficient proof in fa-

vour of the truthful rendering of the English Bible. Nevertheless, as a work akin to this on a portion of the Old Testament might not be without interest to many, I hope, D. V., to be able to finish the one I have already begun on a part of the Pentateuch.

³ "The King wrote to the Archbishops of Canterbury and York and to the rest of the Bishops as follows: that 'whereas he had appointed certain learned men, to the number of *four and fifty*, for the translation of the Bible,' " &c. Hist. of the English Tr. of the Bible, by John Lewis, A.M., 3rd ed. 1818, p. 312.

these changes should only be made in such details as either hinder the usefulness of the Authorised Version, or render it unfit for the work it has to do. But, apart from certain expressions in the Old Testament which are needlessly literal, and which might well be mended without much ado, real defects in the English Bible will be found to be very few, by men who, soberly and deliberately seek less their own than the people's good. So few, indeed, that like the spots in the sun that shines overhead, these blemishes are lost in the general influence of light and life which the English Bible sheds all over the land. Nay, further, these faults, whether alleged or real, will all but utterly disappear, even from the Book itself, when we bring its integrity to the only test that is fair towards any version, namely,—comparison not with one text only, but with the whole light of truth that may be brought to bear on the Word of God.

This evidence lies, for us, not only in the witness of the Hebrew and of the Greek originals, but also in the oldest Versions of those texts. These Versions are of the highest authority and value, for having been made—those of the Old Testament in Jewish ages, and those of the New in the early times of the Church,—in countries distant from one another, and mostly by men unknown. But the Versions of the New Testament especially, are of weight and valuable in that, although made either one from the other, or from original Greek manuscripts at present no more, they are yet on the whole unanimous, and with one mouth tell us the same truth.

What, for instance, would we not give for a faithful Chinese or Celtic version of the Rîg-Vêda made from unknown manuscripts? with what earnest care and veneration would we not compare one version with the other, and these two with the original text? Or, to mention a subject more familiar—if a correct Sanscrit translation and an Arabic one of Homer, both of undoubted antiquity and weight, but made no one knew exactly when or where, had existed for two thousand years or more, or were even now discovered—would they not, if they mainly agreed together, go far to stamp the Iliad and the Odyssey with a character of truth that would put those old treasures beyond the cavil of any school? And if those two versions had been made one from the other, and both agreed so wonderfully with the original text, as to give them weight and authority in the choice of one reading over another in that text, should we not consider this a sufficient evidence in favour of those books? We highly value the Sanscrit version of the Yajna by Neriosengh, as we do those of other portions of the Zendavesta in Huzvâresch; and we set no small store by the Tibetan and the Pali translations of Sanscrit originals either lost or at present unknown. Much also is made of the Persian Anwâr-i-Suhelî or Fables of Bidpai or Pilpai, of the Turkish Humayun-nâmeh, of

the Arabic Calila-wa-Dimna, of the Uighur Kaudat-kubilik, of the Hebrew translation of these by Rabbi Joel, and of the Greek one by Simeon Seth, on account of their probable Hindu origin, and of their having been translated one from the other. But if these, instead of bearing often very faint traces of their common parent, were the image of it,—if like the ancient Versions of the Old, but especially of the New Testament, they were so accurate as to help in fixing the original text, should we not think ourselves bound to compare our own rendering of that text with those older and weightier translations of manuscripts at present lost for ever? Nay, we should not think our work either fairly done, or justly dealt by, until it had been thus tried.

If this then, be true with regard to those precious remains of olden time, it is also true as regards the Word of God. And it must be plain to all that, neither the merits nor the defects of the Authorised Version can be fairly tested by comparing it with the Hebrew or with the Greek text only, without reference to old Versions of the highest authority, in order to see, not only how they too rendered the original, but also, what that original text must have been. These venerable witnesses are, therefore, indispensable for a real criticism of the Bible. For until we have a pure Hebrew text and a pure Greek one too,—a thing simply hopeless, and by no means necessary—we are left to gather the rays of inspired Truth whencesoever they can be brought to bear on the original texts.

In this respect undue importance is often given to the Septuagint by critics who, not being learned in Hebrew, ignore what they do not know. But the old Versions of the New Testament, which are of at least equal weight with the Septuagint, the Samaritan, and the Chaldee Paraphrase for the Old, are all but overlooked, except by a few, whose range of Biblical lore stretches beyond the beaten track of Greek criticism. And yet no knowledge of the original of the New Testament is either solid or satisfactory that does not rest on sound scholarship in that text compared with, at least one or more of the worthiest of the old Versions. For the Greek of the New Testament, especially that of the Gospels, like the Greek of the Septuagint which, no one, able to appreciate the beauties of Sophocles or of Plato would ever think of reading for its own sake only, apart from the lore it conveys, cannot always be either well understood or clearly explained only by Attic or Hellenistic authors. We can form no just idea of our Saviour's teaching and of His conversation by reading them in the Greek of the Evangelists which He never spoke; but we must look for the real spirit of them, in the venerable idiom of the Peschito. Likewise, we must go to the Armenian for clearness and dignity of expression; to the Georgian for pictures even brighter than the Greek ones, and for a double use of the pronouns which gives

great force to many renderings; to the Coptic for a nicer use of the definite article than even in Greek which also, has not, like the Coptic, an indefinite or partitive article, often indispensable to a right understanding of the text. In the Ethiopic we find a certain breadth as well as a detail of expression which have great merit; and in the Gothic of Ulfila we have a faithful, a stern and noble Teutonic rendering of the Greek, which throws great light on the English Version. The Slavonic also has great merit as a translation, owing to the use of participles, and to verbs used in the present with a so called future sense; while the Anglo-Saxon, if not very valuable as a rendering of the Greek, is nevertheless interesting as bearing on the English Version of the present day. Lastly the Arabic edited by Erpenius and here translated, is valuable as showing how correct must have been the Coptic version on which it was either made, or most likely revised; and the Persian is also not without its merit as a daughter of the Syriac.

But it is, of course, impossible to give in a translation the individual genius of those several originals; for every language has a character on which depends its existence. All that may be done, and all I have tried to do is, to give a fairly correct idea of what the original is. These translations then are not intended for Biblical scholars who, of course would not think of grounding their criticism on any thing short of their own study of the Versions they compare with one another and with the Greek.¹ But these translations were made especially for the large class of readers of the English Bible whose minds may have been unsettled by the outcry raised against the Authorised Version, and who see in Syr., Eth., Sahid., Memph., Goth., Armen., Georg., Slav., A. Sax., Arab., and Pers.,² often thus quoted for or against a reading in works on the New Testament, little else than a fearful array of symbols without any meaning whatever—in order to enable them to form some definite idea, not only of the character of

those Versions, but chiefly, of the sterling worth of the English Bible when compared with them and with their common parent the Greek. And when this comparison shows as it does, that on the whole, the English Version is inferior to none of her older sisters, and superior to many of them, every candid and honest man must admit that, a change and a revision may not, after all, be so much needed, since more remains to be done than has yet been done, ere the Authorised Version is either justly censured by scholars, or doomed by men who, too often, are no judges.

It would be needless to repeat what may be read elsewhere on the age and value of these several Versions. But I may be expected to give some account of the editions from which these translations were made.

The translation from the SYRIAC³ was begun on the 'editio princeps' of Widmanstadt, printed at Vienna in 1555; still the most beautiful and the most Eastern-looking of all editions of the Peschito, except that of Paris 1824, and of Oroomiah 1847. But owing to the smallness of the type and to the want of divisions into verses, the translation was finished on the 4to. edition published by the Bible Society in 1816. The type of this is not good, but it is large and so far readable; it has also a few readings of its own of no great importance, the best of which have been noticed in their place. The whole translation was afterwards revised on Schaaf's edition, and in some cases also on the beautiful 4to. edition of Oroomiah for which, I am indebted to the kindness of Mr. Wright, American Missionary at that place. Lastly, the whole was also compared with Dr. Bernstein's edition of the Harklean or Philoxenian Version⁴ of this Gospel; the most important readings of which are given in the foot notes.

The translation from the ETHIOPIC⁵ was made on the best and most accurate edition of the New Testament in that language published by the Bible Society in 1830, and edited by the late learned Mr. Platt.⁶ This translation

¹ No sound or trustworthy criticism of details, can rest on a translation; for a translation—even the best that is made, is but a shadow of the original. As a warning to those who, might perhaps, be tempted to use these translations for the purpose of verbal criticism, I may mention that, through some cause for which I cannot account—for I took pains to be careful and correct—I rendered the Ethiopic 'said' generally by 'saith' in ch. v.—xvi. of my translation. The Syriac often, and the Armenian almost always use the pres. 'saith;' and this, partly, may have misled me in a work of this kind, that required the most unwearied attention. Fortunately, however, this oversight in a matter only of idiom, does not in any way affect the character and bearing of the translation from the Ethiopic which, will, I trust, be found correct in all other respects; and so far, useful to those for whom it was made.

² If I could have had access to the works of Sabatier and of Blanchino on the *Vetus Itala*, I would have given it instead of the translation from the Persian. But rather than reprint the *Volgate*, which is in everybody's hands, I thought best to translate the Old Persian Version of this Gospel which is of some interest and weight, and less generally known than the *Volgate*.

³ The Syriac Peschito was probably written either late in the first, or towards the middle of the second century. But opinions differ on this subject. See e.g. De Wette Einleit. vol. i. p. 19, sq.; J. D. Michaelis Einleit. vol. i. p. 361, sq.; J. Wichelhaus de N. T. Versione Syriaca Antiqua quam Peschito vocant, libri quattuor, and the authorities from Assemani Bibl. Or., therein quoted, &c.; and also Pococke, Spicil. Hist. Ar. p. 185, where he quotes a passage from Abulpharaj, who says that, the "Peschito was made في زمان ادي السليح in the time of Addæus or Thaddæus the apostle."

⁴ Made in the 6th and corrected in the 7th century. See the passage of Abulpharaj above alluded to.

⁵ The Ethiopic Version was probably made in the 4th century. See J. Ludolf, Comm. in Hist. Æth. p. 295, sq., and Hist. iii. c. 4; C. A. Bode, Fragm. Vet. Test. Æth. Pref. p. 3, sq.; ejusd. Ev. S. Matthæi, Æth. Pref. (by C. B. Michaelis) p. ii.; De Psalterio Æth. Comm. J. A. B. Dorn, p. 2, sq.; J. D. Michaelis Einleit. i. p. 456; De Wette Einleit. ii. p. 21; Gotlob Oertel Theolog. Æthiop. p. 15.

⁶ See Catal. of the Ethiopic Biblical MSS. in the R. Library of Paris, &c., by Thomas Pell Platt, B.A., London, 1823.

was afterwards compared with the Ethiopic of Bishop Walton's Polyglot; and the different readings are given in the foot notes. I wished to have collated it with the 'editio princeps' of Potken published at Rome¹ in 1548, of which the very faulty, if not worthless, Ethiopic text of the Polyglot is said to be a reprint; but I have never been able to obtain that book. In some difficult passages I have consulted the Abyssinian Version of Abu Rumi, which I have found of use in giving the meaning attached by a native to the Ethiopic text which, for him had a classic authority.

The translation from the ARMENIAN² was made from a beautiful 8vo. edition published at Venice in 1816. But afterwards it was revised on the standard 4to. edition, published also at Venice in 1805; and this was generally followed in all important renderings. The most valuable readings are given in the foot notes.

The translation from the GEORGIAN³ was made on the 4to. edition printed in the civil character and published at S. Petersburg in 1818. The text is somewhat carelessly printed; but the misprints are not such as to mislead one well acquainted with the language. The translation from this copy was often compared with another edition in the ecclesiastical character also published at S. Petersburg in 1816. But as these two editions,—the only ones I have ever seen,—are fac-similes of each other, with the only difference of the abbreviations usual in the ecclesias-

tical system of Georgian writing, I have not been able to give any various readings of the Georgian text.

The translation from the SLAVONIC⁴ was made on the beautiful 4to. edition of the Slavonic Bible published at S. Petersburg in 1818. This translation was afterwards revised on the 8vo. edition of the New Testament in Slavonic and Russian printed also at S. Petersburg in 1822. I regret that I did not obtain a copy of the Ostromir Gospels, written in the middle of the eleventh century, until after the first seventeen chapters of these translations were printed. I have, however, collated on that version of S. John, ch. xviii—xxi. of my translation from the Slavonic; the readings peculiar to it, as well as the few various readings found in the 4to. edition of the Bible, and one or two in the 8vo. New Testament, are given in the foot notes.

The translation from the SAHIDIC⁵ was made partly from the Fragments of that Version published by G. Woide at Oxford in 1799, fol., and also from other fragments given by Mingarelli.⁶ A portion of the fourth chapter was rendered from a fragment of the Bashmuric Version published by Engelbreth;⁷ a portion of ch. vi., the whole of ch. vii., and the beginning of ch. viii. were translated from the learned work of A. Georgi;⁸ and ch. i. 2, 14, 15, 18, 31, 48,—ii. 1, 3, 5,—iii. 22, 26, 27, 33,—iv. 20, 27, 35, 43, 45, 49,—vi. 28, 33, 41, 50, 59,—vii. 16, 39,—viii. 7, 11, 12, 14, 19, 21, 26, 51, 52, 54,

¹ On which see J. Ludolf, Comm. in Hist. Æth. p. 296, sq.

² The Armenian Version, which is called *անձաշունչ* 'God's breath,' was made by Mesrob early in the 5th century. See Indjij. Armen. Antiq. vol. iii. p. 72, sq.; Moses Choron. Hist. Arm. p. 311, sq. ed. Whiston; Schroeder. Thes. L. Arm. Dissert. p. 34, sq.; De Wette, Einleit. i. p. 80, sq.; Life of Mesrob, ed. Venice, p. 11, sq., &c. It is worthy of remark that the passages of Scripture quoted by S. Gregory III. who lived in the 4th century, do not agree with the Armenian Version by Mesrob; they are in general as different from the received Armenian text as the quotations by Ælfric in his Homilies are from the A. Saxon Version given either by Marshall or Thorpe. This seems to show that those men either had another Version at hand, or translated for themselves.

³ The Georgian Version, according to De Wette, Einleit. i. p. 81, was made in the 6th century; or in the 8th century, according to Horne who, was not well informed on the subject. See Horne, Introd. vol. ii. p. 109. But in the *գարթլիս զխօրհչպա* (Hist. of Georgia) vol. i. p. 110, we read that the King Artchil who reigned A.D. 413—446, "got men *անուրիս մըլցնիւրնի, տա ութարկմընէս սախարէպան ուրիւսա չուէնիսա յս քնի* of judgment and wise, and they translated the Gospel of our Lord JESUS CHRIST." This statement is repeated by P. Josselin in his *Kratkaya istoria Gruza. tserke*, p. 26, sq., who adds that the New Testament was translated by order of King Artchil for the use of his Queen whom he converted to the Christian Faith. In a note, the author mentions that according to some, the New Testament was translated from the Syriac and the Church books from the Greek in the 5th century. This is also alluded to by Archim. Macar. in his *Istoria Christianstva r' Rossii*, p. 147, sq. It is also certain that in the days of S. Nino, who lived at the time of Gregory Illum., there was as yet no Georgian version

of Scripture. For in the History of Georgia above quoted, p. 72, it is expressly stated that the writing of texts of Scripture given to S. Nino in a vision, and that set her on her mission to the Iberians, *իգո յերիւն ումանդպր, ումըլսա զէտպ իգո պէժէտի յս քնի* "was written in Roman (or Latin) and on the writing was the seal and image of JESUS CHRIST." The Georgian Version is said to have been revised on the Slavonic; but it differs from the Slavonic in many places in which it might be expected to agree; and in general it has a character of its own. Owing, perhaps, to the difficulty of the Georgian language, the Georgian Version has been, all but ignored, hitherto. See Tischendorf, N. T. Græc. ed. 2nd Pref. p. lxxviii, who only quotes from a lithographed copy of the Ep. to Philemon, edited by Petermann at Berlin. But the Georgian Version is faithful, and valuable for criticism.

⁴ The Slavonic Version was made by Cyril and Methodius in the 9th century. See this subject treated at length in *Istoria Christianstva r' Rossii solchinenie Archim. Macaria*, p. 188, sq., as well as in his *Istoria Rossijskoi Tserkvi*, p. 12, sq.

⁵ The Sahidic Version was made when Greek was a living language even in Egypt, possibly in the second century. "Itaque," says Munter, De indole Vers. N. T. Sahidice, Hafniae, 1799, p. 2, "non quid certi—asseri posse videtur, praeter hanc paucam extrinsecus secundo secundo versionem quandam Copticam in cultu publico adhibitam," &c. See also G. Woide, De Versione N. T. Sahidica, p. 18, prefixed to his Fragmenta N. T. Sahid. Oxford, 1799, &c.

In his *Egyptiorum Codicum Reliquiae Vetus in Bibliotheca Naniana asservatae*, Bononiae, 1785.

⁷ In Fragmenta Basmurico-Coptica Veteris et Novi Testamenti, &c. illustravit W. F. Engelbreth, Havniae, 1811, p. 20, sq.

⁸ Fragmentum Ev. S. Johannis Græco-Copto-Thebaicum sæculi iv., &c.; op. et studio F. Augustini Antonii Georgii, Romæ, 1789.

55, 57, 58,—x. 9, 16, 21, 22, 25, 29, 31, 37, 38, 40,—xi. 35, 46, 48, 49, 51, 56, 59,—xii. 6, 8, 23, 35, 36, 40, 42,—xiii. 6, 10, 14, 16, 19, 33, 34, 35, 36, 37,—xiv. 1, 2, 3, 5, 8, 10, 15, 17, 22, 27, 28, 29, 30,—xv. 3, 10, 12, 14, 19, 21, 22, 24, 27,—xvi. 2, 4, 5, 7, 12, 13, 15, 16, 18, 21, 22, 24, 25, 26, 28, 30,—xvii. 5, 9, 11, 15, 20, 21, 23, 24,—xviii. 1, 3, 7, 35, 36, 37, 57,—xix. 1, 4, 16, 21, 24, 25, 28, 37, 39,—xx. 26,—xxi. 4, were gathered from the work of Raphael Tuki,¹ Archbishop of Arsinoë. All verses of these fragments found in R. Tuki and not found elsewhere are given in the translation from the Sahidic, yet not without caution. For these scraps are for the most part incorrectly printed, with evident proofs that R. Tuki was not so good a Sahidic as a Memphitic scholar.² A few fragments of the Sahidic Version of the New Testament are also given, and many more quoted by Zoega,³ but none of them were available for this work.

The translation from the MEMPHITIC⁴ was made on the latest and most accurate edition of the Gospels in that language, published by Schwartz at Berlin in 1846. This translation was afterwards revised on the text of D. Wilkins—not by any means equal to that of Schwartz—printed at Oxford in 1716; and occasionally on editions published by the Bible Society and by the Society for Promoting Christian Knowledge. The most important of the various readings are given in the foot notes.

The translation from the GOTHIC⁵ was made on the beautiful and as yet unrivalled edition of the Codex Argenteus published by F. Junius at Dordrecht in 1665. This translation was afterwards revised on the later editions of that version published by the College of Antiquaries at Stockholm in 1671; by Lye, at Oxford, 1750; by De

Gabelentz and Loebe, at Altenburg and Leipzig, 1836; by Gaugengigl—an incorrect edition—at Passau, 1853; by Massmann, at Stuttgart in 1857; and by Uppström—the best edition—at Upsala in 1854. These later editions, however, have the great demerit of being printed in the Roman and not in the Gothic character.

The translation from the ANGLO-SAXON⁶ was made on the beautiful edition of Th. Marshall, printed side by side with the Gothic text, by F. Junius at Dordrecht in 1665. It has the great advantage of being printed in the Anglo-Saxon character. This translation was afterwards revised on Mr. Thorpe's edition of the Gospels in Anglo-Saxon; but this is in many respects inferior to Th. Marshall's edition which, at least in this Gospel, does not deserve the terms in which Mr. Thorpe mentions it in his preface. The occasional difference of rendering in these two editions, as well as other readings given by Ælfrie in his Homilies are mentioned in the foot notes.

The translation from the ARABIC⁷ was made on a good copy of the New Testament in that language edited very correctly by Erpenius at Leyden in 1616.⁸ The praise he bestows on this version is well deserved. It bears evident proofs of having been made on Sahidic and on Memphitic texts, rather than directly on the Greek original; or, at all events, of having been revised on those Egyptian Versions, probably in the eleventh century; yet it is so correct as to make it doubly valuable on that account. This translation of it was afterwards revised on the Arabic given in the Polyglot; and it was occasionally compared with the text of the edition printed at the Medici press at Rome in 1591, with which the text of Erpenius generally agrees. The chief readings of interest are given in the foot notes.

¹ Rudimenta linguæ Coptæ sive Ægyptiacæ, Romæ, 1788.

² The witness P. Münter bears of these fragments given by R. Tuki, is true: "Equidem, licet bene sciam, Tukii rudimenta linguæ Copticæ referta esse innumeris prope ex utroque testamento citatis, ea tamen reliquis literarum Sahidicarum fontibus, codicibus nimirum membranisque haud esse æquiparanda arbitror, dubia cum sit fides totius hujus apparatus a Tukio ex grammatica quadam recenti Arabico-Coptica hausti, non vero codicum auctoritate firmati; totumque præterea hoc opus infinitis scateat mendis typographicis, quæ veram lectionem haud raro diffingant adeo ut restitui vix queat." De indole Versionis N. T. Sahidicæ, præf. p. 4.

³ In his Catalogus Codicum Copticorum Manuscriptorum qui in Museo Borgiano Velitris adservantur; Auctore Georgio Zoega Dano, Romæ, 1810, p. 193, sq.

⁴ The Memphitic Version was probably made in the 2nd or 3rd century. It is perhaps later than the Sahidic, but independent of it. See G. Woide De Vers. Æg. Dissertatio, p. 1, sq.; Fragmentum Ev. S. Johannis Græco-Coptico-Theb. opera F. A. Georgii, Romæ, 1789, præf. p. xxiii. sq.; D. Wilkins, N. T. Coptic. Prolegom. p. iv.; Schwartz quatuor Ev. Memph. præf. p. xviii. &c.

⁵ The Gothic Version was made in the 4th century by Ulfila. See this subject treated at length and learnedly by De Gabelentz and Loebe, Ulfila, Prolegom. p. ix. sq.; Massmann, Ulfilas, Geschicht. Einleit. p. ix. sq.; Sac. Ev. Versio Gothica. E. Lye, A.M., Oxonii, 1750, præf. p.

vii. sq.; F. Junii, Ev. Gothica, 1665, De V. Gothica, &c., p. 385, sq.; Uppström, Cod. Argenteus, Upsaliæ, præf. p. i. sq.

⁶ The Anglo-Saxon Version was probably made about the 8th or 9th century. It differs much, however, from the quotations found in Ælfrie's Homilies. See Thomæ Mareschalli Angli Observat. in V. A. Saxonica at the end of F. Junii Ev. Goth. et A. Saxonica, p. 487, sq.; also the A. Saxon Version of the Holy Gospels, edited from original MSS. by B. Thorpe, 1842, præf. p. v. sq.

⁷ There are several Old Arabic Versions in existence, some printed, some not, and made between the seventh and the twelfth centuries. See Horne, Introd. vol. ii. p. 231, sq., but especially J. D. Michaelis Einleit. vol. i. p. 444, sq.

⁸ *العبد الجديد لربنا يسوع المسيح* Novum D. N. Jesu Christi Testamentum Arabicè; ex Bibliotheca Leidensi, edente Thoma Erpenio, Leidæ, anno 1616. Erpenius in his preface calls this text, "Antiquissimum atque elegantissimam Versionem Arabicam—ex elegantissimo Bibliothecæ nostræ codice, manu exarato in monasterio S. Joannis in Thebaidos deserto anno ere Diocletiani 1039, id est Christi 1342; quod exemplar cum multis aliis præstantissimis libris Orientalibus Bibliothecæ nostræ legavit vir summus Josephus Scaliger," &c. Præf. p. 1. Michaelis is also right in saying that it is the best and most genuine Arabic Version. (Einleit. vol. i. p. 419.) It certainly seems singular that instead of multiplying Modern Arabic Versions which counteract each other, this edition of Erpenius was not reprinted, with very few alterations.

The translation from the PERSIAN¹ was made on the text of the Polyglot. That bears the character of having been made from the Syriac, with which it certainly agrees in several instances; yet it is often so paraphrastic as to claim a character of its own. There is another ancient Persian version said to have been made from the Greek,² and published in London by Wheloc and Pierson in 1657, which I was fain to compare with the text given in the Polyglot, but I could not succeed in obtaining a copy of it.

In order to avoid as much as possible all bias in writing these translations, and so as to give as true a rendering as I could of their several originals, they were made, every one, from copies of the text alone, except the Persian in Bishop Walton's Polyglot, which has a Latin translation in general correct, although not always to be trusted. All these translations were then revised some four, some five times, at several months' interval. Yet this, and even greater care, would have been of little avail in working on the originals of a text I worship, and in behalf of a Book I venerate as I do the English Bible, without help from Him whose blessing I sought in taking the pen, I humbly trust, for His glory;—praying that my own short-comings and the many drawbacks under which this work was done, might not mar too much the truth of rendering, or the spirit and beauty of His Word. How far these wishes have been answered, better scholars than myself will judge, and will also, I trust, set me right where I am wrong.

For in putting my hand to this work, my only wish was to lay one stone in the holy building of the Church of CHRIST. It was to strengthen the faith of many who can read the Bible only in English, by casting, also in

English, a glare of evidence on the truth of God's Word, that shines on no other book whatsoever; and of which many who believe the Bible simply and truly,—and others who do not—are probably not aware. This evidence—considering the nature of the witnesses that give it, and their wonderful harmony,—is so conclusive in favour of their testimony, that it is difficult to understand how any one, not hardened in unbelief, can shut his eyes to it, and his heart to its teaching.

It seemed, therefore, that a conscientious rendering of those old and venerable Versions of S. John,—“he of the Gospel of gold,”³—“the pillar of the Church Catholic,”⁴—“who tasted of the spring ere others drank of it,”⁵—“who was so full of excellence, and who in himself gathered the Gospel rain,”⁶—would be a fitting introduction to Notes bearing on the sense given by five earnest and learned men to his Greek original.

Especially in these retrograde days of progressive Christianity, of would-be mangled Rituals and of garbled Truth, when the love of many waxes cold, as if weary of waiting for the LORD's coming,—when certain minds either dishonest or deceived, endeavour to sap the foundation of the faith they ought rather to build up,—it is well to warn those who are weak enough to waver in the faith “once delivered to the saints,” by giving them in English, at least a portion of the Book from which those valiant men of old in all countries, drew in their own languages their hope of eternal life, and on which alone they stayed their faith. “We have the faith CHRIST Himself taught His apostles,” says Ælfric,⁷—“the right faith which we put into you, and which is new in all time,”—writes S. Cyril;⁸—“the mother of us all,” quoth he of Smyrna.⁹ “Let us therefore earn eternal life with God through this faith,

¹ The oldest Persian Version dates from the fourteenth century. See Horne, *Introd.* vol. ii. p. 234, and *Appendix* p. 48; J. D. Michaelis *Einleit.* vol. i. p. 465; De Wette *Einleit.* ii. p. 26, &c.

² Tischendorf, *N. T. Græc.* 2nd ed. *Proleg.* p. lxxix.; Bryani Waltoni *Polygl.* vol. vi. p. 56.

³ As one of the early saints of Egypt calls him, *ⲁⲱⲩ ⲉⲩⲫⲉⲓ ⲛⲓⲱⲣⲟⲣⲉ ⲉⲉⲛⲉⲛⲉⲁ ⲁⲱⲩ ⲛⲓⲱⲁ ⲫⲁⲛⲉⲧⲁⲛⲛⲉⲗⲓⲟⲛ ⲛⲓⲱⲧⲉ*. Martyr. S. Aptim, Zoega Codd. *Memph.* p. 26. This epithet obtains in the Coptic Church, in which S. John is called *ⲛⲓⲱⲁ ⲛⲓⲱⲧⲉ*. witness J. Ludolf, *Comm. Hist. Æth.* p. 422. But Ludolf, who had not seen the above quotation from the Sahidic MS. explains it very differently at p. 434, No. xxxiii. q.v.

⁴ *ὁ στυλος τῶν κατὰ τὴν οἰκουμένην ἐκκλησιῶν*. S. Chrysost. in *Joh.* Hom. i. 1.

ⲉⲩⲫⲉⲓ ⲛⲓⲱⲁ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ S. Ephraem *Adv. Scrut.* *Serm.* xxxv. vol. iii. p. 62, B.

ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ S. Seperian, *Hom.* iv. p. 140. The tradition of S. John having written his Gospel last of all, is very

generally received. “John the Evangelist,” says Makrizi, (*Hist. Copt.* p. 7.)

“went to the cities of Asia and Ephesus, *ⲁⲱⲩ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ*.”

ⲉⲩⲫⲉⲓ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ

ⲉⲩⲫⲉⲓ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ

ⲉⲩⲫⲉⲓ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ

ⲉⲩⲫⲉⲓ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ ⲛⲓⲱⲧⲉ

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and through good earnings," adds Ælfric.¹ "For the truth of faith is light to the eyes of the mind," says S. Gregory,² but "doubt is the daughter of Satan. See then, that faith comes from above, from God, and has great strength; but doubt is a spirit from the earth and from Satan, weak and powerless."³ "Blessed is he who weans his mouth from all questions," says the saint of Syria,⁴ "and who calls Thee SON of GOD, as the Spirit of truth did call Thee. Blessed is he, O LORD! who is found worthy to believe simply, and to call Thee SON as all the Prophets and the Apostles did call Thee. Blessed is he, O LORD! who stretching his thoughts to the uttermost and searching into Thee, sees that no creature can understand Thee, and praises Thee with thanksgivings for deigning to dwell among us! —But who may not wonder at man who is dust, and who dwells in the dust, looking for Thee among the offscourings of the earth,⁵ and presuming to understand Thee the Creator of all creatures,—he who does not even know the nature of his own soul!" "Where is the wise? where is the disputer? where is the boasting of those that are called men of understanding?" writes the Martyr of Antioch.⁶ "For my part, my principles are JESUS CHRIST; my hallowed principles are His Cross and His Death, and His Resurrection, and the faith that is through Him."

These few passages drawn almost at random from the ever-living spring of such lore, sound amid the strife of tongues in which we live, like harmonious strains brought from a better land. While the Church is assaulted from without, betrayed from within, and many of her sons are either asleep or craven in the fight, it is well to look back to those holy men of old who, with naught but the Word of God in hand, fought for their Church and conquered. "There sat Athanasius," read we on the stray leaf of a manuscript from Egypt, "while the people were drinking at the fountain of the water of life from his teaching. Who can tell the sweetness of his words? While I read them, it is like as if I were with CHRIST the whole time I am reading."⁷ Assuredly there was no doubt, no mis-

giving as to what is Truth, either in the unknown servant of JESUS CHRIST who wrote these words, or in the holy champion of whom they were said. But this one quitted himself like a man; like a faithful soldier of CHRIST he wrought manfully for his faith, and won his crown;—and at that day, JESUS the Author and Finisher of our faith, will not deny him.⁸

Yet all those men from distant lands, and speaking languages unknown to one another, drew their faith, their hope, and their charity, at the same spring—the Word of God; but they seem to have drawn deeper than we do, we who only skim the surface always more or less troubled by winds from without. Those men believed, and therefore they spake. Truth was to them a reality; and faith, in very deed, was also to them the evidence of things not seen. They trusted the Word given them, and that Word saved them to the uttermost, because it is the Scripture of Truth, and because there was salvation for them, as there is salvation for us, nowhere else. They held it as Truth, and they died for it; and we, unworthy as we are to follow them, though not called to die for our faith, may yet, if we will, also find the Word of God what it is—Truth; Truth which, although foolishness to the wisdom of this world ever since the Cross was hoisted on Golgotha, nevertheless bears witness of itself in the heart which, as S. Ephraem says, "believes it simply,"—that it is not of the earth, but heavenly; not of time, but eternal. Now, indeed, we have it given us as our only treasure, in the precious ore of God's Word written in human words; but when purified by fire from all earthly dross, it shall abide alone the gold fit for Heaven, among the smouldering embers of this condemned world.

To that deep, unshaken, eternal Truth, these eleven Versions from all parts of the earth, independent, unknown to one another, speaking tongues for the most part unintelligible to each other, of origin often uncertain—bear one and the same witness, so firm, so constant, and so clear as to show that the truth they tell is one, as the

¹ Uton forði Ʒeeapman þæt ece lif mið lode þurh ðigne Ʒeeapan, and þurh Ʒode Ʒeeapnuna. Hom. De Fide Cath. p. 294.

Ἀντιόχῳ ὁμολογῶν τὴν πίστιν καὶ τὴν ἐλπίδα καὶ τὴν ἀγάπην. S. Greg. Ill. Hom. iii. p. 19, ed. Ven.

Ἀπὸ τοῦ ἁγίου Πνεύματος ὁμολογῶν τὴν πίστιν καὶ τὴν ἐλπίδα καὶ τὴν ἀγάπην. Herm. Vis. V. Mand. ix. p. 38. This is quoted in Ethiopic, from want of the Greek text; but it answers the same purpose, as the book of Hermas is held in the highest estimation in Abyssinia, for having been written by S. Paul, according to the tradition of the Abyssinian Church.

Ἡ πίστις καὶ ἡ ἐλπίς καὶ ἡ ἀγάπη αἱ τρεῖς ἀρεταὶ αἱ ἀληθεῖς. — Ἰσχυρὸς ὁ λόγος τοῦ κυρίου. S. Ignat. ad Smyrn. x. p. 418, ed. Jacobs.

Διὰ τὴν πίστιν καὶ τὴν ἐλπίδα καὶ τὴν ἀγάπην. S. Ephraem Adv. Serut. Serm. in. vol. iii. p. 4, F.

⁵ lit. 'dung-heap.'
ἡ πίστις καὶ ἡ ἐλπίς καὶ ἡ ἀγάπη αἱ τρεῖς ἀρεταὶ αἱ ἀληθεῖς.

⁶ Ποῦ σοφός; ποῦ συζητητής; ποῦ καλῆσις τῶν λεγομένων συνέτων; — ἐμοὶ δὲ ἀρχαία ἐστὶν Ἰησοῦς Χριστός, τὰ ἄδικτα ἀρχαία δὲ σταυρός αὐτοῦ καὶ ὁ θάνατος, καὶ ἡ ἀνάστασις αὐτοῦ, καὶ ἡ πίστις ἡ δὲ αὐτοῦ. S. Ignat. ad Ephes. xviii. p. 288, et ad Philadelph. viii. p. 386, ed. Jacobs.

⁷ καὶ περὶ τῆς πίστεως καὶ τῆς ἐλπίδος καὶ τῆς ἀγάπης. Zoega Codd. Sahid. p. 272.

⁸ οὐδὲ ὅμως ἐπαυχυνθήσεται ἡ τέλεια πίστις, Ἰησοῦς Χριστός. S. Ignat. ad Smyrn. x. p. 418, ed. Jacobs.

light they reflect is one also. If not—the very earth would groan under the weight of imposture of their joint testimony. But the earth rejoices. For like gold and silver coins of different grain perhaps, but struck at the same mint and with the same die, these versions bear the same image, that of JESUS, and the same superscription, “I AM THE WAY, THE TRUTH, AND THE LIFE.” And wonderful as this agreement will appear, even in a weak and bald translation like the one here given, it is still more striking when these several languages are compared one with the other, and every one of them in turn with the Greek text.

Then indeed we see, more clearly still, how independent is the reality of inspired Truth, from any particular form of language or from any local habit of mind;—how steadily it flows, and how free and distinct it keeps itself in its influence on the heart, from the sand and gravel of human thoughts and words which, it rolls in its course on the earth. For although there are not in the world two languages exactly alike, yet every language may convey that inspired Truth to the mind and to the heart of man, and thereby save him. But this could never be if that inspiration were limited to one or two idioms only. This then shows, that for all of us, inspired Truth lies not in autographs that have long since perished;—for if it lay there, they would still be found; nor yet in any particular copy or copies of those lost autographs; but that inspired Truth lies deep below the shifting to and fro of words and of various readings on the surface, at the whim of men, however well meaning these be. Like leaven, inspired Truth leavens the whole lump of what, for us on earth, is the Bread of Life; so fully sufficient for our wants in this our present gross and earthly state, that even when multiplied by translations into all the known languages of the earth, it still abides in every one of them the only food that gives us life. In every version it is still the one Book that tells the same truth to all; that brings the same SAVIOUR to all; and that points to the same kingdom for all the children of the same GOD and FATHER, in words, in thoughts, in tongues that cannot be rendered one by another; but that tell it every one in its own way, and yet, tell it all alike. For one language can no more render another than one colour can explain another colour; if so be they are akin to each other, they are yet different and distinct. But as the rays of light exist in colours although they be more or less broken in them, so also in copies and in translations of inspired autographs, inspired eternal Truth exists, although more or less broken either in the copy or in the translation. For as without light there would be no colours, so also without revealed truth conveyed in translations, translations would, of course, be of no avail.

But since we find that perhaps our SAVIOUR, and that

certainly His Apostles, quoted Scripture from a translation thereof, and that versions that may be comparatively faulty, do yet practically much good, the question arises—what becomes of inspiration under such circumstances? I have shown purposely in my remarks on ch. i. 1, of this Gospel, that there is, and that there can be, no equivalent rendering of one language into another. And since translators are not inspired, and therefore convey in their rendering no more of the meaning of the inspired original text than their own knowledge affords,—how much of the inspiration contained in the original text—even granted this were whole and pure—is imparted to the translation of that text; and by that translation, to those who use it? Or, if we take two translations of the original text in the same language, how shall we gauge or measure the relative amount of inspiration contained in each? Thus, to mention one instance only from among a host of others like it, let us take the inspired text ch. viii. 42, ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξηλθὼν καὶ ἤκω· οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα· which of these two renderings of it, “for I proceeded forth, and came from God, neither came I of Myself,” A. V.; or, “for I proceeded forth, and am come from God, for neither am I come of Myself,” R. V. is the best, seeing both are incorrect, and can hardly be made better?—for ἤκω and ἐλήλυθα convey to the mind a meaning very different from either ‘came’ or ‘am come;’ and both should not be rendered alike.

Such questions, more or less unanswerable, show plainly that it was not intended they should ever be answered; and that strictly speaking, ‘verbal inspiration’ as it is called, can apply only to the inspired autographs of the holy men who wrote the Canon of Scripture at God’s behest. They show further that, since the first error made by the first man who ever copied an inspired autograph, introduced into that copy matter not inspired,—and since the sense of the original text in that state receives yet more earthly matter in the translation—this seems clearly to be a feature in God’s moral government of us, that as regards even the letter of His Word, we are to take it upon trust, and in this respect also to walk by faith and not by sight. For this earthly matter thus let into the original texts by the wear of time, and by the human frailty of copyists was allowed to be, to try our faith, rather than to test our intellect; for God requires us to believe and to obey, without understanding Him. So that, when we find in His Word faint traces of its long stay among men, some of the dust of the earth on which it dwells clinging to it, we are yet in devout faith to look deeper than the outside, and sooner spare even the mould we see on the Sacred Book, than like Uzzah put forth our hand, and touch that which is holy. For the dust of ages that lies on it, though it does not indeed become inspired by contact with inspired words to which it clings, yet by reason of the place it holds

it becomes for us practically *ἁγιον*, hallowed, in the true sense of the term 'heilagt,' that is, 'of the highest'—so high that we neither can, nor dare, touch it. We dare not at the peril of our souls try to sever, as we think, the tares from the wheat in the letter of the Word of God; neither need we. And that we cannot, because we neither know, nor shall ever know how, is clearly shown in the never ending alterations of the original texts, especially that of the Greek Testament, by the fancy of men, hardly two of whom agree even as to particles; and who thus drive the more sober minded ones to go back to a text that was thought good enough some centuries ago.

For assuredly our salvation does not depend either on particles or on words, the whole meaning of which can never be rendered from one language into another; but it rests on the whole body of deep, underlying, eternal Truth, conveyed it is true, in words suited to our understanding, yet independent of them, and free from men's opinions,—rags of human thought hung around it by man, in order to screen its searching light from his heart. In this inspired Truth thus imparted to us, there are, indeed, things hidden which we neither can nor yet ought to understand, because they belong to the Infinite God Who is our FATHER, and Who warns us, as well He may, that He is not bound to give us finite, and as yet imperfect beings as we are, a reason for all His counsels. But while He gives us enough to know and to believe, He yet asserts the right He has of supreme authority, inseparable as this is from His boundless love; and bids us now believe Him, and wait until we see Him to know Him even as He is. When we are fitted for the society of angels, we shall then partake of angels' food, of the same revealed Truth we now have; only brighter because our eyes shall not be dim, and also purer because we shall then understand it as it is.

But now let us wait. We have light enough given us for a sure and even walk heavenwards; more we shall know by and by. The very imperfections of even the sacred text as we have it, and the weakness of even the best translations, are each, intended to teach us that we must be satisfied with this state of things at present, seeing that, do what we will, we cannot alter it;—and that we are to receive at God's hand His Word whole, as He gives it, neither adding to it nor taking aught from it,—without asking any questions,—but as dutiful children willing rather to wait until we see no longer as in a glass darkly, but then face to face; until we know no longer in part only, but know then even as we are known.

Therefore as regards a Revision of the English Bible, the question is one less of necessity than of expediency; and so, it is entirely practical. If the Authorised Version were as faulty as some men make it out to be, and if it were thus unfit for the work God has set it to do; or if it were written in a language no longer understood of the people, the case

would indeed be urgent. Then it might be worth while to try and call in, like old and worn out coin, all existing copies of the English Bible, and see whether a new Bible—supposing it were issued under the same protection, and by the same Royal authority—would be fraught with the same associations, or be received by the whole nation with the same respect and love, and thus be installed at once in the place the Bible holds in this land. As to its work, however, for two centuries and a half it has done it, and it continues to do it better than any version ever did its work in any other country. And as to its language, it is in general plainer and better understood of the people than the sometimes affected, pompous, or even hardly correct idiom of preachers appointed to make it plain.

Nay, had not the Authorised Version been intended by God to be and to abide the corner stone of the moral worth of England as a nation, it would not have been put by Him under the special protection of the Sovereign, and thus secured from the fate of the many versions that rose afterwards, but only to fall before it, and to leave it to this day alone and supreme. And so the English Bible would not have formed the English language as it did at the time; neither would it have kept it ripe and pure ever since. It is therefore a mistake to say that, because the English Bible was altered in the time of Tyndal, and ever after until the Authorised Version appeared, it should be so now; for at that time the language was in a state of transition, and not yet formed. It seems equally unsound to argue for a change in the Authorised Version, on the score that a language goes on improving for ever; and that since now-a-days a perhaps somewhat less national idiom prevails than in the days of King James, the Authorised Version should be altered to keep pace with it. May God save England from such a calamity! For, generally speaking, languages do not go on improving indefinitely; like fruit, they grow and ripen; but also they fall, when acted upon by causes foreign to their character, to their nationality, and therefore to their existence, and they die,—witness the dead languages of which there are many. And as regards the English language in particular, it is not at present in a fair way of being bettered; on the contrary, the nature and character of the English language is Anglo-Saxon, with a certain portion of old Norman which is not to be mistaken for the Latin element many English writers of the present day use too freely. For Latin and Greek words do not sit well on a Saxon stem. The nearer therefore the English language keeps to its origin the better for its beauty, for its strength, and for its worth among other tongues of the earth. On the other hand it must grow worse and worse as it takes in a greater number of foreign words and of foreign idioms. But the Authorised Version speaks pure English; and on that account it receives the homage due to it, of being quoted as household words in the pages and

in the columns of the best written English of the day ;—a homage which, assuredly, would not be paid to a Revision, as Revisions go. To say the least then, it would be very short-sighted wisdom to interfere with this pattern of language, especially when we find from the result of all attempts at something better hitherto made, that on the whole, it cannot be matched, much less improved.

There is yet another plea brought forward by those who want a Revision of the English Bible, which at first sight seems to carry weight ; it is—that the Greek text is now much purer and better known than when the Authorised Version was made ;—that great progress has taken place in the science of language since that time,—and that considering the position the English Bible holds, it ought to be best. But this, like the foregoing question, is also relative, entirely a matter of expediency, and therefore it is also to be considered practically.

As to the Greek text, if so be it is so much purer than in the days of King James' translators, how is it that the five learned men who revised this Gospel had the wisdom to use the Received Text, as being not only very nearly the one used by the translators of the English Bible, but as being also good enough for their purpose ?—and that too, with all the later editions and collations set in array before them. Are we likely at this distance of time, and for all the MSS. either already known or yet to be, to have a better text than they had in the first, the second, the third, the fourth, the fifth, or even the sixth century, when were made the very Versions which, help us at present to fix and otherwise to mend our Greek original ? But, in sooth, all that has been done for the Greek text is little when set by what has yet to be done. And when that is done—if it ever is—men will then be as far, and perhaps even further than we are at this day, from having one text received by all as the only correct one ; and thus the whole amount of real, practical, and available good in this respect will probably be infinitely small. But then, as now, there will be sober minded men who will come back to a text which, despite all the MSS. discovered since it was collated, cannot really be so different from what the original should be as ever to be set aside for one practically much better.

This is said, not indeed, to undervalue the toil and patience of men who spend their life on the revision of the original texts ; for there can be no aim worthier of a man's ability than a search into the very letter of Holy Writ. But this is said on behalf of the many who, hearing of these manifold readings and renderings in received and in rejected texts, without being able to judge of it for themselves, may waver in their faith, and begin to doubt that which they ought to believe and to worship. Let

them be at peace in the midst of this strife of words. The whole practical result of it all for real good, is no greater perhaps, than the discovery of spots in the sun, of the distance at which it is from the earth, and of the wear and waste of its light. Those who know all this may, perhaps, look on the sun with a certain feeling of fellowship, at the thought of the ingenuity that spanned the boundless waste, and brought that brilliant orb within our reckoning ; though, sooth to say, not without qualms as to the exact mileage of the road across the sky. Yet the sun shines equally on them and on those who know of no spots in it, and who care to know no more about it than that it is the sun, that it rises in the morning and sets in the evening where they see it, and that it gives them light, health, and provender. Thank God, all the shifting to and fro of texts, all recensions and revisions, and all various readings, cannot touch or alter the whole body of Truth as we have it revealed to us in Holy Scripture ; but the slumbering depths of God's eternal counsels shall remain ever safe from the ripples made by the breath of man on the surface of His Word. Now this Truth which is given in the original texts, is told with one mouth by these old Versions, and it is repeated faithfully by the English Bible. What more is wanted ? Any one who will take the trouble to read only one chapter of the several translations here given, may see that the Authorised Version is as fair as any of them. And since these old Versions have been for ages past, and some are even now, worshipped as God's own Word in the countries for which they were made, and where they were, and still are the support, the comfort, the "provision for the way rather than many treasures"¹ of many a pilgrim heavenwards—surely the English Bible in its present state may be sufficient, as indeed it is, for the wants of English pilgrims also.

No doubt that, if the English Version were to be made the case would in many respects be different. Then one might have a fair opportunity of trying the superior knowledge of this age of which one hears so much, and measure the scholars of to-day with the giants of old, men of renown, without whose works we should know little or nothing. And then many of the alterations offered in the Revised Version of this Gospel, and others not yet thought of might be weighed, and perhaps taken. Yet let no one deceive himself. Greek, like Hebrew, is a dead language ; and a dead language, like a living one learnt in books only, can be known at best but approximately ; for it is then learnt only through translation into one's mother-tongue, and not by residence in the country, with the use and practice of native thought. In this respect therefore the translators of the old Versions had greatly the

¹ ἄνθρωπος : ἀποδεχόμενος : φάσι : ἀγαλλόμενος : ἵνα : εὐφραν-
ται : ὡς ἡ πόλις : ἡ ἀποδομένη : ὡς ἡ πόλις :: "For thou

didst choose the Word of God, that it be to thee provision for the way rather than many treasures." Asc. Isa. p. 78.

advantage over those of the present day, who cannot after all, be much more advanced than those who came only two or three centuries before them.

But the English Version is made. It holds a place whence it cannot be moved without risk. It does admirably its work of shedding light and life under God's blessing all over the land, and beyond it too. If not perfect—any more than the original text is yet perfect,—it is at all events proved by full comparison to be as good as the best Versions ever made when Greek was a living language, and was probably spoken by those who translated it into their own tongues, from original texts at present unknown. It seems therefore that the satisfaction given to a few scholars in the alteration of certain renderings, or to certain restless minds in a change in the whole Bible—is not worth running the risk of unsettling the faith of the people to which the English Bible belongs, or the minds of very many not able to judge for themselves in this matter, or of causing greater dissensions, more animosities, and wider divisions than exist even at present, and that must follow hard upon alterations in the English Bible,—even supposing that a sufficient number of learned men could be found to agree, and to work well together.¹

The conclusion of the whole matter of a Revision then seems, at least to me, to be—let it alone. If this judgment however, is thought too unbending and too summary, and changes must be made at all events, they should be made with a very sparing hand, with consummate judgment, and only in those few places where a change is needed for a better understanding of the subject matter of the text. Thus, for instance, very few such alterations might be enough in this Gospel; as e.g., 'judge' and 'judgment,' instead of 'condemn' and 'condemnation' in ch. iii.; 'reward' instead of 'wages' in ch. iv. 36; and 'breakfast' instead of 'dine' in ch. xxi. 12, 15. Yet even these few might be objected to if introduced without common consent; two would be thought innovations, and as to the third, there are many ignorant of Greek who would rather 'condemn' than be allowed to 'judge' more justly.

As to the style of the translations here given, I have often done violence, not only to the idiom, but I fear, also to the grammar of the English language, in order to render the original texts, as far as I could, faithfully. I also endeavoured, as far as in me lay, to avoid the phraseology of the Authorised Version whenever I might adopt another, so as to give the greatest difference that could conscientiously be made between the English Bible, and these Versions, rather than their nearest approach to each

other; weening that, by showing how trifling is the widest distance at which the English Bible and these several Versions can be placed from each other, their wonderful agreement on the whole, might be better seen.

Every one of these Versions presents difficulties of its own when it comes to be rendered into English; some of which, indeed, cannot be overcome. It would be needless to give a detailed account of them, inasmuch as they are well known of men acquainted with those several tongues; and to those who are not, such details would be of no use. But generally speaking, the English future with 'shall' and 'will,' the subjunctive with 'may,' or 'might,' 'should' or 'would,' the idiomatic use of the definite and of the indefinite articles, and that of the perfect and imperfect tenses both indicative and subjunctive, often made impossible a literal rendering of the original. The absence of the articles alone from a language, makes a faithful rendering of that language into one that has both articles, often impracticable. Therefore 'shall' instead of 'will' for the future, and the subjunctive without 'may,' 'might,' 'should,' or 'would,' have been used oftener than correct idiom seemed to allow, in order to keep closer to the original, yet even then not always happily; and the articles have often also of necessity been used where in the original there are none. This is especially the case in the translations from the Ethiopic, the Slavonic, the Persian, the Armenian, and the Georgian. The Authorised Version was mostly copied in its use of 'on,' 'upon,' 'in,' 'into,' 'to,' and 'unto,' except in the translation from the A. Saxon, in which the A. Saxon has been followed; but the proper names are given after the Revised Version. 'Ο Χριστός has been rendered 'the CHRIST' in the several Versions which only transcribe the Greek term; but in the Syriac, the Arabic, and the Persian, which translate ὁ Χριστός by 'the MESSIAH,' this term has been adopted. Ἀμύνη also, has been rendered 'verily' after the English Bible in the translation from Versions that either keep the Greek term, or the Shemitic one from which the Greek is derived; but the A. Saxon ꝥoð has been rendered through 'sooth' or 'truth;' the Arabic الحق through 'the truth,' and the Persian راست, through 'truly.' These distinctions were unfortunately omitted in the first chapter, and once or twice in the following ones; e.g. Syr. ch. vi. 69, and Pers. ix. 1. As regards the foot-notes they are, of necessity, scanty from want of books bearing directly on the original texts of these several Versions. The references also to the text of the Versions, given in italics, are in-

¹ This is not likely to happen, in the present state of the Church in this country. But even if a Revision were made by Royal authority, it would probably please all parties now no better than the Authorised Version did two centuries and a half ago. "Then the Romanists objected to it; and some of the brethren who were called puritans, were likewise no more

pleased with this new translation than they were before with that set forth by Archbishop Parker: and for the same reason, as suspecting it would lessen the reputation of that of Geneva, and the annotations printed with it, and in time, as it has done, cause it to be quite disused."—Lewis' History of the Transl. of the English Bible, &c., p. 293.

tended only as guides to the passages alluded to, without any attempt at correct spelling which, cannot be given without the character that belongs to each language.¹

I now lay this work as it is, and with all its shortcomings, before the Church of CHRIST in this land, for which it was written. In so doing, I pray that it may be the means of strengthening the faith of many in the Truth of GOD'S Word, by showing them that this Truth is one in all ages, and that it flows from the same source in all countries. I also trust that the minds of others may

thereby be set at rest, as to the sterling worth of the English Bible when compared with the oldest and most venerable Versions of the original text. And lastly, I will hope that among those who take interest in these things, and who are richer than I in sacred lore, some will impart to me of their own, by pointing out what mistakes I may have made, and thus help me to forward neither their opinion nor mine, but only the glory of our LORD and SAVIOUR JESUS CHRIST, and the welfare of His Holy Church.

S. C. MALAN.

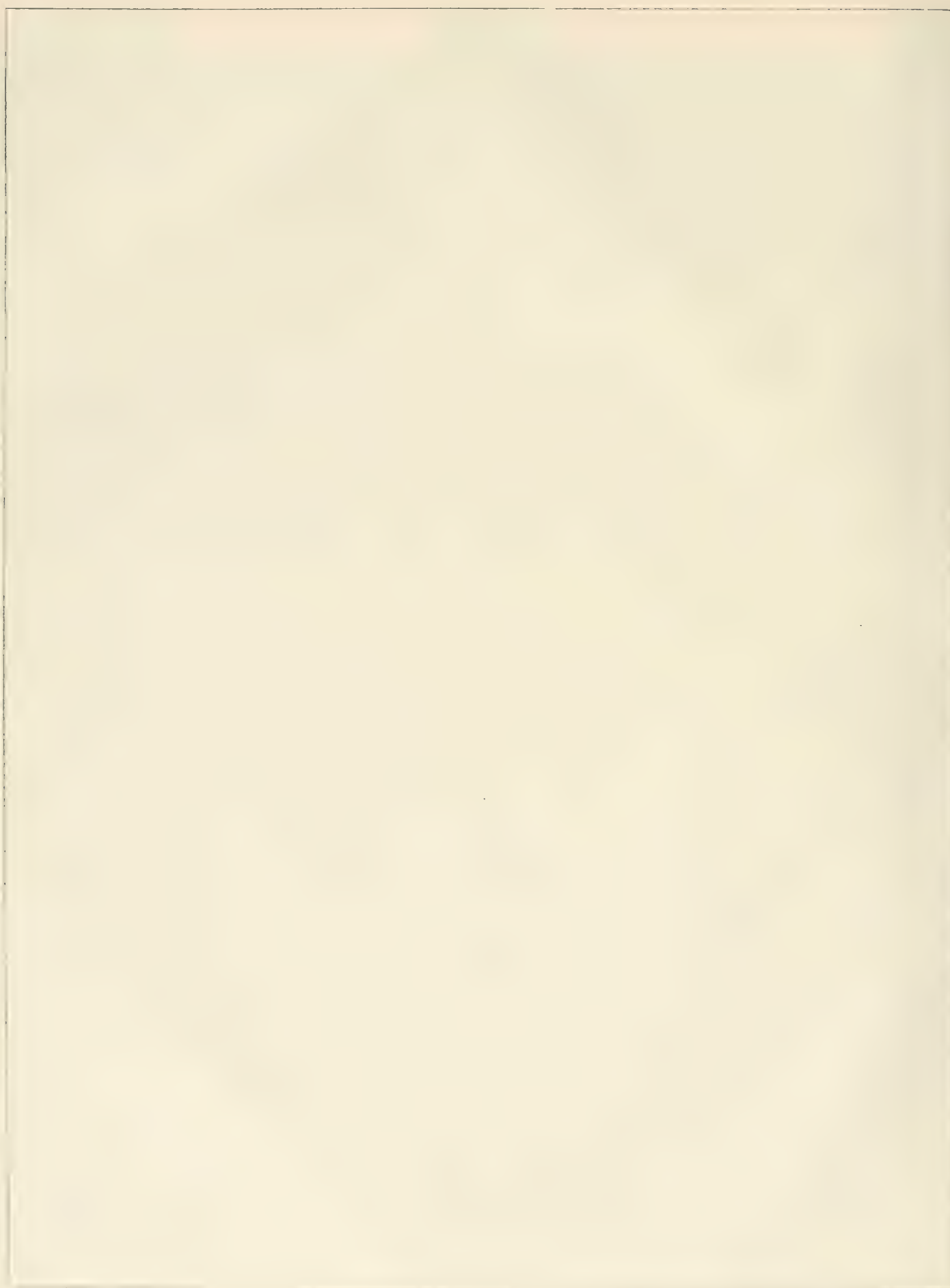
¹ Notwithstanding the great care that has been taken in the printing of this work there are a few misprints in the foot-notes, such as e.g. 'Valentinian' for 'Valentinians,' Sahid. p. 4:—*naphdjommoc*, for *naphdjommos*, Memph. p. 118;—*urran* for *urrann*, Goth. p. 124; *waamz adagam* for *waamza dāgam*, Eth. p. 114; *zmamena* for *znamena*, Slav. p. 81; &c. Likewise in the Notes on the R. V., *λαλία* for *λαλίδ*, p. 6, 6; 'Hebraism' for 'Hebraism' at p. 7, 50; *καταφάγησε* for *κατεφάγησε*, ch. ii. 17; 'give it' for 'gives it,' ch. vi. 14, p. 64; 'the God' for 'the god,' ch. vii. 27, p. 79, l. 3 from the bottom; 'which is not' for 'which is,' ch. x. 28, l. 15; and the last four lines of ch. i. 12, are misplaced there from ver. 9.

It is so easy to err, and so hard to get at real knowledge, that I should regret having even the appearance of speaking too positively in any of

my remarks; as e.g. at ch. i. 39, iii. 15, 16, xi. 10, xiv. 18, but especially at ch. vii. 17, 18, ix. 25; and viii. 48. Although what is there said will probably be found in the main correct, yet in English, custom so often overrules grammar as to make almost by common consent, certain expressions right, which are wrong grammatically. Thus whether or not 'whether' take 'or' after it, is much a matter of custom even in A. Saxon, in which *hwæðher* sometimes appears to be said absolutely; though 'or' which, seems required by 'either' in 'whether' is, even in such cases, rather understood than left out. Perhaps some better English scholar than myself—one who can lay down the law, will settle this point, as well as what at ch. viii. 48, refers to 'any' which, appears also to have been used absolutely, as e.g. in 1 Kings xviii. 26, Job xxxiii. 37.

BROADWINDSOR,

May 27, 1862.



THE GOSPEL ACCORDING TO
S. JOHN.

THE GOSPEL ACCORDING TO
S. JOHN,

AFTER THE
AUTHORISED VERSION.

A.D. MDCXI.

THE GOSPEL ACCORDING TO S. JOHN.

CHAP. I.

1 IN the beginning¹ was the Word, and the Word was² with God,³ and the Word was God.

2⁴ The same was in the beginning with God.

3⁵ All things were made by him; and without him was not any thing made that [was made.]

¹ Prov. viii. 22, 23, &c.; Col. i. 17; 1 S. John i. 1; Rev. i. 2; xix. 13.

² Prov. viii. 30; Ch. xvii. 5; 1 S. John i. 2.

³ Phil. ii. 6; 1 S. John v. 7.

⁴ Gen. i. 1.

⁵ Ps. xxxiii. 6; Col. i. 16; Ch. i. 10; Eph. iii. 9; Heb. i. 2; Rev. iv. 11.

THE GOSPEL ACCORDING TO
S. JOHN,

TRANSLATED FROM THE
SYRIAC.

II. Century.

THE HOLY GOSPEL, THE PREACHING OF JOHN THE PREACHER, WHICH HE SPAKE AND PREACHED IN GREEK AT EPHEBUS.

CHAP. I.

¶ I.—1 IN the beginning was the Word,¹ and that² Word was with God,³ and God was that² Word.

2 This was in the beginning with⁴ God.

3 All was⁵ brought into existence by his hand;⁶ and without him, not even one thing existed *of* what did exist.

¹ See Melito Bp. of Sardis, in *Spicilegium Syriac.* ed. Cur. p. 32; and Eusebius, *Theophania Syr.* i. 15, sq.

² Hoffm. Gr. S. p. 154 sq. 'The Word,' Hrk1.

³ S. Ephraem, *Serm.* xxxiii. and xxxv. Vol. iii.

⁴ *luoth*, 'ad, apud' is not a Galilaism. See Amira Gr. pp. 442, 443, 479. Hoffm. Gr. pp. 280, 382. C. M. Agrelli Synt. Syr. p. 259, and Norberg, *Cod. Nasar.* Pref.

⁵ 'All things were,' Hrk1.

⁶ or, 'through Him.' Euseb. *Theoph. Syr.* i. 24, reads *beh* as the *Peschito* does in Heb. i. 2. See also the *Theoph.* i. 21, 23, *btsevyone*, "by whose (God's) will were all things, and *dbideh kul*, and by whose hand (the Son's) every thing was made;" and 15, sq. See also S. Ephr. in *Nat. D. Serm.* ii.

THE GOSPEL ACCORDING TO
S. JOHN,

TRANSLATED FROM THE
ETHIOPIC.

IV. Century.

GOSPEL OF JOHN.

CHAP. I.

1 FIRST is¹ the Word, and that Word² is with God,³ and God is the Word.

2 And this is from the first with God.

3 All was brought into existence by him;⁴ but without him nothing that existed, and not even one thing of what did exist.

¹ *qadāmihu*, lit. 'His being first,' or, 'His beginning.' See Notes on this verse. *qadāmi baqadāmihu*, *baqadma ziahu*, &c. Kufale, viii. p. 34, 44, 46. *baqadāmi*, Gen. i. 1. Hermas, p. 24, 74.

² *wa'tu qalu*, *wa'tu lahu*, Confess. Claud. Reg. Eth. *waybe mal'aka gals* P¹ *Muse baqāla Agziab'her*: "And the angel of the face spake unto Moses through (or 'in') the word of the Lord." Kufale, ii. p. 6.

³ *qōma hrui baqadma Agziu menaf'st*, "the Elect stood before the Lord of spirits," Hen. xlix. 2.

⁴ or, 'in Him,' or, 'through Him.' *zaqāl 'nza 'mneka wa'tu zabōtu kwallo gabarka*, "this Word who is from Thee, through whom Thou hast made all things." Ollie. Euchar. in Stat. Apost. xxi.

FRAGMENTS OF
THE GOSPEL ACCORDING TO
S. JOHN,¹

TRANSLATED FROM THE
SAHIDIC.

II. III. Century.

CHAP. I.

1 IN the beginning was the Word, and the Word was with God, and God was the Word.

2 This, in the beginning, was with² God.

3 This is he for whom³ is all that came into being; and without him nothing came into being.

¹ For fragments of the apocryphal book 'Historia Prochori, Christi Discipuli, de Vita, Moribus et Assumptione B. Johannis Apostoli &c.' see Margaretti *Apocryph. Codd. Reliq.* p. ccc. sq., and Zoega, *Codd. Sahid.* p. 236.

² *haten*, 'apud.' Raph. *Tukl.* p. 403, 404.

³ or, 'for whose sake.' Another Sahidic MS. gives the verse thus: "For all came into being through (or out of) Him, and in Him, and without Him nothing came into being." G. Woide, *fragm. N. T. Sah.* p. 79, and Proleg. 62.

THE GOSPEL ACCORDING TO
S. JOHN,¹

TRANSLATED FROM THE
MEMPHITIC.

IV. V. Century.

GOSPEL ACCORDING TO JOHN.

CHAP. I.

1 IN the beginning was the Word, and the Word was² with God,³ and God⁴ was the Word.

2 This was⁵ from the beginning⁶ with God.

3 All things were brought into existence⁷ by him;⁸ and without him nothing existed⁷ in that which did exist.⁷

¹ *ash anīōn phapieuaggetion annub*, "read John, him of the Gospel of god." Martyr. S. Apatae. Zoega. *Codd. Memph.* p. 26.

² or, 'abode,' 'rested,' or 'dwelt.'

³ *phnuti*, δ Θεός.

⁴ *u null*, Θεός. See the Notes on this verse, and Lit. S. Basilii, *Copto-Arab.* p. 28, sq. ed. Romæ.

⁵ or, 'this is He that dwelt.'

⁶ *isdjen hē*.

⁷ *auahopi*, lit. 'came to pass.'

⁸ lit. 'out of,' or 'by, His hand,' = 'through Him.'

FRAGMENTS OF
THE GOSPEL ACCORDING TO
S. JOHN,

TRANSLATED FROM THE
GOTHIC.

IV. Century.

GOSPEL BY JOHN.

CHAP. I.

THE GOSPEL ACCORDING TO

S. JOHN,

TRANSLATED FROM THE

ARMENIAN.

IV. V. Century.

GOSPEL ACCORDING TO JOHN.

CHAP. I.

¶ 1.—1 FROM the beginning was the Word,¹ and the Word was with God, and God was the Word.

2 That was from the beginning with² God.

3 All things were³ brought into existence⁴ by him;⁵ and without him not even one⁶ thing existed⁴ of what did exist.⁴

¹ "He is called *pann*, 'the Word,'" says S. Seperian. Hom. iv. p. 140. "*zi zangaregann usulsanitsis*, that thou mayest be taught His impassibility, and the free nature of His generation; *kanzi pani hanahazort midkn en hair*, for the mind, (or intellect,) is always parent of the word." See also Hom. v. p. 204; vii. p. 266.

² *ar*, 'apud.' ³ lit. 'all thing was.' ⁴ *yeghev*, *égyevero*, 'was; ' in its radical sense of *was*, from *wasen*.

⁵ S. Seper. Hom. ii. and Hom. v. p. 190, quotes this verse exactly as it is given in the Armenian V. "Per, says he, *tehik intch utch h' t' narotsa yev utch h' knotsa*, the *arants* *Kristosi zorothann ingher*, there is no thing either among old or new that was made without the efficacy of CHRIST."

THE GOSPEL ACCORDING TO

S. JOHN,

TRANSLATED FROM THE

GEORGIAN.

VI. VII. Century.

GOSPEL OF JOHN.

CHAP. I.

¶ 1.—1 FROM the first was *the Word*,¹ and that Word was with God, and God was that Word.

2 This was from the first with God.

3 All indeed was made by him;² and without him not even one thing was made of as many things as were made.

¹ *Sitqwa*, 'word,' bears the same analogy to its root *thkma*, *thqwa*, 'to say,' as *lógos* does to *λέγω*.

Uqethu sitqwa manis ars sitqwa, etc. "If the Word is the Word of the FATHER, He cannot be from one without intelligence, for He must needs have a part of the FATHER's thought, and be partaker of His heavenly life. He is one in essence with the FATHER." Anton. Metrop. Kartl. st. 19.

² *mis-mier iqmna*, *δὲ αὐτοῦ ἐποίησεν*, *mier*, *διὰ* c. gen. should be rendered 'through,' both here and in the Syriac, Armenian, Slavonic, and Memphitic Versions of this and 10th and 17th verses; instead of which 'by' is adopted for reasons stated in the Notes on this verse, q. v.

THE GOSPEL ACCORDING TO

S. JOHN,

TRANSLATED FROM THE

SLAVONIC.

IX. Century.

HOLY GOSPEL ACCORDING TO JOHN.

CHAP. I.

¶ 1.—1 In the beginning¹ was *the Word*, and *the Word* was with God,² and God was *the Word*.

2 This was from the beginning³ with God.²

3 All things were brought into existence⁴ by him;⁵ and without him not any-thing existed that did exist.

¹ *v' natshalye*. In another copy in Glagolitic characters, in Bukvar' Slav. Romæ, 1753, we find the var. *iskoni*, *ἀρχῆθεν*. Also in a discourse of S. Ambrose in Slavonic, for the 27th of April, in Officia Sanctorum Slav. Romæ, 1791, p. 105.

² *k' Bogu*, i.e. *u Boga*, 'apud Deum.'

³ *iskoni*. *ἀρχῆθεν*.

⁴ *bñisha*, *bñist*, well rendered in the Russian Version *polutchio bñitye*, received, or obtained being, or existence.

⁵ *tyem*, instrum. c.

THE GOSPEL ACCORDING TO

S. JOHN,

TRANSLATED FROM THE

ANGLO-SAXON.

VIII. IX. Century.

THE GOSPEL AFTER THE REPORT OF JOHN.

CHAP. I.

1 AT the first¹ was *the Word*, and that Word was with God, and God was that Word.

2 That was at the first with God.

3 All things were wrought² through him;³ and nothing was wrought² without him, that was wrought.²

¹ or, 'in the origin,' *on fæstun*. See the Notes on this verse, and the probable reason for which *ἐν ἀρχῇ* is rendered here by *on fruman*, in principle, and not by *on anginne*, in initio, as in Gen. i. 1. "*Se sunu is of tham fæder*, buton *altes angyne*, The son is of the Father, without any beginning."

² *geworht*.

³ *thurh hýne*.—*hwæt is se sunu? he is than fæder wisdom, and his word, and his miht, thurh thone se fæder gescēap ealle thing and gefædode*. "What is the Son? He is the FATHER's Wisdom, and His Word, and His Power, through Whom the FATHER created and set in order all things." De Fide Cath. Anglo-Sax. pp. 22, 61.

THE GOSPEL ACCORDING TO

S. JOHN,

TRANSLATED FROM THE

ARABIC.

XI. XII. Century.

IN THE NAME OF THE FATHER, THE SON, AND THE HOLY GHOST, THE ONE GOD.

THE HOLY TIDINGS OF THE GOSPEL OF THE DISCIPLE AND APOSTLE JOHN, THE SON OF ZEBEDI, FRIEND OF OUR LORD JESUS CHRIST.

CHAP. I.

¶ 1.—1 In the beginning was the Word,¹ and the Word was with God, and God he *is* the Word.²

2 This was aforetime³ with God.

3 Every thing was brought into existence by him;⁴ and without him there does not exist one thing of what did exist.

¹ *al-kālimūt*: this term is used by Mahomet, as it is in this place, for 'the Word of God.' See the Coran Sur. iii. 15. Sur. iv. 169; Abulfeda, Hist. A. l. p. 58, 162, ed. Fl.; Pococke, Spec. Hist. Ar. p. 18, 20, 217, sq.; and the Notes on this verse. We also find *al-kalam*, in Evang. Infant. Servat. cap. i. ed. Thilo.

² *kin al-kālimūt*. Polygl., not so well. The construction *w'el-illah hu al-kālimūt*, Erpen. and Medic. 1391, shows that 'God' is the subject, and 'the Word' the attribute.

³ 'from the beginning.' Polygl.

⁴ or, 'through Him,' or, 'in Him.'

THE GOSPEL ACCORDING TO

S. JOHN,

TRANSLATED FROM THE

PERSIAN.

XIII. XIV. Century.

THE GOSPEL OF JOHN, ONE OF THE TWELVE APOSTLES; WHICH WAS TOLD IN THE GREEK- ROMAN TONGUE, IN THE CITY OF EPHESUS.

CHAP. I.

1 In the beginning was *the Word*,¹ and *the Word* was in presence² of God, and God is the Word.

2 In the beginning this was in presence² of God.

3 Every thing was in his hand;³ and without him not one thing existed of what did exist.

¹ *Apud verbum*.

² or, 'with,' 'apud,' 'honorific.'

³ *Dar dasti o bād*, lit. rendering of the Syriac. It might, however, be a misprint for *dar dasti o*, as in v. 7, if it were not for *bād*, instead of *shud*. This shows that the translator understood this passage as it is here rendered.

AUTHORISED VERSION.

4 ¹In him was life, and ²the life was the light of men.

5 And ³the light shineth [in darkness;] and the darkness comprehended it not.

6 ¶ ⁴There was a man sent from God, whose name was John.

7 ⁵The same came for [a witness,] to bear witness of the Light, that all *men* through him might believe.

8 He was not [that] Light, but [*was sent*] to bear witness of [that] Light.

9 ⁶*That* was the true Light, which lighteth every man [that cometh] into the world.

10 He was in the world, and ⁷the world was made by him, and the world knew him not.

11 ⁸He came unto his own, and [his own] received him not.

12 But ⁹as many as received him, to them gave he ¹⁰power to become [the sons]

SYRIAC.

4 In¹ him was the life,² and the life was the light of men.³

5 And that light shineth in the darkness; but the darkness took it not in.⁴

6 There was a man⁵ that was sent from God; his name was John.

7 This *man* came for witness, that he should bear witness of⁶ the Light, that every man⁷ might believe through him.

8 Himself was not the Light, but that he should bear witness of⁶ the Light.

9 For this⁸ was the true Light, that giveth light to every man that cometh into the world.

10 He was in the world, and the world was brought into existence by⁹ him, and the world knew him not.

11 He came unto his own,¹⁰ and his own received him not.¹¹

12 But they that received him, he gave unto them power that they should become¹²

ETHIOPIC.

4 In¹ him is life, and the life is the light of men.²

5 And the light that is in darkness shineth and is seen; yet the darkness received it not.

6 And there was a man that was sent from³ God, whose name was John.

7 And he came to bear witness, that he should be a witness concerning the Light, that every one might believe through⁴ him.

8 As for him he was not the Light, but that he should be witness concerning the Light:

9 Which is the true Light, that giveth light to every man that cometh into the world.

10 And he was⁵ in the world, and the world also was brought into existence by⁶ him; but the world knew him not.

11 He came unto what is his, but his own people received him not.

12 But to those who received him, he gave them power that they should become

A.D. 26.

¹ Ch. v. 26; 1 S. John v. 11.

² Ch. viii. 12; ix. 5; xii. 35, 46.

³ Ch. iii. 19.

⁴ Mal. iii. 1; S. Matt. iii. 1; S. Luke iii. 2; Ch. i. 33.

⁵ Acts xix. 4.

⁶ Ch. i. 4; Isa. xlix. 6; 1 S. John ii. 8.

⁷ Ch. i. 3; Heb. i. 2; xi. 3.

⁸ S. Luke xix. 14; Acts iii. 26; xiii. 46.

⁹ Isa. lvi. 5; Rom. viii. 15; Gal. iii. 26; 2 S. Pet. i. 4; 1 S. John iii. 1.

¹⁰ Or, *the right, or, privilege.*

¹ or, 'by'—'through.'

² lit. 'lives'—'were.'

³ lit. 'sons of men.'

⁴ or, 'attain to it.'

⁵ lit. 'son of man.'

⁶ 'for,' Hrkl.

⁷ 'all of them,' Hrkl.

⁸ or 'he.' *huyu haiye, huyu nuro*, "He alone is the life, He alone is the light." Euseb. Theoph. i. 25.

⁹ or, 'through.'

¹⁰ *lholin—whonun*, Hrkl.

¹¹ See S. Cyril, comm. on S. Luke. Exp. cxx. p. 351, sq.

¹² or, 'be.'

¹ or, 'by'—'through.'

² 'of,' or, 'to the offspring of Eve.'

³ lit. 'from with,' or, 'from near.' *'mhaba Agziab'her*. Hen. c. i. 2.

⁴ or, 'by.' Hen. c. vi. 6; x. 10; xviii. 1, *kama bömu asargawä kwällo fatrata*, "how through (or with) them He adorned the whole of Creation." Sometimes also *baida*, as: Asc. Is. x. 41, *wasro Samäyal Sartan baida Mnuse*, "Samayel Satan sawed him asunder by the hand of Mnassech."

⁵ *alö: haba 'alö wam'nta kina*. Hen. xii. 1.

⁶ or, 'through.'

SAHIDIC.

4 And the life is what was in him.¹

7

MEMPHITIC.

4 It was life, that was in him; and the life was the light of men.

5 And the light gave¹ light in the darkness; and the darkness received² it not.

6 There was a man sent from God; his name was John.

7 This *man* came for witness, that he should bear witness of the Light, that all might believe through him.

8 He was not the Light,³ but that he should bear witness of the Light.

9 It was the true Light,⁴ that giveth⁵ light to every man that cometh into the world.

10 He was⁶ in the world, and the world came into existence by him, and the world knew him not.

11 He came unto his own,⁷ and his own received him not unto themselves.

12 But those who received him unto themselves, to them gave he power to be

GOTHIC.

¹ or, "And that which was in Him is the life." This reading seems to have been generally adopted in Egypt. Clem. Alex. Pred. Lib. ii. c. 9, p. 188, A. ed. Col. quotes, *δ γὰρ γέγονεν ἐν αὐτῷ ζωὴ ἦν*.—Cyril. Alex. c. vi. p. 49, B. ed. Par. *δ γέγονεν, ἐν αὐτῷ ζωὴ ἦν*.—And S. Athanas. de Incarn. F. D. p. 55, C. ed. Col. *πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν*.—So also Origen in Joh. p. 59, B. 63, C. ed. Col., Eusebius Dem. Ev. Lib. iv. c. 5, C. ed. Col., Irenaeus Adv. Hær. Lib. iii. p. 218, and note 9, and elsewhere; Valentinian also, ibid. Lib. i. p. 46, ed. Grabe, and Hierocles in Origen, l. c. and in Spalding, PP. vol. ii. p. 87, ed. Grabe; while S. Chrysostom, Hom. v. 1, says: *οὐ γὰρ δὴ τὴν τελείαν στιγμήν τῷ, οὐδὲ ἓν, ἐπιθήσομεν, κατὰ τοὺς αἰρετικούς*. Mill and Tischendorf quote other authorities.

² *αὐὸ ἀνεπίστευε ε ποιεῖν, &c.*, "that they might believe in the light." Pistis Sophia, p. 164, 165.

¹ lit. 'made light.'

² or, 'embraced.'

³ *antok gar pe phuini ante nenpsyche, penōnh*, "for Thou art the light of our souls; our life." Lit. S. Basilii. p. 5.

⁴ lit. 'the Light of truth.'

⁵ lit. 'maketh light for.' Lit. for Eveng. p. 69.

⁶ lit. 'dwelt,' or 'abode.'

⁷ Diurn. Copto-Ar. p. 74.

ARMENIAN.

4 By him¹ was life,² and the life was *the* light of men.

5 And the light shineth in darkness; and darkness took it not in.³

6 There was a man sent from God; his name *was* John.⁴

7 This *man* came for witness, that he should bear witness of the Light, that all might believe through him.⁵

8 He was not the Light,⁶ but that he should bear witness of the Light.

9 It was the true Light,⁷ that giveth light⁸ to every man who is coming⁹ into the world.

10 He was in the world, and the world was brought into existence by¹⁰ him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as to them that received him, he gave them power to become sons of

GEORGIAN.

4 With him was life, and that life was *the* light of men.

5 And that light shineth in darkness; and that darkness knew it not.

6 There was a man sent by¹ God; and the name of him *was* John.

7 This *man* came for witness,² that he should bear witness of this Light, that all might believe through him.³

8 He was not indeed Light, but that he should bear witness of this Light.

9 It was true Light, that giveth light to every man coming into the world.

10 He was in the world, and the world was made by¹ him, and the world itself knew him not.

11 He came *to be* with his own, and by his own he was not received.

12 But to all by whom he was received he gave power to become sons of God; to

SLAVONIC.

4 In him was life, and life was light for men.

5 And *the* light shineth in darkness; and darkness took it not in.

6 There was a man sent from God, whose name¹ *was* John.

7 This *man* came for witness, that he should bear witness of *the* Light, that all might have faith in him.²

8 That man was not Light, but that he should bear witness of the Light.

9 It was true Light, that lighteth every man coming³ into the world.

10 He was in the world, and the world was brought into existence by him,⁴ and the world acknowledged him not.

11 He came unto his own, and his own people received him not.⁵

12 But as many as received him, he gave them power to become children of

¹ *novav*, 'by,' 'through,' or 'with Him.'

² lit. 'lives.'

³ *nma wotch yeghev hasu*, 'did not come or reach up to it.'

⁴ A. 'Hovhannes.' S. Seperian. Hom. x. p. 374, ii. p. 18.

⁵ *novav*, 'by' or 'through him.' instr. c. S. Seperian. Hom. x. *nusdabetsin novav*, 'he should be confirmed through him.'

⁶ *luin*, or 'that Light.'

⁷ Quoted in S. Seperian. Hom. ii. p. 18, *djuraquith asdwa-dzeshduthyan*, &c.

⁸ lit. 'maketh light' adj.

⁹ *kalots e*, lit. 'is about to come.'

¹⁰ or, 'through Him;' *novav*, instr. c.

¹ *mier*, as in ver. 14, 'only-begotten by the Father.'

² or 'as witness;' *motsamed*.

³ *misgan*, lit. 'from him,' from what he said.

⁴ or, 'through,' *mis-mier igmna*; but in Heb. i. 2, the Georg. renders *di' ou* by *romisagantsa*, the ablat. c. sometimes instrum. also; as in this ch. ver. 17. See Notes on ver. 3.

¹ lit. 'name to him.'

² lit. 'to him,' i.e. 'that all might believe through him.'

³ lit. 'stepping.'

⁴ *tyem*, instr. c.; Russ. *im' polutchilo bitye*. *tyem* is also used for *ty' avro* and *di' avro* in Col. i. 16, and Rom. xi. 36. In Heb. i. 2, and ii. 10, the Slavonic adopts also the instrum. case for *di' avro*. See Notes on *di' avro*, v. 3.

⁵ *ro svia-svi*, *eis ta idia—oi idioi*.

ANGLO-SAXON.

4 In him was life, and that life was *the* light of men.¹

5 And that light shineth in darkness; and darkness took it not in.

6 A man was sent from God, whose name was John.

7 This came for witness, that he should bear² witness of that Light, that all men might believe through him.

8 He was not Light, but that he should bear forth witness of³ the Light.

9 It was true Light, that enlighteneth every man coming into this world.⁴

10 He was in the world, and *the* world was made⁵ through him, and *the* world acknowledged him not.

11 He came unto his own, and they received⁶ him not.

12 But as many as received him, he gave them power that they become chil-

ARABIC.

4 And in him¹ was the life, and the life, it is the light of men.

5 And the light shone² in the darkness; but the darkness took it not in.

6 There was a man sent from God; his name *was* John.

7 This *man* came for witness, that he should bear witness of³ the Light, that all might believe in him.⁴

8 And he is not the Light, but that he should bear witness of⁵ the Light.

9 It was true Light, which shineth for every man coming into the world.

10 He was in the world, and the world was brought into existence by him,⁶ but the world knew him not.

11 He came unto his own, and his own received him not.

12 But those who received him, he gave them power that they should become sons

¹ or, 'by Him,' like the Armenian.

² or, 'gave light.'

³ lit. 'to the Light.' The Polygl. connects v. 8 and 9. Thus the Ethiop., Syriac, The Latin, &c. 'which was the true Light,' &c.

⁴ lit. *to pi-nu*.

⁵ or, 'through,' 'by Him.'

PERSIAN.

4 Life¹ was in him, and life is the light of men.

5 And the light gave light in darkness; and the darkness did not cause the light to go out.

6 And there was a man whom God sent; his name was Johanna; and in Persian it is called Yahya.

7 He came for witness, that he should bear witness of the Light, that every one might believe² through him.³

8 And he was not *the* Light, but he was a witness-bearer⁴ of the Light.

9 The true Light came that it should give light for every one that is in the world.

10 He was in the world, and the world was brought into existence by him,⁵ but the world knew him not.

11 He came on account of his own, but his own received him not.

12 But as to those who received him, he gave unto them a mandate⁶ that they

¹ lit. 'lives.'

² lit. 'bring faith.'

³ lit. 'to him.'

⁴ or 'giver,' or 'bearing witness.'

⁵ 'by His hand,' or, 'through Him.'

⁶ *farman*, that is, a word, or a deed conferring authority and privilege; in the sense of Arab. and Syr. *sultann*, *chakkan*, which expresses more than 'power.'

¹ 'and that life was *never* light.'

² lit. 'tell' or 'say,' *that he gave witness up to them* *to light*.

³ *that he gave witness forth here be thum teakte*.

⁴ lit. 'middle earth,' *middle road*, and *middle road*, S. Matt. v. 14, 'middle enclosure, garden, or yard,' is a term borrowed from the Edda. e.g. *Völuspá* 4.

their er midgardh

maran sköpu.

Also 55. Grimmism. 41, &c. *ǫsgarðr*, *midgarðr*, *útgarðr*,

upper, (of the gods,) middle, and lower (outer) worlds.

⁵ or 'wrought.'

⁶ lit. 'undertook.'

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

of God, *even* to them that believe on his name :

13 ¹Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ²And the Word [³was made ⁴flesh,] and dwelt among us, (and ⁵we beheld his glory, [the glory] as of [the only begotten of] the Father,) ⁶full of grace and truth.

15 ¶ ⁷John [bare] witness of him, and [cried,] saying, This was he of whom [I spake,] ⁸He that cometh after me is [preferred] before me : [⁹for] he was before me.

16 And [of] his ¹⁰fulness have all we received, and grace for grace.

17 For ¹¹the law was given [by] Moses, [*but*] ¹²grace and ¹³truth came [by] Jesus Christ.

18 ¹⁴No man hath seen God at any

sons of God, unto them that believe in his name :

13 They that were born, not from blood, and not from the will of the flesh, and not from the will of man, but from God.

14 And the Word was made flesh,¹ and dwelt among² us, and we saw his glory, glory like of the only begotten from the Father, which is full of grace and truth.

15 John bare witness of him, and cried, and said, This is he of whom I said that he cometh after me, and he was before me : because he is first of³ me.

16 And from his fulness we all received, and grace for⁴ grace.

17 Because the law was given through⁵ Moses, but truth and grace were brought into existence through⁵ Jesus Christ.

¶ II.—18 God, no man saw from ever-

sons of God, to them that believe in his name :

13 Who came into existence, not from what is blood, and not from the will of the lust of the flesh, and not from the pleasure of man, but *who* were born from God.

14 And that Word was made¹ flesh, and dwelt among us, and we saw his glory, like the glory of one the only *Son* of his Father, who is full of bounty,² and grace,³ and truth.⁴

15 John, a witness concerning him, cried and said, This is he of whom I said unto you concerning him, one cometh after me who was before me : for he preceded me.

16 For from the abundance⁵ that is of him we have all of us received grace instead of grace, over and above grace.

17 For the law was given us through Moses, but grace and truth were brought into existence through Jesus Christ.

18 As for God, *there* is no one that ever

A.D. 26.
¹ S. John iii. 5; S. James i. 18; 1 S. Pet. i. 23.
² S. Matt. i. 16, 20; S. Luke i. 31, 35; ii. 7; 1 Tim. iii. 16.
³ Rom. i. 3; Gal. iv. 4. ⁴ Heb. ii. 11, 14, 16, 17.
⁵ Isa. xl. 5; S. Matt. xvii. 2; S. John ii. 11; xi. 40; 2 S. Pet. i. 17.
⁶ Col. i. 19; ii. 3, 9. ⁷ Ch. i. 32; iii. 32; v. 33.
⁸ S. Matt. iii. 11; S. Mark i. 7; S. Luke iii. 16; Ch. i. 27, 30; iii. 31.
⁹ Ch. viii. 58; Col. i. 17.
¹⁰ Ch. iii. 34; Eph. i. 6, 7, 8; Col. i. 19; ii. 9, 10.
¹¹ Ex. xx. 1, &c.; Deut. iv. 44; v. 1; xxxiii. 4.
¹² Rom. iii. 24; v. 21; vi. 14. ¹³ Ch. viii. 32; xiv. 6.
¹⁴ Ex. xxxiii. 20; Deut. iv. 12; S. Matt. xi. 27; S. Luke x. 22; Ch. vi. 46; 1 Tim. i. 17; vi. 16; 1 S. John iv. 12, 20.

¹ Read S. Cyril. Comm. on S. Luke, pp. 6, 7, 8. *ethgasam men bat David*, "took a body from a daughter of David," &c. Offic. Euchar. Maronit. p. 170, 171. *naphshe hteygone gassem*, "of His own will He took a body." S. Ephr. in N. D. Serm. ii. p. 403. *melath romô dshwô pagro*, "the Word of the Most High that was made flesh," id. Serm. iii. p. 411. Euscb. Theoph. iii. 39.

² or, 'in.'

³ lit. 'from.'

⁴ or, 'instead of.'

⁵ lit. 'by the hand.'

¹ *sgâ kôna*. Hom. in Nat. Chr. p. i. 2, 4, *amlâk kôna sab'a*, "God was made man, and His divinity was not diminished by reason of His humanity, but the Word of God is He that was made flesh;" also p. 8, 10, *watasab'a*, Conf. Claud. Reg. Æth. *damara sgâ I. C.* Lit. S. Dioscori. ad fin. *wasab'a*, Asc. Isaie, ix. 13, sq.; iii. 13; ix. 13; x. 7, 18.

² *tsagâ*, 'grace,' as a free gift. ³ *môgasa*, 'grace of person and manner.' Both these meanings are implied in *χάρις*.

⁴ *tsâdâ*, properly 'righteousness,' but it is used to render *ἀληθεία*, as is Hen. xxxix. 6, "I saw the place of the elect, *zalsâdâ wazawmânôt watsâdâ*, that was righteousness, and faith, and truth."

⁵ *âmtarafa ziahu*, 'from that which in Him is over and above, that remains in Him.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

14 the Word was made flesh and continued with us¹ full of grace with truth.²

15 John bare witness of him, and cried aloud, saying, This is he of whom I said, He that cometh after me was before me : because he was made before me.³

16 from his fulness we received⁴ grace—instead

made sons of God, they that believe in his name :

13 Which are not from blood, nor from the will of the flesh, nor from the will of man, but were born from God.

14 And the Word was made¹ flesh, and existed among us, and we saw his glory, like the glory of an only Son of his Father, full of grace and truth.

15 John bare witness of him, and cried aloud, and said, This is he whom I said, He that cometh after me was² made first of me : because he was first of myself.

16 For we all received³ of his fulness, also grace for⁴ grace.

17 For the law was given through Moses, but the grace and the truth were brought into existence through Jesus Christ.

18 ⁵God, no one ever saw; the only

¹ From a homily in Sahidic in Mingarelli .Æg. Codd. Rel. p. cxlv.

² R. Tuki. p. 99.

³ R. Tuki. p. 264.

⁴ In another MS. 'we all received.'

¹ or, 'became,' *aph er*. See Gen. iii. 22. *hippe is Adam aph er amphriti anani ebol amnon*, "Adam is become." But in S. Matt. iv. 3, *adjos hina ante nni ini er tok*, "that these stones he made bread." *ak i epeni uoh ak er romi*, "Then came I down and Then wast made man." Lit. for the evening, p. 17. *etapher roma*, "who was made man." Lit. S. Greg. p. 246, &c. *aph er romi hen uahphert*. Apoc. lolic Constit. Copt. p. 57, and Zoega. Codd. Memph. p. 127.

² *aph er*.

³ or, 'took.'

⁴ or, 'mutual of, in exchange for.'

⁵ From the 18th verse to the 43rd is found in Rit. Copt. p. 416, sq.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

time; ¹the only begotten Son, which is in the bosom of the Father, he [hath declared] *him*.

19 ¶ And this is [²the record] of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And ³he confessed, and denied not; [but] confessed, I am not the Christ.

21 And they asked him, What then? Art thou [⁴Elias?]. And he saith, I am not. Art thou [⁵that] prophet? And he answered, No.

22 [Then] said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 ⁶He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as ⁷said [the prophet Esaias.]

lasting; ¹the only Son of God, ²he that is in the bosom of the Father, hath declared *him*.

19 And this is the witness of John, ³when the Jews from Jerusalem sent unto him priests and Levites who should ask him, Thou, who *art* thou?

20 And he confessed, and denied not; and confessed, ⁴I am not the Christ.

21 And they asked him again, What then? Art thou Elijah? And he said, I am not. Art thou the prophet? And he said, No.

22 And they said unto him, But who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He saith, I *am* the voice of one crying in the wilderness, Make ye level ⁵the way of the Lord, as said Isaiah the prophet.

saw God, ¹but the only Son, who is in the bosom of his Father, ²he hath declared *him* unto us. ³

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites that they should ask him and say unto him, Thou, then, who art thou?

20 And he told the truth, and denied not; but affirmed that he was not the Christ.

21 And they said unto him, Who then art thou? ⁴Art thou Elijah? And he said, I am not. And they said unto him, Art thou a prophet? And he said, No.

22 And they said unto him, Who else then art thou? that we may inform and certify those that sent us. What callest ⁵thou thyself?

23 And he said, I am the voice of a herald that preacheth in the wilderness and saith, Make ye level the way of the Lord, as saith Isaiah the prophet.

A.D. 26.

¹ Ch. i. 14; iii. 16, 18; 1 S. John iv. 9.

A.D. 30.

² Ch. v. 33.

³ S. Luke iii. 15; Ch. iii. 28; Acts xiii. 25.

⁴ Mal. iv. 5; S. Matt. xvii. 10.

⁵ Deut. xviii. 15, 18. Or, *a prophet?*

⁶ S. Matt. iii. 3; S. Mark i. 3; S. Luke iii. 4; Ch. iii. 28.

⁷ Isa. xl. 3.

¹ S. Ephraem de Fide, Serm. xxix. Vol. i. p. 53, and Par. ad Pœn. lxxiv. p. 548. D.

² *bideh dbukro*, "by, or, through, the first-begotten of the FATHER." S. Ephr. Nat. D. Serm. ii.

³ He is called *Yuhano*, and *Yahia*, in Cod. Nasar. i. p. 108.

⁴ lit. 'that I am not.'

⁵ lit. 'that ye make level.'

¹ Ascensio Isaie. c. iii. 9, *al'bo b'dsi zaireyu l'Agziab'her*.

² *zaku waldasab'u bahaba Agzia mnist wasmu gadma r'su maw'al*, "that Son of Man was with the Lord of spirits; and His Name before the Ancient of Days." Hen. c. xlviii. 2.

³ *nagarana*, 'hath told, described, related to us.'

⁴ *wa'belo manu anta wamanu wa'tu samka*, "And I said unto him, Who art thou, and what is thy name?" Asc. Is. c. vii. 3.

⁵ lit. 'sayest.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

begotten of God, who resteth in the bosom of his Father, ¹he it is that told of *him*.

19 And this is the witness of John, when the Jews sent from Jerusalem unto him priests and Levites that they should ask him, Who *art* thou? ²

20 And he confessed, and denied not; and confessed, that I am not the Christ.

21 And they asked him, Art thou Elijah? He said, No. Art thou the prophet? He answered, By no means.

22 They said then unto him, Who art thou? that we may find the answer for them that sent us. What sayest thou of thyself?

23 He said, I am the voice that crieth in the wilderness, Make straight the way of the Lord, as saith Isaiah the prophet.

¹ lit. 'that I am not the Christ.' "Therefore ye doubted when I told you that John said, *dje anak an pe pe cha*, I am not the Christ; and ye said unto me that it is written in Scripture, that when Christ cometh, Elijah shall come before Him, &c." Pistis Sophia. p. 12, 13.

¹ *anah'li de hen phawsh anphad non pmanngem ansheri elshop nem pephtot*, "we have believed in the will of the FATHER, and of the only begotten SON, who is with the FATHER, &c." Constit. Apost. Copt. p. 99.

² lit. 'Thou, who.'

ARMENIAN.

Son, who is in the bosom of the Father,¹ he hath told² of him.

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites, that they should ask him, Who art thou?

20 And he confessed, and denied not; he confessed, I am not the Christ.³

21 And they asked him, Who art thou then? Art thou Elijah? And he said, I am not. Art thou then the prophet? He answered, No.

22 Tell us then, who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He saith, I am the voice of one crying in the wilderness,⁴ Make ye straight the way⁵ of the Lord, as said Isaiah the prophet.

¹ *horetch qun 'zharidyens*, &c. "The Word was with the Father before the worlds." Confess. Arm. Ch. p. 16. *dzyunt i hore horetch qun zancanun haridyens*, "begotten of the Father before all worlds." Vartabad. p. 18.

² or, 'related.'

³ lit. 'that I am not the Christ.'

⁴ S. Seperian. Hom. x. p. 374.

⁵ *var*, 'the ways.' Venice ed. 1805.

GEORGIAN.

only begotten Son, who was in the bosom of the Father, he hath declared him.

19 And this is the witness of John, when priests and Levites were sent of¹ the Jews to him from Jerusalem who should ask him,² Who art thou?

20 And he confessed, and denied not; he confessed,³ I am not Christ.

21 And they asked him, Who then art thou? Art thou Elijah? And he said, I am not. Art thou that prophet?⁴ And he answered, No.

22 And they said, Tell us who thou art; that we may bring word to them that sent us, what thou sayest of thyself.

23 And he said, I am the voice of one crying in the wilderness, Prepare ye the ways of the Lord, as said Isaiah the prophet.

¹ 'of' is used here for 'by,' because it renders the Georgian case which, is both gen. and dat. pl. used idiomatically, in an instrumental sense. *Urtatha Yerusalmath*.

² *vitarmed*, ვითარ, omitted.

³ *vitarmed me ara var*, lit. 'how that I am not Christ.'

⁴ *tsinatsar-metqweli*, 'beforehand-sayer,' or, 'fore-teller,' a literal rendering of *προφήτης*.

SLAVONIC.

the only begotten Son, who is¹ in the bosom of the Father, he hath declared him.

19 And this is the witness of John, when the Jews sent priests and Levites from Jerusalem, that they should ask him, Who art thou?

20 And he confessed, and denied not; and confessed, I am not Christ.

21 And they asked him again, What then? Art thou Elijah? And he said, I am not. Art thou a prophet? And he answered, No.

22 Then they said unto him, Who art thou? that we may give answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, as said Isaiah the prophet.

¹ lit. 'being.' *Jesuse Christe Boge i tobo gortu i bogu v' nyedryech i vo slavye predeyitchnoi Boga Otca*, "O Jesus Christ, my God, I pray to Thee, who art in the bosom and in the glory of God the Father, Thou perfect God and man, who art also in heaven," &c. Molitv. pri. Boj. Lit. p. 17.

ANGLO-SAXON.

begotten Son hath declared it; he is in his Father's bosom.

¶ II.—19 And this is John's witness, when the Jews sent their priests and their deacons¹ from Jerusalem unto him, that they should ask him, and say thus: What art thou?

20 And he declared, and gainsaid not,² and said thus: I am not Christ.³

21 And they asked him, and said thus: Art thou Elijah? And he said, I am not it. Then they said, Art thou a prophet? And he answered and said, I am not.

22 They said unto him, What art thou? that we bring an answer to them that sent us to thee. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Right ye the Lord's way, as prophet Isaiah said.

¹ *tha tha Judoas sendon hyra sacerdas and hyra deaconas*

² *eith-soe*, 'contradicted,' or, 'denied.'

³ *ne am ic na Crist*.

ARABIC.

only Son, he who is in the bosom of the Father, he brought tidings of him.

19 And this is the witness of John,¹ when the Jews sent unto him from Jerusalem priests and Levites, that should ask him, Thou who art thou?

20 He then acknowledged, and did not deny; but confessed, I am not the Christ.²

21 And they asked, Who then art thou? Elijah? And he said, No. Art thou the prophet? And he said, By no means.

22 And they said unto him, Who then art thou? that we may give the answer to them that sent us. What is that thou sayest of thyself?

23 He said, I am the voice crying in the wilderness, Level ye the way of the Lord, as said Isaiah the prophet.

¹ John is called Yahya in the Coran, Sur. xlv. 7. *ya Zahariyas* said *saadunah* *ya Yahya* "O Zacharias, now we announce to thee concerning the boy, his name Ya'hya." &c. Perhaps from the root, 'to indicate,' or 'point at,' as forerunner of our Lord. See also Sur. lili. 39.

² lit. 'that I am not the Christ.'

³ lit. 'return,' or, 'render the answer.'

PERSIAN.

the only one of God, who is within¹ the Father, he hath brought² us tidings of him.

19 And this is the witness of John, when Jews from Jerusalem sent unto John priests and Levites, and they asked, Thou, who art thou?

20 He confessed, and denied not; but he acknowledged, I am not Christ.³

21 They asked again, Thou,⁴ who art thou? Elijah? He said, No. Art thou a prophet? He said, No.

22 They said, But who art thou? and what account shall we give unto these that sent us? What sayest thou of thy own self?

23 He said, I am the voice and the call that cometh from the wilderness. Keep ye level the way of God, as Isaiah the prophet said.

¹ *dar daruni padar ast*, lit. 'in the interior of the Father.' *ivdidheros en tois ppathalnois, en kardia theou*. Theophilus ad Autolyce. p. 88, B. 100, B. ed. Col.

² lit. 'given us.'

³ Rendered thus literally; but it might also read, 'when Jews asked him, John answered,' &c.

⁴ lit. 'that I am not Christ.'

⁵ lit. 'that, Thou who,' &c.

AUTHORISED VERSION.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou [be not that] Christ, nor [Elias,] neither [that] prophet?

26 John answered them, saying, ¹I baptize with water: ²but there standeth one [among you,] whom ye know not;

27 ³[He it is, who coming] after me, [is preferred] before me, [whose shoe's latchet] I am not worthy to unloose.

28 These things were done ⁴in [Bethabara,] beyond Jordan, where John was baptizing.

29 ¶ The next day [John] seeth Jesus coming unto him, and saith, Behold ⁵the Lamb of God, ⁶which ⁷taketh away the sin of the world.

30 ⁸This is he of whom I said, After me

SYRIAC.

24 But they that were sent were of the Pharisees.

25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, and not Elijah, and not the prophet?¹

26 John answered and said unto them, I baptize² with water:³ but among you is standing he whom ye know not;

27 This is he who is coming after me, and he was before me, he the latchet of whose shoes I am not worthy⁴ to undo.⁵

28 These things took place in Bethany, beyond Jordan, where John was baptizing.

¶ III.—29 And on the day after⁶ that, John saw Jesus who was coming towards him, and he said, Here is the Lamb of God, that taketh away⁷ the sin of the world.⁸

30 This is he of whom I said, That a

¹ *haw nebiyo.* Hrkł.
² or, 'am baptizing.'
³ or, 'in' water. See S. Cyril. Comm. on S. Luke. Exp. x. p. 11, sq.
⁴ or, 'equal—that I.'
⁵ S. Ephraem. in Nat. D. Serm. ii. vol. ii. p. 413, B. and De Fide, Serm. lxi. vol. iii. p. 118, D.
⁶ 'on the day of the morrow.' Hrkł.
⁷ *dshqel, ô alpay*, either 'that beareth, or, taketh away.'
⁸ or, 'here is the Lamb of God, He that taketh away,' &c. Hrkł.

ETHIOPIC.

24 And they that were sent were¹ of the Pharisees.

25 And they asked him, and said unto him, What for baptizest thou then, if so be thou art not the Christ, and not Elijah, and not the prophet?

26 And John answered and said unto them, For my part I baptize you with² water: but in the midst of you is one standing³ whom ye know not;

27 Who cometh after me; and he that was before me, and the strap of whose shoes I am not worthy to untie from his feet;⁴ and he will baptize you with the Holy Ghost and with fire.

28 And it thus happened at Bethany, in Bethabara,⁵ beyond Jordan, where John was baptizing.

29 And on the morrow John saw Jesus⁶ coming unto him, and he saith, Here is the Lamb of God, that removeth⁷ the sins of the world.

30 This is he concerning whom I say

¹ lit. 'they of the Pharisees.'
² or, 'in water.'
³ lit. 'standeth.'
⁴ lit. 'who I am not worthy (or, fit) that I shall untie the strap of his shoes from his feet.'
⁵ See Chr. A. Rodius, *Fragm. V. T. Æthiop.* pref. p. 28. The Abyssinian Version of Abu Rumi reads, *banbra-bet*.
⁶ 'The Lord Jesus.' Polygl. The Ethiopic of Bp. Walton's Polyglot always inserts 'the Lord' before the name of Jesus.
⁷ *zayäätat wayäseal*, 'that removeth and carrieth away.' Polygl.

SAHIDIC.

27 he that cometh after me.¹

28 Bethany²

¹ R. Tuki. p. 297

² G. Woide, *Fr. Sah. N. T.* p. 79, and *Proleg.* p. 62.

MEMPHITIC.

24 And they had sent *men* from among the Pharisees.

25 And they asked him, saying unto him, What for then baptizest thou,¹ if thou art not the Christ, neither Elijah, nor the prophet?

26 John answered them, saying, I baptize you in water, but there standeth one in the midst of you whom ye know not;

27 He that cometh after me, he it is whose shoe latchet I am not worthy to unloose.

28 These things took place in Bethany, beyond Jordan, the place where John was baptizing.

29 On the morrow he saw Jesus coming towards him, and he said, Here is the Lamb of God, he that taketh away the sin of the world.²

30 This is he of whom I said,³ That

¹ lit. 'gavest thou baptism.'
² *uoh akershorp*, &c. "and Thou didst offer Thyself at first as a Lamb without blemish, for the life of the world." Lit. S. Basilii. p. 24, 141, &c.

³ It may also read thus: 'This is that which I said of Him, That,' &c.

GOTHIC.

29 Sec, this is the Lamb of God, that taketh away the sin of this world.¹

¹ *uoh this him ginnans allase raysands*, &c. "Therefore came this SAVIOUR, common for all, to cleanse away all sins; neither even nor like unto our righteousness, but being Himself righteous, (i.e. being in righteousness,) so that offering Himself as a victim and sacrifice, He should work out reconciliation with the God of this world. Then John seeing that purpose which was to be wrought out by the Lord, said with truth: Behold the Lamb of God, that taketh away the sins of this world. He might, indeed, even without man's body, by His own Divine power only, have delivered all from the thralldom of the devil; but He knew . . . that if so, He would have wrought out the salvation of men by necessity. Therefore did He take upon Himself man's body, that He might be to us a teacher of righteousness towards God." Skeircins I.

ARMENIAN.

24 And they that were sent, were from among the Pharisees.

25 They asked him and said, Why then baptizest thou, if thou art not the Christ, neither Elijah, nor the prophet?

26 John answered¹ them and said, I baptize you with water: in the midst of you standeth one whom ye know not;

27 Who is the one coming after me, with regard to whom² I am not worthy that I should undo the latchet of his shoes.

28 This took place in Bethabara,³ beyond Jordan, where John was, and baptized.⁴

¶ III.—29 On the morrow he seeth Jesus, who was coming⁵ to him, and he saith, Here is the Lamb of God,⁶ that taketh away⁷ the sins of the world.

30 This is he of whom I said, After

¹ lit. 'gave answer.'

² var. 'stands' with regard to whom.

³ A. Bethabara.

⁴ var. 'baptized, and abode.'

⁵ or 'came.'

⁶ var. 'a lamb of God.'

⁷ *wor parnâ, ðs ałpeti.*

GEORGIAN.

24 And they that were sent were from among the Pharisees.

25 They asked him and said, And why baptizest thou if thou art not Christ, neither Elijah, nor that prophet?

26 John answered, and said unto them, I baptize with water: but among you standeth one whom ye know not;

27 Who is about to come¹ after me, who was first of me,² with regard to whom I am not worthy that I should undo the string of his shoes.

28 This took place in Bethabara,³ beyond Jordan, where John was and baptized.

¶ III.—29 The day after John saw Jesus coming to him, and said, Here is the Lamb of God,⁴ that taketh away the sins of the world.⁵

30 This is he of whom I said, After me

¹ *mostwad*, 'to come,' or 'for to come.'

² *pirvel chemsa, πρῶτερός μου.*

³ G. Bethabara.

⁴ lit. 'Lamb of God,' as in v. 36.

⁵ *tarugo ghmerthasis, ramchem abkacen, read aghikhuen tsadum sapisun, isacac tchacen* 'O Lamb of God, that taketh away the sins of the world, hear us!' Latin. Georg. Magz. Synt. p. 113.

SLAVONIC.

24 And they that were sent¹ were of the Pharisees.

25 And they asked him again, and said unto him, Why then baptizest thou,² if thou art not Christ, neither Elijah, nor a prophet?

26 John answered them, saying, I baptize with water:³ but in the midst of you standeth one, whom ye know not;

27 That is the one coming after me, who existed before me, and I am not worthy that I should unloose for him the latchet of his shoe.⁴

28 These things took place in Bethabara, beyond Jordan, where John was baptizing.

¶ III.—29 On the morrow John saw Jesus coming towards him, and said, Here is the Lamb of God,⁵ that taketh away the sins of the world.

30 This is he of whom I said, After me

¹ lit. 'and the sent.'

² *krestchayeshi*, 'signest thou with the Cross.'

³ *vodopu*, instr. c. rendered in the Russian 'в воде' 'in water.'

⁴ or, 'as for Him, I am not worthy,' &c.

⁵ lit. 'Lamb of God,' as in v. 36.

ANGLO-SAXON.

24 And they that were sent there were of the Pharisees.¹

25 And they asked him, and said unto him, Why baptizest² thou, if thou art not Christ, neither Elijah, nor a prophet?

26 John answered them, I baptize³ in water: in the midst of you standeth he whom ye have not known;

27 He is he that is coming⁴ after me, he was in existence before me; I am not worthy that I should untie his shoe-thong.

28 These things were done⁵ in Bethany beyond Jordan, where John baptized.

¶ III.—29 The next⁶ day John saw the Saviour coming to him, and he said, Here is the Lamb of God; here is he that doeth away the sin of the world.⁷

30 This is of whom I said, After me

¹ *asunder-halgan*, lit. 'asunder—holy,' separate for their sanctity.

² *fulast*, 'wasthest,' or, 'cleanseth thou.'

³ *ic fullige*, 'I wash,' or, 'cleanse.'

⁴ *forward is*.

⁵ or, 'these things' were done in Bethany.

⁶ or, 'other.'

⁷ *be than singath Godes theow is at a cleare mæssan*: Agnes Dei quæ sit pro nobis in mundum missa, *that is on urum gewende, dhu Godes lamb dhe ætberst middan-landes sumra godes theow*. See also on Easter Day, in Select Monuments of the Catholic Church of England before the Norman Conquest, p. 9, sq.

ARABIC.

24 And those that were sent were of the Pharisees.

25 And they asked, and said¹ unto him, What right hast thou² to baptize, if thou art neither the Christ, nor Elijah, nor the prophet?

26 John answered them and said,¹ I baptize you with water:³ but in the midst of you is standing the one⁴ whom ye know not;

27 Who cometh after me, and existed before me; the one⁵ of whom it is not fitting that I should loose the latchets of his shoes.

28 This took place⁶ at Bethany, beyond Jordan, where John was baptizing.

29 And on the morrow he saw Jesus coming towards him, and he said, Here is the Lamb of God, that taketh away⁷ the sins of the world.

30 This is he concerning whom I said,

¹ 'saying,' Polygl.

² *mā balak*, 'what right, or reason, is thine that thou baptizest?' 'What art thou?' Polygl.

³ or, 'in water.'

⁴ lit. 'that one.'

⁵ *hu kân*, 'he existed.'

⁶ or, 'came to pass.'—'at Bethany.' Polygl. Medic.

⁷ or, 'raiseth, lifteth up, and beareth.'

PERSIAN.

24 And they that were sent were of the schismatics.¹

25 They asked of him, and said unto him, If thou art neither Christ, nor Elijah, nor yet a prophet, why baptizest thou?²

26 John gave answer and said unto them, I baptize in water: but among you one standeth, and ye know him not;

27 He it is that cometh after me, and is before me; he, as regards whom, I am not worthy that I should undo the tie of his shoe.

28 And these circumstances took place in Bethany, on the other side Jordan, in the place where John was baptizing.

29 And on the second day John saw Jesus, who was coming towards him, and he said, Here is the Lamb of God, that taketh away the sin of the world.³

30 This is of whom I said, The man

literal reading of 'Pharisee.' Abulfeda, Hist. A. I. p. 164, says, "the Nestorians are to the Christians what the *moh'taglan* are to ourselves." See also Pococke's Spicil. Hist. Arab. p. 18, and Note; and Al-Shahrastani, Vol. I. p. 29.

² lit. 'wasthest thou.'

³ lit. 'washing.'

⁴ or, 'before him.'

⁵ or, 'creation,' or, 'creatures.'

AUTHORIZED VERSION.

cometh a man which [is preferred] before me: [for] he was before me.

31 And I knew him not: but that he should be made manifest to Israel,¹ [therefore am I come] baptizing with water.

32 ²And John bare [record,] saying, [I saw] the Spirit descending from heaven [like a dove,] and it [abode] upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon [whom] thou shalt see the Spirit descending, and remaining [on] him,³ the same is he which baptizeth with the Holy Ghost.

34 And [I saw,] and [bare record] that this is the Son of God.

35 ¶ Again the next day [after] John [stood,] and two of his disciples;

36 And looking upon Jesus as he walked, he saith, ⁴Behold the Lamb of God!

A.D. 30.

¹ Mal. iii. 1; S. Matt. iii. 6; S. Luke i. 17, 76, 77; iii. 3, 4.

² S. Matt. iii. 16; S. Mark i. 10; S. Luke iii. 22; Ch. v. 32.

³ S. Matt. iii. 11; Acts i. 5; ii. 4; x. 44; xix. 6.

⁴ Ch. i. 29.

SYRIAC.

man is coming after me: and he was¹ before me, because he is first of me.

31 And I was not acquainted with him: but that he should be made known unto Israel, therefore came I that I should baptize² with water.³

32 And John bare witness and said that, I saw the Spirit that was coming down from heaven like a dove, and it rested on him.⁴

33 And I was not acquainted with him: but he that sent me that I should baptize⁵ with water,⁶ he said unto me,⁶ He upon whom thou seest the Spirit coming down and resting, he it is that baptizeth⁷ with the Holy Ghost.

34 And I saw, and bare witness that this is the Son of God.

35 And the next day⁸ John was standing, and two of his disciples;

36 And he looked on Jesus as he was walking, and said, Here is the Lamb of God!⁹

¹ lit. 'He who was.' Hrk. l.

² 'baptizing.' Hrk. l.

³ or, 'in water.'

⁴ S. Ephraem in Nat. D. Serm. iii. vol. ii. p. 413, E. and S. Severi. Pat. Alex. Rit. Baptism. Syr. p. 10, 26. Rit. Bapt. Syr. Malabar. p. 4, 10, 13, 18, 19, &c. *πῶς ἀνέφθη ἐν τῷ Ἰωάννῃ*, Justin M. Dial. Tryph. p. 315, E. S. Ephr. de Nat. D. Serm. iv. p. 417, F. Adv. Scr. vii. p. 16, C. 23, F.

⁵ 'to baptize.' Hrk. l.

⁶ lit. 'that He on whom.' ⁷ lit. 'the one baptizing.'

⁸ or, 'the other, or, next day,'—'on the day of the morrow.' Hrk. l.

⁹ *at' hu emreh d'alohe*, &c. "Thou art the Lamb of God, that taketh away the sin of the world." Rit. S. Sev. p. 125.

ETHIOPIC.

unto you: a man cometh after me who is¹ before me, for he existed before me.

31 And I verily knew him not: but that Israel should know him, therefore came I² that I should baptize with water.

32 And John gave openly³ his witness, and saith, I saw the Holy Ghost coming down from heaven like a dove, and it rested on him.

33 And I indeed knew him not: but only he that sent me that I should baptize with water, he saith unto me, Upon whom thou didst see the Holy Ghost coming down and resting on him,⁴ he is the one that baptizeth with the Holy Ghost.

34 And I verily saw him, and I am his witness that he⁵ is the Son of God.

35 And on the morrow again as John was standing, with two of his disciples;

36 He saw Jesus walking, and he saith, Here is the Lamb of God, that removeth the sin of the world!⁶

¹ 'alo 'is,' i.e. 'stands.' Span. 'esta.' See 'alo—kōna in Hen. xii. 1.

² *mats'iku ana, ἡλθον ἐγώ.* ³ lit. 'told,' 'declared.'

⁴ lit. 'upon whom thou didst see that the Holy Ghost cometh down and resteth.' The Abyssinian Church commemorates the Baptism of our Lord, on the day of the Epiphany. See J. G. Ertel, Theol. Ethiop. p. 120 sq. *Tal'amqa bahaba Iuhannas*, Didasc. Ethiop. p. 115.

⁵ *zantu*, 'this one.'

⁶ *zatsora kutiata 'alam.* "Who beareth the sin of the world." Hom. in Nat. Dom. p. 3. *zayūseal*. Polygl. Abu Rumi omits the words, 'that removeth the sins of the world.'

SAHIDIC.

31 but that he should be manifested unto Israel¹

33 ²

¹ R. Tuki. p. 126.

² "But Jesus is he that hath baptized us with in the Holy Ghost, teaching us and shedding abroad on us the gift of His mercy, the healing of our souls and bodies, &c." Fragm. of a Homily in Sahidic in Mingarelli &c. Codd. Rel. p. lxxxix.

MEMPHITIC.

a man cometh after me who was made first of me, because he is first of myself.

31 And I knew him not: but that he should be manifested unto Israel, therefore came I baptizing in water.

32 And John bare¹ witness, and said, I saw the Spirit coming upon him like a dove from heaven, and it rested on him.

33 And I knew him not, but he that sent me to baptize in water, he it is that said unto me, He upon whom thou shalt see the Spirit coming and resting on him,² he it is that shall baptize in the Holy Ghost.

34 And I saw, and bare witness that this is the Son of God.³

35 On the morrow John again was standing, with two from among his disciples;

36 And as he looked on Jesus walking, he said, Here is the Lamb of God!⁴

¹ lit. 'did,' or, 'was witness.'

² lit. 'on His head.'

³ Theotokia. Copt. p. 170, and 214, ed. Rom.

⁴ *phohb amous ante phomti*, "the true Lamb of God," &c. Liturgy for the Evening, p. 74.

GOTHIC.

ARMENIAN.

me cometh a man who existed before me: for he also was first of me.¹

31 And I knew him not: but that he should be made² manifest unto Israel, therefore came I to baptize with water.

32 John bare witness and saith,³ I saw the Spirit that came down like a dove from heaven,⁴ and rested on him.⁵

33 And I knew him not: but he that sent me to baptize with water, said unto me, He upon whom thou shalt see that the Spirit cometh down and resteth on him, he it is that baptizeth with the Holy Ghost.

34 And I saw, and bare witness that this is the Son of God.

35 On the morrow John was standing there, and two of his disciples;

36 And having looked on Jesus, who was passing, he saith, Here is Christ, the Lamb of God!⁶

¹ *zi 'arasteh ing er qnn zis.* In ver. 15 we have *nakh*, 'anterior in point of time.' here *arasteh*, 'first.' 'For He also was first of me.' *yeghev, éyévero.*

² var. 'become.'

³ lit. 'that I saw.'

⁴ 'the heavens.'

⁵ or, 'over Him.' *i vera nora.*

⁶ var. 'lamb of God.'

ANGLO-SAXON.

cometh a man who was in existence before me, because he was erst than I.

31 And I knew him not:¹ but I came and baptized² in water, to the end that he should be made known in the people of Israel.

32 And John bare witness, saying,³ I saw the Spirit⁴ of heaven coming down like a dove, and it abode⁵ over him.

33 And I knew him not:⁶ but he that sent me to baptize⁷ in water he said unto me, He over whom thou seest the Spirit coming down, and abiding on him, he it is that baptizeth⁸ in Holy Ghost.

34 And I saw, and bare witness that this is the Son of God.

¶ IV.—35 Again the next day John stood, and two of his disciples;⁹

36 And he said, as he saw the Saviour walking,¹⁰ Here is the Lamb of God!

¹ *nyæde.* ² *fullode*, 'washed, cleansed.'
³ *that ic geseah.*
⁴ 'Ghost.' It might also read, 'I saw coming down the Spirit out of heaven.'
⁵ or, 'wonned.' ⁶ *ne cudhe.* ⁷ or, 'wash.'
⁸ or, 'cleanseth.' *sel thatte eftcennedum esprynge fcl-wihtes an'a sie lufu dhotu and ærfest deduna thurh D.* 'Grant that to those that were regenerated in the spring of baptism, there be one love in thoughts, and honesty of deeds, through the Lord Jesus Christ.' Collect in A. Sax. Rit. p. 32.
⁹ *his leorning-cnihtum*, 'of his learning-knights,' or, 'attendants.'
¹⁰ *gangeðe*, 'going.'

GEORGIAN.

cometh a man who was first of me, because he is far above me in rank and dignity.¹

31 And I knew him not: but in order that he should be made manifest to the inhabitants of Jerusalem, therefore came I to baptize with water.

32 And John bare witness, and said, I saw the Spirit of God like a dove, coming down from heaven, and it remained on him.

33 And I knew him not: but he that sent me to baptize² with water, the same said unto me, He upon whom thou shalt see the Spirit coming down and resting on him, he it is who baptizeth with the Holy Ghost.

34 And I saw, and bare witness that he is the Son of God.

¶ IV.—35 The next day John again stood, and two of his disciples;

36 And he looked on Jesus as he walked and said, Here is the Lamb of God!

¹ *upirates tchemsa*, 'supreme over me.'

² *nathlis-tsema*, lit. 'gift of light;' and *nathlis-gheba*, 'reception of light;' are used for 'to baptize,' and 'baptism,' when *nathels dakhadebs thissu shoris ghaverti*, 'God creates light within the clay,' as says Anton. Met. K. 59. The formula of Baptism is: *nathels ighebt sakhelitha manasato, amin; da dzisatha, amin; da xalisa tsandisatha, amin*: 'Receive light in the Name of the FATHER, Amen; and of the Son, Amen; and of the Holy Ghost, Amen.' Chron. Georg. p. 135. Nino also, who converted the Georgians to the Christian faith, is called in Tskhovreba Karthl. p. 64, *ganmanthlebeli da motsikuli*, 'illuminatress and apostle,' because she preached and baptized.

ARABIC.

there cometh after me a man and he existed before me, for he is before me.¹

31 And I had not known² him: but that he should be made evident to Israel, therefore came I that I should baptize with water.

32 And John bare witness and said, I saw the Spirit as it came³ down from heaven like a dove, and it rested on him.

33 And I had not known² him: but he who sent me that I should baptize with water, he said unto me, He whom thou shalt see that the Spirit cometh down and resteth on him, he baptizeth with the Holy Ghost.

34 And I saw,⁴ and I bare witness that this is⁵ the Son of God.

¶ III.—35 And on the morrow John was standing still, and two of his disciples;

36 And he looked at⁶ Jesus walking, and said, Here is the Lamb of God!

¹ *aqdam minni*, 'He is first of me, before, in, or out of me.'
² or 'should not have known,' or 'know, Him.' Polygl.
³ 'coming.' Polygl.
⁴ lit. 'saw it with eyes,'—'cyed it,' or 'beheld.'
⁵ lit. 'this one,'—'He is.'
⁶ Polygl. omits *ala* 'at,' or 'towards.'

SLAVONIC.

cometh a man, who existed before me; because he is first of me.¹

31 And I knew him not: but that he should be manifested unto the Israelites, therefore came I baptizing with water.²

32 And John bare witness,³ saying, I saw the Spirit coming forth like a dove out of heaven, and it rested on him.

33 And I knew him not: but he that sent me to baptize with water, said unto me, He upon whom thou shalt see the Spirit coming forth and resting on him, he it is that baptizeth with the Holy Ghost.

34 And I saw, and bare witness, that this is the Son of God.

¶ IV.—35 On the morrow John again stood, and two of his disciples;

36 And having looked at Jesus walking, he said, Here is the Lamb of God!⁴

¹ The Russian V. renders this passage thus: 'He takes the precedence of me, because He was before me.'

² *vodogu.* Russ. *v'vodye*, 'in water.'

³ *svidyatel'stvo*, see Notes, v. 19, on the origin of 'witness.'

⁴ *Pascha bo sam' Christos yes'* i *agnela v zemlyai gryechi mira.* 'For CHRIST Himself is our Passover, and the Lamb that taketh away the sins of the world.' Prayer before meat, on Easter Day. Pentecostar, fol. 12.

PERSIAN.

cometh after me who is anterior to me.¹

31 And I knew him not: but that he should be made known for Israel, came I that I should baptize in water.

32 And John bare witness,² and said, I saw the Spirit which like a dove came down from heaven, and dwelt on him.

33 And I knew him not: but he that sent me that I should baptize in water, said unto me: The man on whom thou seest that the Spirit³ cometh down, and maketh his abode on him, he it is that baptizeth⁴ with⁵ the Holy Ghost, that is, washeth.⁶

34 And I saw, and gave testimony that he is the Son of God.

¶ III.—35 Another day John was standing,⁷ with two of his disciples.

36 And he looked on Jesus while he was walking, and said, Here is the Lamb of God!

¹ *qadeemtar dat*, l. q. Arab.
² lit. 'gave witness.'
³ *jân*, 'spirit,'—'breath of life.'
⁴ lit. 'maketh baptism.'
⁵ or, 'in.'
⁶ *beshvareid*.
⁷ lit. 'risen.'

AUTHORIZED VERSION.

37 And the two disciples heard him speak, and they followed Jesus.

38 [Then] Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where [dwestest] thou?

39 He saith unto them, Come and see. They came and saw where he [dwelt,] and [abode] with him that day: [for] it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was ³Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found [the Messiah,] which is, being interpreted, [the] Christ.

42 And he brought him to Jesus. [And when] Jesus [beheld] him, [he said,] Thou

SYRIAC.

37 And his two disciples heard as he spake, and they went after Jesus.¹

38 And Jesus turned round and saw them that they were coming after him, and he said unto them, What seek ye?² They say unto him, Our Master,³ where art thou abiding?⁴

39 He saith unto them, Come, and ye shall see. They came therefore, and they saw where he was abiding,⁵ and they were with him⁶ that day: and it was about the tenth hour.⁷

40 But one of them⁸ who heard from John, and went after Jesus, was Andrew, the brother of Simon.⁹

41 He saw beforehand Simon¹⁰ his brother and said unto him, We have found the Messiah.

42 And he brought him to Jesus. And Jesus looked¹¹ on him and said, Thou art

¹ 'and they joined themselves to Jesus.' Hrk1.

² lit. 'What are ye seeking?'

³ Hrk1. 'Rabbi, this is said explicitly, Teacher.'

⁴ lit. 'art Thou being?'

⁵ lit. 'was being.'

⁶ *lwohteh*, 'apud eum.'

⁷ lit. 'like ten hours.'

⁸ 'But Andrew the brother of Simon, was one of those two who heard from John and joined themselves to Jesus.' Hrk1.

⁹ *Sime'on*.

¹⁰ 'He findeth at first his brother Simon, and saith unto him, We have found the *Misia*, which is explained the Christ.' Hrk1.

¹¹ 'And when Jesus looked.' Hrk1.

ETHIOPIC.

37 And his two disciples heard him speaking thus, and they followed Jesus.

38 And Jesus turned round, and saw them following, and he said unto them, What seek ye? 39 And they said unto him, Rabbi, which by its interpretation meaneth, Master, where dwellest thou?

40 And he said unto them, Come, ye shall see. And they came and saw where he dwelt; and they tarried with him that day, until the tenth hour.

41 And one was Andrew, brother to Simon Peter, one of the two who heard from John, and followed Jesus.

42 And he was first to find¹ his brother Simon, and said unto him, We have found Messiah, which by its interpretation is called, Christ.²

43 And he brought him unto Jesus. And when Jesus saw him, he saith unto

¹ or 'had before found.' *agananya asqadmo*, 'found beforehand.' A. Rumi.

² *Masith—Krastos. Wasamä'ku qäläta za'ul—'ana yblo la Agzi'ya Krastos za'alo yl'ba'ul Iyasus*: "And I heard the words of the Most-High FATHER of my LORD, saying to my LORD CHRIST who was to be called JESUS; Go forth, go down through the heavens, and through the firmament, to that world," &c. Ascens. Is. x. 7; ix. 5, 13, 17.

SAHIDIC.

MEMPHITIC.

GOTHIC.

37 And his two disciples heard him saying *that*, and they went after Jesus.

38 Jesus turned round, and seeing them walking after him, he said unto them, 39 What seek ye after? But they said unto him, Rabbi, which when interpreted is, Teacher, where dwellest thou?

40 Then he said unto them, Come and see. They came then and saw where he dwelt, and they abode¹ with him that day: and it was about the tenth hour.

41 But Andrew, the brother of Simon Peter, was one of the two who heard from John, and went after him.

42 He² found first³ his brother Simon, and said unto him, We have found Messiah, which is interpreted, the Christ.

43 He⁴ brought him unto Jesus. And Jesus looking at him, said unto him, Thou

42 He found his brother Simon first.¹

¹ R. Takt. p. 72. *anshorp*, like the Memph. *primum*.

² lit. 'they were.'

³ lit. 'this one.'

⁴ *See previous*, the Armon. Geogr. Arab. Sahid. and Memphitic version, as well as the Syriac, Ethiopic and Slavonic, with the Vulgate and A. Saxon, seem to have read *πρώτον* or *πρότερον* instead of *πῶτος*.

⁵ lit. 'the one.'

AUTHORIZED VERSION.

art Simon the son of [Jona:]¹ thou shalt be called Cephas, which is, by interpretation, [A Stone.]

43 ¶ The [day following] Jesus [would] go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now² Philip was [of] Bethsaida, [the city] of Andrew and Peter.

45 Philip findeth³ Nathanael, and saith unto him, We have found him, of whom⁴ Moses in the law, and the⁵ prophets, did write, [Jesus⁶ of Nazareth,] the son of Joseph.

46 And Nathanael said unto him, Can⁸ [there] any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold⁹ an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and

SYRIAC.

Simon son of Jona:¹ thou shalt be called Cephas.²

¶ IV.—43 On the next day³ Jesus⁴ would go out into Galilee, and he found Philip, and said unto him, Come after me.

44 But this Philip⁵ was from Bethsaida, from the town of Andrew and of Simon.

45 And Philip found Nathanael, and said unto him, He of whom wrote Moses in the law and in the prophets, we have found him to be Jesus, the son of Joseph, which is from Nazareth.

46 Nathanael said unto him, From Nazareth can aught of good be? Philip said unto him, Come and thou shalt see.⁶

47 And Jesus saw Nathanael as he was coming unto him, and he said of him, Here is in truth⁷ a son of Israel in whom is no guile!

48 Nathanael said unto him: Whence art thou acquainted with me? Jesus

ETHIOPIC.

him, Thou verily art Simon son of Jona: thou shalt now be called Cephas,¹ which by its interpretation, is Petros.

44 And on the morrow he wished to go into Galilee, and Jesus found Philip, and he said unto him, Follow me.

45 And this same Philip² was of Bethsaida, of the town of Andrew and Peter.

46 And Philip found Nathanael and said unto him, We have found Jesus, the son of Joseph, who is from Nazareth,³ concerning whom wrote, Moses in the law, and the prophets.

47 And Nathanael said unto him, Is it possible that good may come from Nazareth? And Philip said unto him, Come and thou shalt see.

48 And when Jesus saw Nathanael coming unto him, he said of him, Here is one who in truth is an Israelite, in whom is no guile!

49 And Nathanael said unto him, Whence knowest thou me? And Jesus

A.D. 30.
¹ S. Matt. xvi. 18. ² or, Peter.
³ Ch. xii. 21. ⁴ Ch. xxi. 2.
⁵ Gen. iii. 15; xlix. 10; Deut. xviii. 18. Gen. xxii. 18; xxvi. 4; Num. xxi. 9; Deut. xviii. 15.
⁶ Isa. iv. 2; vii. 14; ix. 6; liii. 2; Mic. v. 2; Zech. vi. 12; ix. 9. Ps. xvi. 9, 10; xxii. cxxxii. 11; Isa. xl. 10, 11; l. 6; Jer. xxiii. 5; xxxiii. 14, 15; Ezek. xxxiv. 23; xxxvii. 25; Dan. ix. 24; Mic. vii. 20; Mal. iii. 1; iv. 2.
⁷ S. Matt. ii. 23; S. Luke ii. 4.
⁸ Ch. vii. 41, 42, 52.
⁹ Ps. xxxii. 2; lxxiii. 1; Ch. viii. 39; Rom. ii. 28, 29; ix. 6.

¹ or, 'son of the dove,' as some of the Syrian Fathers understood it.
² *kipho*, rock, or, stone; 'which is explained Petros.' Hrkl.
³ or, 'the other day.' 'on the day of the morrow.' Hrkl.
⁴ Hrkl. omits 'Jesus.'
⁵ or, 'Philip himself.'
⁶ 'come and see.' Hrkl.
⁷ or, 'really,'—'truly,'—'firmly.'

¹ *kephā*.
² lit. 'that was.'
³ *waynas'wu waymats'u laNaz'ret zaGalila*, "and they (Joseph and Mary) took Him and came to Nazareth of Galilee;"—"and I saw Him at Nazareth, an infant, and, according to His condition, as it were unknown." Ascens. Is. xi. 15, 17. *za'mNaz'ret zaGalila*. Polygl.

SAHIDIC.

48 . . . Nathanael . . . this is in truth an Israelite in whom is no guile.¹

49 . . . Jesus answered him, Before that

¹ Acts of S. Pachom in Sahidic. Mingarelli Æg. Codd. Rel. p. cxcv. In a treatise on the preaching of the twelve Apostles, quoted in Zoega. Codd. Sahid. p. 229, Nathanael is said to have been the same as Simon son of Cleophas, and bishop of Jerusalem after S. James.

MEMPHITIC.

art Simon the son of John:¹ thou art called Cephas, which when interpreted is, Peter.

44 On the morrow he wished to go into Galilee, and he found Philip, and Jesus said unto him, Come after me.

45 Philip was native² of Bethsaida, of³ the town of Andrew and Peter.

46 Philip found Nathanael, and said unto him, Him of whom Moses⁴ in the law, and the prophets wrote, have we found, who is Jesus the son of Joseph, out of Nazareth.

47 And Nathanael said unto him, Can there come any good from Nazareth? Philip said unto him, Come and see.

48 Jesus saw Nathanael coming towards him, and he said of him, Behold, here is a true Israelite in whom is no guile!

49 Nathanael said unto him, Whence knowest thou me? Jesus answering said

¹ *Iohannes*.
² also, 'inhabitant.' *rem-Bethsaida*, i.e. *Βηθσαιδαίος*. See Notes on this verse.
³ or, 'out of'—'from.'

⁴ The Vulgate, the Memphitic, Ethiopic, Arabic, Armenian, and Slavonic versions render the Greek *ἔγραψε καὶ οἱ προφῆται*, literally, but not idiomatically. The Georgian and Persian follow the Syriac; and the A. Saxon *and is alone*.

GOTHIC.

ARMENIAN.

art Simon the son of Jona: thou shalt be called Cephas, which is interpreted, Peter.¹

43 On the morrow he purposed to go into Galilee. Jesus findeth Philip, and saith unto him, Come after me.

44 And Philip was of Bethsaida, of the town of Andrew and of Peter.

45 Philip findeth Nathanael, and saith unto him, Him of whom Moses in the law, and the prophets wrote, have we found, Jesus the son of Joseph, from Nazareth.

46 Nathanael saith unto him, Can any thing good ever come from Nazareth? Philip saith unto him, Come and see.

47 When Jesus saw Nathanael that was coming towards him, he saith of him, Here is truly an Israelite in whom is no guile.

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and

GEORGIAN.

the son of Jona: thou shalt be called Cephas, which is interpreted, Rock.¹

¶ v.—44 The next day Jesus would go forth² into Galilee, and he found Philip, and Jesus said unto him, Follow me.

45 But Philip was of Bethsaida,³ of the town of Andrew and of Peter.

46 Philip found Nathanael, and said unto him, We have found him of whom wrote Moses in the law and the prophets,⁴ Jesus the son of Joseph, from Nazareth.

47 And Nathanael said unto him, Is it possible for any good thing to be from Nazareth? Philip said unto him, Come and see.

48 Jesus then saw Nathanael coming to him, and he said of him, Here is in truth an Israelite with whom is no guile.

49 Nathanael said unto him, How knowest thou me? Jesus answered and said

SLAVONIC.

Simon the son of Jona: thou art named Cephas,¹ which is interpreted,² Peter.

¶ v.—43 On the morrow he purposed to go into Galilee, and he met Philip, and said unto him, Come after me.

44 And Philip was from³ Bethsaida, from³ the town of Andrew and of Peter.

45 Philip met Nathanael, and said unto him, We have found him of whom Moses in the law, and the prophets, wrote,⁴ Jesus the son of Joseph, who is from Nazareth.

46 And Nathanael said unto him, Can any good be from⁵ Nazareth? Philip said unto him, Come and see.

47 But Jesus saw Nathanael coming to him, and he said of him, Here is in truth an Israelite, in whom is no guile.

48 Nathanael said unto him, How knowest thou me? Jesus answered and said

¹ A. *Betros*. S. Seperian, Hom. vii. p. 258, calls him *hachamenen arapetun*, "the head of all the Apostles." And in Hom. iv. p. 136, he says: *arastchin ergodsanitsn Simon er, vor anuancetsavn Betros*, "the first of the twelve was Simon, who was named Peter." *tavmuthyanpn ar zavin*, "having received this name for his confession Thou art CHRIST the SON of the living God."

¹ *kepha*—*kide*.

² lit. 'purposed' or 'disposed for departure.'

³ *Betsaidayeth—qalaqisagan*, *ἐκ—ἀπὸ*.

⁴ *da'atsera Mose 'adulan da tsinastar—metqweltha*, i.e. Moses wrote of Him not only in the Law, but also in the prophets. So also, Syr. Pers.

¹ *kipha*.

² lit. 'is said.'

³ or, 'out of.'

⁴ *pisa, ἔγραψε*, i.e. 'Moses wrote of Him in the law, and the prophets also wrote of Him in their own books,' like the Armenian.

ANGLO-SAXON.

said, Thou art Simon son of Jona:¹ thou art named Cephas, which is explained, Peter.²

43 On the morrow he would depart into Galilee, and he met Philip, and the Saviour said unto him, Follow me.

44 But Philip was from Bethsaida, the town of Andrew and Peter.

45 Philip met Nathanael, and said unto him, We have met the Saviour, the son of Joseph of Nazareth, whom wrote Moses and the prophets in the law.

46 And Nathanael said unto him, May any thing good be of Nazareth? Philip said unto him, Come and see.

47 Then the Saviour saw Nathanael coming unto him, and he said of him,³ Here is an Israelite man in whom there is no deceit.⁴

48 Then Nathanael said unto him, Whence hast thou known me? Then the

ARABIC.

unto him, Thou art Simon son of Jona: thou shalt be called¹ the Sapha,² the interpretation of which is, Peter.³

¶ iv.—43 And on the morrow he purposed a departure⁴ into Galilee, and he found Philip, and Jesus said unto him, Follow me.

44 And Philip was from Bethsaida, from the city of Andrew and Peter.

45 And Philip found Nathanael, and said unto him, We have found him concerning whom Moses in the law, and the prophets, wrote, and he is Jesus the son of Joseph, who is from Nazareth.⁵

46 And Nathanael said unto him, Is it possible that aught with good in it can come out of Nazareth? And Philip said unto him, Come and see.

47 And when Jesus saw Nathanael coming towards him,⁶ he said concerning him,⁷ This is in truth an Israelite; there is no guile⁸ in him.

48 And Nathanael said unto him, Whence⁹ knowest thou me? Jesus an-

PERSIAN.

be called Cephas,¹ that is, Stone.²

43 And another day³ Jesus wished to go out into Galilee; he found Philip, and said unto him, Come after me.

44 And Philip was of Bethsaida, of the city of Andrew and Simon.

45 And Philip saw Nathanael, and said unto him, Him of whom Moses in the law wrote, and in the book of the prophets, have we found that he is Jesus the son of Joseph, of Nazareth.

46 Nathanael said unto him, Is it possible that a good thing cometh out of Nazareth? Philip said unto him, Come that thou mayest see.

47 And Jesus saw Nathanael, who was coming before him; he said unto him, In truth thou art a son of Israel without deceit.

48 Nathanael said unto him, Whence⁴ knowest thou me? Jesus said, Before

¹ In S. Matt. xvi. 17, we read, *eadig eart thu Simon, cul-fran bearn*, "Blessed art thou, Simon, son of the dove." Quoted in "Select Monuments," No. 1, p. 94.

² *Petrus*.—*Drihten cwæð to Petre, Ðhu eart stenen; for ðære stene ðu his grundfaro, and for eowum ðu his underfære, and ic binda ðine eardra uppon ðeowum stene, ðæt is, ofer ðære gedrihten ðu eart stenet, &c.* The Petro Ap. Select. Mon. p. 94.

³ *be him*, 'by him.'

⁴ *nis nan faen*.

¹ or, 'art called.'

² *sapha*, or *safa*, 'hard rock.'

³ *Bethsa*. "The Apostles that followed Him were twelve men; they were Simon es-saafa el-musammî Bethsa." Abulfeda, Hist. A. l. p. 58.

⁴ lit. 'that is, His departure.'

⁵ "Then Jesus and His twelve returned from Egypt into Syria, and they went thence to Nazareth, where the Nazarenes themselves have received their name, and Jesus abode there until He was thirty years old." Abulfeda, Hist. A. l. p. 58. Edrisi, p. 16, ed. Rosenm.

⁶ or, 'to meet Him.'

⁷ or, 'on his account.'

⁸ or, 'treachery, deceit.'

⁹ lit. 'from where.'

¹ *ceph*. Aram.

² *ang*. Pers.

³ *roz-i digde*, literal rendering of the Syriac.

⁴ lit. 'from where.'

AUTHORISED VERSION.

said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, ¹thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, [³Hereafter] ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAP. II.

1 AND the third day there was a marriage in ⁴Cana of Galilee; and the mother of Jesus was there:

2 And [both] Jesus was [called] and his disciples to the marriage.

3 And when [they wanted wine,] the

A.D. 30.

¹ S. Matt. xiv. 33.

² S. Matt. xxi. 5; xxvii. 11, 42; Ch. xviii. 37; xix. 3.

³ Gen. xxviii. 12; S. Matt. iv. 11; S. Luke ii. 9, 13; xxii. 43; xxiv. 4; Acts i. 10.

⁴ See Josh. xix. 28.

SYRIAC.

said unto him, When as yet Philip had not called thee,¹ when thou wast under the fig tree, I saw thee.

49 Nathanael answered and said unto him, My Master,² thou art the Son of God,³ thou art the King of Israel.

50 Jesus said unto him, Because I said unto thee, that I saw thee under the fig tree, thou believest;⁴ greater things than these shalt thou see.

51 He said unto him, Verily, verily, I say unto you, That from now ye shall see the heavens⁵ that are opened,⁶ and the angels of God in the act of going up and of coming down upon the Son of man.

CHAP. II.

¶ V.—1 AND on the third day there was a banquet in Cana,⁷ a town of Galilee; and the mother of Jesus was there:

2 And Jesus himself, also with⁸ his disciples, was called to the banquet.

3 And the wine was failing,⁹ and the

¹ 'before that Philip called thee.' Hrkl.

² S. 'Rabbi.'

³ 'Thou art that Son of God.' *hu*, Pesch. *haw*, Hrkl.

⁴ lit. 'thou art believing, i.e. trusting.'

⁵ 'heaven.' Bible Soc. ed.

⁶ *dupthi'hin*, 'that are,' or, 'that they are opened,' Pesch. *kad pthi'hin*, 'in the act of being opened,' or, 'while opened.' Hrkl.

⁷ S. *Kothne*. S. Ephraem's Hymn on Cana, is quoted in Asseman. Bib. Or. vol. i. p. 96.

⁸ lit. 'and.'

⁹ *kad 'hsar*, 'as the wine failed.' Hrkl.

ETHIOPIC.

answered and said unto him, Before that¹ Philip called thee, I saw thee under the fig tree.

50 And Nathanael answered and said unto him, Rabbi, truly thou *art* the Son of God; and thou² *art* the King of Israel.

51 And Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? from now shalt thou see what is greater than this.

52 And he said unto them, Verily,³ I say unto you, Ye shall see the heavens open, and the angels of God going up and coming down upon⁴ the Son of man.⁵

CHAP. II.

¶ I.—1 AND on⁶ the third day a wedding⁷ took place in Cana of Galilee; and the mother of Jesus was there:

2 And they called Jesus, and his disciples unto⁸ the marriage.

3 And when their wine failed,⁹ the mo-

¹ 'when as yet Philip had not.' Polygl.

² 'and truly.' Polygl.

³ 'Verily, verily.' Polygl.

⁴ *haha* 'to.'

⁵ *walda igwala dmahyāwū*, 'the son of the offspring of Eve,' *walda sab'ā*, Hen. cxlvi. 2, sq.

⁶ lit. 'and when.'

⁷ *kakkāb*, 'nuptials.'

⁸ lit. 'into.'

⁹ 'no wine for them, because their wine failed.' Polygl.

SAHIDIC.

Philip called thee inside under the fig tree, I saw thee.

CHAP. II.

1 AND on the third day there was a wedding¹ in Cana of Galilee; and the mother of Jesus was there:²

3 And when the wine failed, the mother

¹ *ausheleet shōpe*, 'nuptials took place.'

² R. Tuki. p. 499.

MEMPHITIC.

unto him, Before Philip called thee,¹ thou being at the foot of the fig tree, I saw thee.

50 Nathanael answering him said, Rabbi, thou art the Son of God: thou art the King of Israel.

51 Jesus answered and said unto him,² Because I said to thee that I saw thee at the foot of the fig tree, thou believest; thou shalt see greater things than these.

52 And he said unto him,³ Verily, verily, I say unto you, that ye shall see⁴ heaven opened, and the angels of God going up and coming down towards the Son of man.

CHAP. II.

1 AND on the third day there was a feast in Cana of Galilee; and the mother of Jesus was there:

2 Jesus also was invited, with his disciples, unto the feast.

3 And as the wine failed, the mother of

¹ or, 'when Philip had not yet called thee,' 'ere Philip called thee.'

² var. 'Jesus answering said unto him.'

³ var. 'and He said.'

⁴ var. 'you see.'

CHAP. II.

ARMENIAN.

said unto him, Ere Philip had called thee, when thou wast¹ under the fig tree, I saw thee.

49 Nathanael answered him and said, Rabbi, thou art Son of God,² thou art the King of Israel.

50 Jesus answered him and said, In consequence of that³ I said unto thee, that I saw thee under the fig tree, thou believest: thou shalt see even a greater thing⁴ than this.

51 And he saith unto him,⁵ Verily, verily, I say unto you, ye shall see the heavens open, and the angels of God that shall go up and come down upon the Son of man.

CHAP. II.

¶ VI.—1 AND on the third day there was a wedding⁷ in Cana of the Galileans, and the mother of Jesus was there.

2 Jesus also was called with his disciples to the marriage.

3 And as the wine failed,⁸ the mother

¹ lit. 'because thou wast.'

² Some copies have *brtin Asdudzô*, 'the Son of God.'

³ Quoted in S. Seperian, Hom. ii. *zi pardzav thakav-ruthyun kreits*, "as the kingdom of the Jews was removed, the King of Saints is introduced." See also ch. xii.

⁴ *phokhanag*, 'in exchange for what I said.'

⁵ Many copies have 'greater things.'

⁶ 'unto them.' Ven. ed. 1805.

⁷ *harsanik*—pl. nuptials.

⁸ *i bagasel kinwin*, 'at the failing of the wine.'

ANGLO-SAXON.

Saviour answered and said unto him, I saw thee when thou wast under the fig tree, ere that¹ Philip called thee.

49 Then Nathanael answered him and said thus: Rabbi, thou art Son of God, and thou art King of Israel.

50 Then the Saviour said unto him, thou shalt see² more than this be, because thou believedst that I said that I saw thee under the fig tree.

51 And he said unto them, Verily, I say unto you, Ye shall see³ the heavens open, and God's angels going up and coming down over the Son of man.

CHAP. II.

¶ IV.—1 ON the third day there was a wedding⁴ in Cana of Galilee; and the Saviour's mother was there:

2 Wherefore the Saviour and his disciples were invited to that wedding.⁵

3 And when the wine failed, then the

¹ *ertham*.

² or, 'seest.'

³ lit. *ge geseodh*, 'you see.'

⁴ *harsan gylfa*, lit. 'were nuptials' for 'wedding' properly means 'entertainment.' Thus *Myrrour was Lamps to weddod*, S. Matt. i. 19.

⁵ *to tham gyftum*, lit. 'to those nuptials.' See Exod. xxi. 10, *tham madene gyfta*, and xxii. 17.

GEORGIAN.

unto him, Before Philip called thee,¹ when thou wast under the fig tree, I saw thee.

50 Nathanael answered him and said, Rabbi, thou art Son of God, thou art King of Israel.

51 Jesus answered and said unto him, Because I said unto thee, that I saw thee under the fig tree, thou believest: thou shalt see greater things than these.²

52 And he said unto them, Verily, verily, I say unto you, Ye shall see the heavens open, and the angels of God going up and coming down upon the Son of man.

CHAP. II.

¶ VI.—1 AND on the third day there was a marriage in Cana³ of Galilee; and the mother of Jesus was there.

2 They called Jesus, with his disciples, to that marriage.

3 And as the wine failed, the mother of

¹ *pirnel Philippes 'hmbadmdze shenda*, 'before the calling of Philip to thee.'

² lit. 'greater than these shalt thou see.'

³ *da iqô a'hilô Kanaz Galilia, sada tsqali ghwinôd thesta mado Uperistan*, 'and Nazareth was near to Cana of Galilee where the Lord changed water to wine.' Timothy Abp. Pilgr. p. 131.

ARABIC.

swered and said unto him, Before that Philip called thee, and thou wast¹ under the fig tree, I saw thee.

49 Nathanael answered and said unto him, O Teacher, thou art Son of God,² thou the King of Israel.

50 Jesus said unto him, Because I said unto thee, that I saw thee under the fig tree,³ thou believedst; look,⁴ thou shalt behold greater things than this.

51 He said unto him,⁵ Verily, verily, I say unto you, That henceforth⁶ ye shall see heaven opened, and the angels of God going up and coming down upon the Son of man.⁷

CHAP. II.

¶ V.—1 AND on the third day there was a wedding at Cana of Galilee; and the mother of Jesus was there:

2 And Jesus was called, with his disciples, to the wedding.

3 And as the wine failed,⁸ the mother of

¹ i.e. 'when thou wast.'

² lit. 'Thou art Son of God.'

³ lit. 'the tree of figs.'

⁴ *shuf*, is omitted in Polygl.

⁵ 'then He said,' Polygl.

⁶ or, 'from now.'

⁷ lit. 'of flesh.'

⁸ 'and when the wine had failed, then the mother of' Polygl.

SLAVONIC.

unto him, Before that Philip called thee, I saw thee being under the fig tree.

49 Nathanael answered and said unto him, Rabbi, thou art Son of God, thou art King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, that I saw thee under the fig tree, thou believest; thou shalt behold¹ greater things than these.

51 And he said unto them, Verily, verily, I say unto you, Hence forth ye shall behold² heaven open, and the angels of God going up and coming down upon the Son of man.

CHAP. II.

¶ VI.—1 AND on the third day there was a wedding in Cana of Galilee;³ and the mother of Jesus was there:

2 Jesus also was called, with his disciples, to the marriage.

3 And wine not being sufficient, the

¹ *uzrite*.

² *uzrishi*.

³ lit. 'Cana Galilean.'

PERSIAN.

that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael gave an answer and said unto him, My Elder,¹ thou art Son of God, and thou art King of Israel.

50 Jesus said unto him, Because I said, that I saw thee under the fig tree, thou believest,² thou shalt see a greater thing than this.

51 And Jesus said unto them, Verily, verily, I say unto you, From this hour ye shall see the heaven opened, and the angels of God from it coming down and going before the Son of man.

CHAP. II.

¶ IV.—1 ON the third day there was a wedding at Cana,² a town of Galilee; and the mother of Jesus was there:

2 And Jesus, with his disciples, was⁴ called to the wedding.

3 And the wine began to fail,⁵ and the

¹ *buzurg-i-man*.

² lit. 'bringest faith.'

³ *There was not a Kalash*.

⁴ i.e. 'some.'

⁵ *kam shudsh bûd*, lit. 'was become little.'

AUTHORISED VERSION.

mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, ¹Woman, ²what have I to do with thee? ³mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 [And] there were set there six water-pots of stone, ⁴after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the [governor] of the feast. And they bare it.

9 [When] the ruler of the feast [had tasted] ⁵the water that was made wine, and knew not whence it was, (but the servants which [drew] the water knew,)

A.D. 30.

¹ Ch. xix. 26.

² 2 Sam. xvi. 10; xix. 22.

³ Ch. vii. 6.

⁴ S. Mark vii. 3.

⁵ Ch. iv. 46.

SYRIAC.

mother of Jesus said unto him, There is no wine for them.¹

4 Jesus saith unto her, What *is there* to me and thee, woman? hitherto my hour is not come.

5 His mother saith unto the servants, What he telleth you, do.

6 But there were there six jars of stone, that were placed for the purification of the Jews; which held every one, two or three measures.²

7 Jesus saith unto them, Fill these jars with water. And they filled them up to the brim.³

8 He saith unto them, Draw now, and take to the ruler⁴ of the feast. And they took it.

9 And when the ruler of the feast tasted the water⁵ that was⁶ wine, and he was not aware whence it was;⁷ but the servants were aware, for they had filled them with

¹ S. Ephraem, De Fide, Serm. xiv. Vol. i. p. 29.

² lit. 'two measures, or three.' See Amira, Gr. Syr. p. 230, and C. M. Agrelii, Synt. Syr. p. 151. The measure mentioned is *reb'o*, lit. 'a quart;' but of somewhat uncertain capacity. Hrkl. renders it *māthuryo*, 'metreta, cadus,' &c.

³ lit. 'top.'

⁴ lit. 'head of leaning seat.' Irish *trikliyōnā*. Hrkl.

⁵ lit. 'those waters.'

⁶ or, 'was made,' or 'had become.'

⁷ i.e. 'it so happened.'

ETHIOPIC.

ther of Jesus saith unto him, There is now no wine for them.

4 And Jesus saith unto her, What *is there* in me with thee,¹ O woman? my time is not yet come.

5 And his mother said unto those who served,² What he saith unto you, do.

6 And there were standing there six pitchers of stone for the cleansing of the Jews:³ and they contained some two and some three measures of waterpot.⁴

7 And Jesus said unto them, Fill ye now these pitchers with water, up to their mouth. And they filled them up to the top.⁵

8 And he said unto them, Pour out from them now; bring and give *some* to the master of the feast.⁶ And they brought and gave him.

9 And in tasting, the master of the feast⁷ wondered at the water that was made⁸ wine; and he did not know from whence it was; but the young men who had

¹ *b'ya masleki*.

² lit. 'serve.'

³ lit. 'for that the Jews should wash' or 'cleanse themselves.'

⁴ *zagsut*, 'of bucket, pail, or water-pot,' see ch. iv. 28. This word is omitted in Polygl. *baba kleetu wababa anlastu*; according to Ethiopic Grs. this means, 'each two and each three.' See Lud. Gr. Æth. fol. p. 100, 119, 142, Dillm. Æth. Gr. p. 294. But compare Gen. i. 11, vii. 14, 15, Exod. xvi. 17, 21, &c. Abu Rumi renders it, *iyāndandu yānassu nabara wāt midgā waim sāsut*, 'every one held two measures or three.'

⁵ 'of them.' Polygl.

⁶ or, 'of the sitting at meat.'—'of the servants.' Polygl.

⁷ 'of the servants.' Polygl. ⁸ or, 'was become,' *zakōna*.

SAHIDIC.

of Jesus saith unto him, There is no wine for them.¹

4 Jesus saith unto her, Woman, what is there . . . and me? my hour is not yet come.²

MEMPHITIC.

Jesus saith unto him, There is no wine there for them.

4 And Jesus saith unto her, Woman, What is there to thee with me and thee?¹ my hour is not yet come.

5 His mother saith unto the servants,² What he may say to you do it;

6 There were set there six water-jars of stone, according to the cleansing of the Jews, holding every one two or three measures.

7 Jesus saith unto them, Fill the water-jars with water. And they filled them up to the top.

8 He said unto them, Now draw, and take it to the ruler of the feast.³ And they took it.

9 When the ruler of the feast had tasted the water which was made⁴ wine, and he knew not from whence it was: but the servants who had poured⁵ the water knew:

¹ R. Tuki. p. 164.

² R. Tuki. p. 283.

¹ lit. 'what thou with Me also thou?' or 'what to thee with Me also to thee?'

² *an nidiakōn*.

³ The Memphitic adopts the Greek term ἀρχιπρίχλινος.

⁴ *e opher esp.*

⁵ lit. 'filled.'

GOTHIC.

ARMENIAN.

saith unto Jesus, They have no wine.¹

4 And Jesus saith unto her, What is there mine and thine, thou woman? my hour is not yet come.

5 His mother saith unto the waiters, Whatever he shall say unto you, do.

6 There were there six stone jars, according to the purification of the Jews, they held, every one of them, two or three measures.

7 Jesus saith unto them, Fill these jars with water. And they filled them up to the top.

8 And he saith unto them, Now take and carry some to the steward;² and they carried it.

9 And when the steward had tasted the water made wine, and he knew not from whence it might be; but the waiters who had poured the water knew; the steward

¹ S. Seperian, Hom. vii. "His mother warneth Him that there is no wine, *uor mair er'ad marmnu, yen azakhin 'ad osadenthepon*, which mother was such according to the flesh, but His handmaid according to His Divinity, — *pnda meghatir lini morn*, but He reproveth His mother, for her warning Him as if He were a man, for she only saw Him as such." A note to this passage printed by a Romanist, says that these and like sentiments in S. Seperian's Homilies do not please him. No wonder.

² or, 'president of the feast,' 'master of ceremonies.'

GEORGIAN.

Jesus said unto him, They have no wine.

4 Jesus said unto her, What is there to thee and to me, O woman? my hour is not yet come.

5 His mother said to the servants, Whatever¹ he tells you, do it.

6 There were there six water-pots of stone standing, after the manner of the purification of the Jews, which held each two or three² measures.³

7 And Jesus said unto them, Fill these water-pots with water. And they filled them up to the brim.⁴

8 And he said unto them, Draw now, and offer it to the master of the feast.⁵ And they offered it him.

9 And when the master of the feast had tasted⁶ the water that was made wine, and he did not know how it was;⁷ but the servants who had filled the waterpots with

¹ lit. 'that whatever.'

² lit. 'two-two or three-three.'

³ Jonah, Metrop. of Ruis, Pilgrimage, p. 53, mentions his coming to *supelso Kananis Goldenusa, soditsa varts pati ars kasa, da soditsa topis ghvond shoktsuoto Updman*, "to the district or village of Cana of Galilee where is a pitcher of stone, and where the Lord made water into wine," and Timothy Abp. of Karthli, p. 131 of his Pilgrimage, also reports his visit to Cana in somewhat the same terms. See v. 3.

⁴ or, 'mouth.'

⁵ lit. 'to the lord of the bread,' *purisa upatsa*.

⁶ *gemo ikhila*, 'had seen the taste.'

⁷ or, 'had happened.'

SLAVONIC.

mother of Jesus said unto him, They have no wine.

4 Jesus said unto her, What is there to thee and me, woman? my hour is not yet come.

5 His mother said unto the servants, That which he may tell you, do.

6 And there were there six water-pots of stone, placed for Jewish purification, containing from two to three measures.¹

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the top.

8 And he said unto them, Draw now, and take to the ruler of the feast.² And they took it.

9 And when the ruler of the feast tasted of the wine that was made³ out of water, and he knew not from whence it was; but the servants knew having drawn the water:

¹ or, 'about two or three measures.' The Russian V. renders the Slavonic *medera* 'measure,' by *edera* 'a pint,' and also a measure for liquids.

² *architriclinari*.

³ *bairshava, γεγεννημένου*, 'that had come into existence, or resulted from.'

ANGLO-SAXON.

Saviour's mother said unto him, They have no wine.¹

4 Then the Saviour said unto her, O woman, what is to me and thee? as yet my hour is not come.²

5 Then the Saviour's mother said to the servants, Do whatsoever he telleth you.

6 But there were there set six stone water-vats, after the cleansing of the Jews; every one was of two firkins measure,³ or of three.

7 Then the Saviour bad that they should fill these vats with water. And they filled them up to the brim.

8 Then said the Saviour, Draw now, and bear to the ruler of the feast.⁴ And they took it.

9 When the ruler of the feast tasted of the wine which was made⁵ of the water, he knew not whence it came; but the servants knew who drew the water; the ruler

¹ "It is creditably told," says Ælfric, "that John, the beloved of Christ, would marry, and Christ would to his gyftum geladhod. Tha gelump hit that æt tham gyftum was weardh atened. The SAVIOUR then wrought His first miracle, and John was so struck that he left his bride in maidenhood and followed Jesus." Homil. Decr. 27, Vol. I. p. 58, and p. 26.

² lit. 'came not yet.'

³ on *twegra æstra gemelle*.

⁴ *driht-ealdor*, lit. 'chief of the family.'

⁵ geworden.

ARABIC.

Jesus said unto him, There is no wine for them.

4 Jesus said unto her, What is there to me and to thee, O woman? ¹ my hour is not come.

5 And his mother said unto the servants, Do what he biddeth you.

6 And there were there six water-jars of stone, placed for the purification of the Jews; every one containing two or three measures.

7 And Jesus said unto them, Fill the water-jars with water. And they filled them up to the top.

8 And he said unto them, Draw now, and offer it to the ruler of the feast. And they took it.

9 And when the ruler of the feast² tasted the water that was changed into wine, and he did not know whence it was; but the servants knew, because they had

¹ 'O thou woman.' Polygl.

² lit. 'chief of cushions,' or 'seats upon which guests reclined.'

³ lit. 'that.'

PERSIAN.

mother of Jesus said unto Jesus, That they have no wine.

4 Jesus said unto her, What business hast thou with me, O woman? as yet my time is not come.

5 The mother of Jesus said unto the servants of the wedding feast, Whatever he may say unto you, do it.

6 And there were there basins¹ of stone, that were placed for the ablution of the Jews; and each of which held two or three measures.

7 Jesus commanded that they should fill the basins with water. And they filled them up to the brim.²

8 After that he said, Draw some, and give it to the lord of the feast.³ They carried the order.

9 And when the master of the feast tasted of that wine, it was of exceedingly good flavour; but they knew not⁴ whence it was; the servants knew because they

¹ Pers. omits 'six.'

² *mal-a-mâl*, 'brimful.'

³ or, 'chief,' *zorscar-i-majlis*.

⁴ *na mi-danistad*, perhaps a misprint for *na mi-danistad*, 'he did not know'; *danistad* occurring in the same line.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

the governor of the feast [called] the bridegroom,

10 And saith unto him, Every man [at the beginning doth set forth good wine;] and when men have [well] drunk, then that which is worse: [but] thou hast kept the good wine until now.

11 This beginning [of miracles] did Jesus in Cana of Galilee, and manifested [forth] his glory; and his disciples [believed on] him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and [they continued there] not many days.

13 ¶ And the [Jews' passover] was at hand, and Jesus went up to Jerusalem,

14 And [found] in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of

water:¹ the ruler of the feast called the bridegroom,

10 And said unto him, Every man at first bringeth² the good wine; and when they are drunk,³ then that which is worse: but thou hast kept the good wine until now.

11 This is the first sign⁴ that did Jesus in Cana⁵ of Galilee, and he made known⁶ his glory; and his disciples believed in him.⁷

¶ vi.—12 After this he went down to Capernaum, himself, and his mother, and his brethren, and his disciples: and they were there a few days.

13 And the passover of the Jews was near, and Jesus went up to Jerusalem.

14 And he found in the temple them that sold oxen and sheep and doves, and changers that were sitting:

15 And he made a whip⁸ of cords, and

poured it out knew that water that was made¹ wine. And the master of the feast² called the bridegroom,

10 And he saith unto him, Every man giveth to drink good wine first; and after they are drunk, he giveth to drink that which is inferior: but thou hast kept and put by the best wine until now.

11 And this is the first of miracles³ which Jesus did in Cana of Galilee, and he caused his glory to be seen; and his disciples believed in him.

12 And after that he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they abode there a few days, and not many.⁴

13 And the passover of the Jews was nigh, and Jesus went up to Jerusalem.

¶ ii.—14 And he found in the temple some that sold oxen and sheep and doves, and changers sitting.

15 And he made a scourge to beat⁵ of

A.D. 30.

¹ Ch. i. 14.

² S. Matt. xii. 46.

³ Exod. xii. 14; Deut. xvi. 1, 16; Ch. ii. 23; v. 1; vi. 4; xi. 55.

⁴ S. Matt. xxi. 12; S. Mark xi. 15; S. Luke xix. 45.

¹ lit. 'filled—waters.'

² 'layeth.' Hrk1.

³ or, 'have drunk to overflowing.'

⁴ 'This, as beginning of signs, did Jesus.' Hrk1.

⁵ *Kothne*.

⁶ 'manifested,' or 'revealed.' Hrk1.

⁷ S. Ephraem, in Nat. D. Serm. iii. vol. ii. p. 413, D.

⁸ lit. 'and He made for Him.'

¹ *zakōna*.

² 'of the servants.' Polygl.

³ or, 'the beginning of miracles.'

⁴ 'few and not many days.' Polygl.

⁵ *maqsafta t'abt'abe za'habl*, lit. 'a scourge of lash of rope, or cord.' Polygl. omits *t'abt'abe*.

SAHIDIC.

MEMPHITIC.

GOTHIC.

the ruler of the feast called the bridegroom:

10 He said unto him, All men¹ usually set² good wine first; and when they have well drunk,³ they bring that which is worse: but thou hast kept the good wine until now.

11 This is the first sign which Jesus did in Cana of Galilee, and he manifested his glory; and his disciples believed in him.

12 After this he went down to Capernaum, he, with his mother, and his brethren, and his disciples; and he abode there not many days.

13 And the passover, the feast of the Jews, had drawn nigh, and Jesus went up to Jerusalem,

14 And he found in the temple them that sold oxen and sheep and doves, and changers sitting:

15 And he made a scourge⁵ of cords, and

¹ lit. 'that all men,' or 'that every man.'

² *eshaukhō*.

³ lit. 'are drunk.'

⁴ lit. 'gave out.'

⁵ Gr. *phragellion*.

ARMENIAN.

speareth to the bridegroom,

10 And saith, Every man serveth good¹ wine first; and after they have drunk, then worse:² thou, thou hast kept thy good wine until now.

11 Jesus wrought this beginning³ of signs in Cana of the Galileans, and he manifested his glory; and his disciples believed in him.

12 After these things Jesus⁴ went down to Capernaum, he, and his mother, and his brethren: and there he dwelt not many days.

13 And the passover of the Jews was near, and Jesus went up to Jerusalem,

14 And he found in the temple some that sold oxen⁵ and sheep and doves, and the money changers that were sitting.

¶ VII.—15 And he made a scourge of

¹ lit. 'sweet, well flavoured.' var. 'the good wine.'

² or, 'the worse.'

³ or, 'this wrought Jesus as beginning of signs.' S. Seperian, Hom. vii. p. 314, says, *arastchin nshan i Cana Galileatwots arar*, 'this first sign did Jesus in Cana of Galilee that the word sh. did he first do that saith, 'Galilee of Gentiles, the people which sat in darkness,''" &c.

⁴ In some copies 'Jesus' is omitted.

⁵ or, 'cattle.'

ANGLO-SAXON.

of the feast called the bridegroom,

10 And said unto him, Every man giveth erst good wine; and when they are drunken, that which is worse: thou hast withholden the good wine until now.¹

11 This was the first² sign which the Saviour wrought in Cana of Galilee, and he manifested his glory; and his disciples believed on him.

¶ v.—12 After these things, he, and his mother, and his brethren,³ and his disciples, went to Capernaum: and they abode there few days.⁴

13 And it was near the passover⁵ of the Jews, and the Saviour departed to Jerusalem,

14 And met in the temple them that sold oxen and sheep and doves, and money changers sitting:

15 And he wrought a whip of strings,

¹ lit. 'thou.'

² *forme*, 'former.'

³ *gebrodu*, 'brotherhood.'

⁴ *fewen daga*.

⁵ lit. Easter. "Thou shalt know that on the day of Easter, that is on Ieden Transitus, and on englia Eareld, forþam the on thisum dæge ferde Godes soþ fram Egipta lande after the wordes on a þære ðeode to þære deaðeode." SERMON ON EASTER DAY. "Sermo in diebus pasche," p. 52.

GEORGIAN.

water knew it; the master of the feast called the bridegroom,

10 And he said unto him, Every man setteth forth good wine first; and when men have well drunk,¹ then indeed the worst: but thou hast kept the good wine until now.

11 Jesus did this as beginning² of miracles in Cana of Galilee, and he manifested his³ glory; and his disciples believed in him.⁴

¶ VII.—12 After this Jesus went down to Capernaum, he, and his mother, and his brethren, and his disciples with him: and there he tarried not many days.

13 And the passover of the Jews was nigh, and Jesus went up to Jerusalem.

14 And he found in the temple sellers of oxen and of sheep and of doves, and money changers sitting:

15 And he made a scourge⁵ of cords,

¹ *daiturnin*, lit. 'are become drunk.'

² or, 'for a beginning.'

³ or, 'His own.'

⁴ lit. 'believed Him;' *msi*, აბრძ.

⁵ or, 'whip.'

SLAVONIC.

the ruler of the feast called the bridegroom,

10 And said unto him, Every man setteth¹ first good wine; and when they are drunk,² then that which is worse: but thou hast kept the good wine until now.

11 Jesus wrought this as beginning³ of signs in Cana of Galilee, and manifested his glory; and his disciples believed in him.

¶ VII.—12 After this he went down to Capernaum, himself, and his mother, and his brethren, and his disciples: and he abode there not many days.

13 And the Jewish passover was near, and Jesus went up to Jerusalem.

14 And he met in the temple⁴ people that sold sheep and oxen and doves, and changers⁵ sitting.

15 And having made a scourge of ropes,

¹ or, 'layeth.'

² or, 'tipsy,' *upiyutsya*.

³ lit. 'a beginning to signs' or 'miracles.'

⁴ lit. 'the temple.'

⁵ *pyennjnik*.

ARABIC.

poured in¹ the water; the ruler of the feast then called the bridegroom,

10 And said unto him, Every man setteth good wine first; and when they have drunk freely, after that he setteth the worst: but thou hast kept the good wine until now.

11 This is the first sign which Jesus did in Cana of Galilee, and he made his glory seen; and his disciples believed in him.

¶ VI.—12 After this² he went down to Capernaum, he, and his mother, and his brethren,³ and his disciples: and they remained there few days.

13 And the passover of the Jews was near, and Jesus went up to Jerusalem,

14 And he found in the temple sellers of oxen and sheep⁴ and doves, and changers sitting:

15 Then he made a scourge⁵ of rope, and

¹ or, 'filled.'

² 'then after this.' Polygl.

³ al. coll. 'brotherhood.'

⁴ 'rams.' Polygl.

⁵ lit. 'a stick,' or 'switch.'

PERSIAN.

had poured¹ in the water: the ruler of the feast² called the son-in-law,

10 And said unto him, At a wedding and a feast they drink³ first good wine; and when they become drunk,⁴ the wine that is bad: but thou, why hast thou kept the good wine until this hour?

11 This is the first miracle that Jesus did in Cana⁵ of Galilee, and they became acquainted with his glory: and his disciples believed in him.

¶ v.—12 After this he came down to Capernaum, he, and his mother, and his brethren, and his disciples: and he remained there few days.

13 And the feast of the passover of the Jews was near,⁷ and Jesus went up to Jerusalem,

14 And he saw *some* who, in their temple sold bulls and doves and lambs, and money changers sitting:

15 Jesus made a whip of small cord, and

¹ *harz*.

² *harz-i-moile*, lit. 'the great man of the sitting,' or 'company of the guests.'

³ 'eat.'

⁴ The original *masht* *sharind* may be rendered 'become tipsy,' as shown by Hafiz, Ode II. p. 14, ed. Nott.

⁵ *Kutnah*.

⁶ or, 'magnificence,' or 'greatness.'

⁷ lit. 'was become near.'

AUTHORISED VERSION.

small cords, he drove [them] all out of the temple, [and] the sheep, and the oxen; and poured out the changers' money, and overthrew [the tables;]

16 And [said unto] them that sold [doves,] Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it [was] written, ²The zeal of thine house [hath eaten me up.]

18 [Then answered] the Jews and said unto him, ³What sign showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, ⁴Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou [rear it up] in three days?

21 But he spake⁵ of the temple of his body.

22 When therefore he was risen from

A.D. 30.

¹ S. Luke ii. 49.

² Ps. lxi. 9.

³ S. Matt. xii. 38; Ch. vi. 30.

⁴ S. Matt. xxvi. 61; xxvii. 40; S. Mark xiv. 58; xv. 29.

⁵ Col. ii. 9; Heb. viii. 2. So 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16.

SYRIAC.

he made them all go out of the temple, and the sheep, and the oxen, and the changers, and scattered their change, and upset their tables;¹

16 And unto those that sold doves, he said, Take away these hence, and make not my Father's house a house of merchandise.²

17 And his disciples remembered that it is written, The zeal of thine house hath eaten me.

18 But the Jews answered and said unto him, What sign showest thou unto us, that thou doest these things?³

19 Jesus answered and said unto them, Pull down this temple, and in three days I set it up.

20 The Jews say unto him, In forty and six years was this temple built, and thou in three days settest it up?⁴

21 But he was speaking⁵ of the temple⁶ of his body.⁷

22 But when he rose from the dead,⁸

¹ S. Cyril, Comm. Exp. cxxxii. p. 366, sq.

² or, 'traffic.'

³ i.e. 'because,' or 'since Thou doest these things.'

⁴ or, 'wilt set up,' fut.

⁵ lit. 'saying.'

⁶ *nauso qdāshō d'alāhō qdāshō*, 'holy temple *vaōs* of the Holy Gon.' Euseb. Theoph. iii. 39, *aikelō dne'mar bah, nauso dne'weh beh*. S. Ephr. in Nat. D. Hym. ii. p. 405, D, &c.

⁷ 'of His own body.' Hrk1.

⁸ lit. 'house of the dead.'

ETHIOPIIC.

cords, and he drove all from the temple, sheep as well as oxen; and he scattered the money¹ of the changers, and overthrew their tables;

16 And he said to them that sold doves, Remove and take away these hence; and make not my Father's house a market-house.

17 And his disciples remembered that *this* is written, that saith, The zeal of thine house hath eaten me.

18 And the Jews answered him, and said unto him, What sign showest thou that thou doest this?

19 And Jesus answered and said unto them, Pull down this temple,² and in three days I will raise it up.

20 And the Jews said unto him, This temple was built during forty and six years, and thou wilt raise it up in three days?

21 But he spake unto them of the house³ of his body.

22 And when he was risen from the

¹ or, 'gold.'

² *beta maqdās*, 'house of the sanctuary.' This is the term used for 'church,' whereas in v. 14, 16, *mkwarāb* is used. But church, *ἐκκλησία* is rendered *beta Kristyān*, in S. Matt. xvi. 18, xviii. 17, Acts v. 11, Col. i. 18, &c. Ascens. Is. iii. 15. Didasc. Ap. i. 1, 2, 3, &c. Abu Rumi uses *maqdās* only, in this place.

³ *beta*, Abu Rumi, *maqdās*.

SAHIDIC.

MEMPHITIC.

GOTHIC.

cast out of the temple all the sheep and the oxen; and he scattered the money of the changers, and overturned their tables;

16 And he said unto them that sold doves, Take away these hence; make not my Father's house a house of merchandise.

17 His disciples remembered that it is written, ¹The zeal of thine house hath eaten me up.

18 The Jews answering, said unto him, What sign showest thou that thou doest these things?

19 Jesus answering, said unto them, Destroy this temple, and I shall raise it up in three days.

20 The Jews said, They spent² forty-six years in building this temple, and thou wilt raise it up³ in three days?

21 But he said this of the temple of his body.

22 When he was risen from the dead,

¹ lit. 'that the zeal.'

² or, 'did.'

³ lit. 'set it on foot,' or 'on its feet.'

ARMENIAN.

small cords, and drove all out of the temple, the sheep, and the oxen; and he scattered the coppers¹ of the money-changers, and overturned their tables;

16 And they that were selling doves, he said unto them, Take these hence, and make not my Father's house a house of traffic.

17 Then his disciples remembered that it is written, The zeal of thine house shall eat me up.²

18 The Jews answered and said unto him, What sign showest thou to us, that thou doest this?

19 Jesus answered and said unto them, Pull down this temple,³ and I shall set it up⁴ in three days.

20 The Jews say unto him, This temple was forty and six years building, and wilt thou set it up⁵ in three days?

21 But he spake⁶ of the temple of his body.

22 Then when he rose from the dead,

¹ lit. 'copper.'

² Some copies have 'ate me up.'

³ *gatch' gatch' yer kahen ch. hoostehorstehi yer dajir kahakuyi*. "He is called both High Priest, and said to be the temple: the temple as in, 'Destroy this temple,'" &c. S. Seperian, Homil. ii. p. 20.

⁴ var. 'build it.'

⁵ or, 'restore it,' var. 'build it.'

⁶ lit. 'said.'

GEORGIAN.

and drove all that from the temple, the oxen, and the sheep, and the seats of the money-changers, and scattered their money, and overthrew¹ their tables;

16 And to them that sold doves he said, Take away this hence, and make not of my Father's house a house of merchandise.

17 And his disciples remembered² that it is written, The zeal of thine house hath eaten me up.³

18 The Jews answered and said unto him, What miracle dost thou show us, that thou doest this?

19 Jesus answered and said, Destroy this temple, and on the third day I shall raise it up.

20 The Jews said unto him, In forty-six years was this temple built, and thou wilt raise it up in three days?

21 But he spake of the temple⁴ of his body.

22 And when he rose from the dead,

¹ or, 'upset.'

² lit. 'and it was remembered to, or, by the disciples.'

³ or, 'ate me up.'

⁴ *tazrishtuis gwamisa thrisisa. tazra*, 'temple,' is a frequent expression in Eastern writers for the human body of our Lord. See above note to ch. i. v. 14, *isheneba* 'heartstha tazarsa'. This term is used by Timothy, Alp. for the chapel built over the Holy Sepulchre, within the *ecclesia*, church. Pilgr. p. 139.

SLAVONIC.

he drove all out of the temple,¹ sheep, and oxen; and scattered the change of the dealers,² and upset their tables;

16 And he said to them that sold doves, Take away these hence, and make not my Father's house a house of traffic.

17 Then his disciples remembered that it is written, The zeal of thine house hath eaten³ me up.

18 But the Jews answered and said unto him, What sign showest thou to us, that thou doest these things?

19 Jesus answered and said unto them, Pull down this temple,⁴ and in three days I shall set it up.

20 But the Jews said, In forty and six years was this temple⁵ built, and thou wilt set it up in three days?

21 But he spake of the temple⁶ of his body.

22 And when he rose from the dead,

¹ lit. 'church,' *tserkon*. 'church' is used in the Russian V. where we have *tserkon* in the old Slavonic. This, however, uses 'hram' in 1 Cor. iii. 16, 17, vi. 19, Rev. xi. 1, 19, &c., and *tserkon* in other parallel cases, where 'hram' should be used, e.g. 2 Cor. vi. 16, and in this place.

² *tordjnikom*.

³ *dski*, lit. 'boards' and small 'tables' like stools used in Eastern houses. The Russian V. renders it *stol*, 'table' in the east, and for 'stool' in the west.

⁴ or, 'ate.'

ANGLO-SAXON.

and drove them all out of the temple, both sheep, and oxen; and he scattered¹ the money-changers' money,² and overthrew their tables;

16 And said to them that sold doves, Take³ these things hence, and make not my Father's house into a market-house.

17 Then his disciples remembered that it is written, The zeal of thine house ate me.

18 Then the Jews answered him and said, What sign showest thou to us, for that thou doest these things?

19 The Saviour answered them and said, Throw down this temple, and I shall rear it up in three days.

20 Then the Jews said unto him, This temple was built in six and forty years,⁴ and rearest thou it in three days?

21 But he said it of the temple⁵ of his body.

22 When he rose from⁶ the dead, then

¹ or, 'shed,' *ageat*, said of blood.

² *feoh*, lit. 'cattle;' then, 'fee;' i. q. Heb. *q'shitha*, 'cattle' or 'fee;' then, 'price of money,' *we wegean ge wegean* *Feah* *hæst to wegean ge wegean*.

³ lit. 'do,' *doth tha thing*.

⁴ lit. 'winters.'

⁵ *be hys lichaman temple*.

⁶ of, 'out of.'

ARABIC.

he made them all get out of the temple, and drove out the oxen, and the sheep,¹ and scattered the money of the changers, and overturned their tables;

16 And he said to the sellers of doves, Carry away this hence; and make not my Father's house a market-house.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 And the Jews answered and said unto him, What sign dost thou show us, that thou doest² these works?

19 Jesus answered, saying unto them, Pull down this temple, and I shall rear it up in three days.

20 The Jews said unto him, This temple was built in forty-six years,³ and thou wilt rear it up in three days?

21 But he meant the temple of his body.

22 And when he rose from the dead,

¹ or, 'dove,' *al' thar*. P. 139.

² lit. 'workest.'

³ Edrisi attributes the building of the El-Aqsa, or El-Aqsad, the so-called Mosque of Omar, to Solomon. See Edrisi, p. 5, l. 10, ed. Rosenm. 1853. A. 1. p. 64, ad fin. and 106, ad fin.; and Abulfeda, Tab. Syr. p. 9, 86, ed. K.

PERSIAN.

drove those people out of the temple, with oxen, and lambs, and doves; and he overturned the seats of the money-changers, and scattered their gold and silver;

16 And he said unto them that sold doves, Take away these hence; and make not my Father's house a market-house.

17 His disciples remembered that it was written,¹ The zeal of thine house ate me up.

¶ VI.—18 After this the Jews said unto Jesus, What sign showest thou to us, that thou doest these things?

19 Jesus gave an answer and said unto them, Destroy² this temple, and in three days I will rear it up.

20 The Jews said unto him, The building of this house was in forty and six years, how then wilt thou build it in three days?

21 But Jesus spake of the temple of his body.

22 When he was risen again from among

¹ lit. 'make this temple a ruin.'

AUTHORISED VERSION.

the dead,¹ his disciples remembered that he had said this [unto them]; and they believed the scripture, and the word which Jesus [had said.]

23 ¶ Now when he was in Jerusalem at the passover, [in] the feast [day,] many believed in his name, [when they saw] the miracles which he did.

24 [But] Jesus did not [commit] himself unto them, because he knew all men,

25 [And needed not] that [any] should testify of man: for [he² knew] what was in man.

CHAP. III.

1 [THERE] was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 ³The same [came to Jesus] by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou

A.D. 30.

¹ S. Luke xxiv. 8.

² 1 Sam. xvi. 7; 1 Chron. xxviii. 9; S. Matt. ix. 4; S. Mark ii. 8; Ch. vi. 64; xvi. 30; Acts i. 24; Rev. ii. 23.

³ Ch. vii. 50; xix. 39.

⁴ Ch. ix. 16, 33; Acts ii. 22.

SYRIAC.

his disciples remembered that he had said this; and they believed the scriptures, and the¹ word that Jesus spake.²

¶ VII.—23 But when Jesus³ was in Jerusalem, at the passover, at the feast, many believed in him, for they saw⁴ the signs⁵ which he did.

24 Jesus, however, did not trust himself to them, because he was acquainted with every man,⁶

25 And needed not⁷ that man should bear witness to him of any man: for he was acquainted with what is in man.

CHAP. III.

1 ⁸BUT there was there a man of the Pharisees, Nicodemus was his name, a ruler⁹ of the Jews:

2 He came to Jesus by night, and said unto him, Master, we know that from God thou wast sent¹⁰ a teacher: for no man can do these signs that thou doest, but he

¹ 'this.' Hrk1.

² or, 'said.'

³ Hrk1. omits 'Jesus.'

⁴ 'while seeing.' Hrk1.

⁵ 'these signs.' Hrk1.

⁶ 'with them all.' Hrk1.

⁷ 'and had no need.' Hrk1.

⁸ This Gospel is quoted in S. Sever. Pat. Alexand. de Rit. Baptism. Syr. p. 33.

⁹ ἑρχων.

¹⁰ 'Thou camest.' Hrk1.

ETHIOPIC.

dead, his disciples remembered that he spake in this wise; and they believed in the word of the scriptures, and in the word of Jesus, which he spake unto them.

23 And when Jesus was at Jerusalem at the feast of the passover, many believed in his name, when they saw the signs which he did.

24 But Jesus himself trusted not to them,¹ for he knew them all, one by one,²

25 And he wished not that they should tell him a man's disposition; because himself knoweth man.

CHAP. III.

¶ III.—1 AND there was a man from among the Pharisees, whose name was Nicodemus, a ruler of the Jews:

2 And he came unto Jesus³ by night, and said unto him, Rabbi, we know that from God thou art come a teacher: for no one can⁴ do these signs that thou doest,

¹ or, 'believed them not.'

² i.e. 'them as a whole, and everyone individually.' Polygl. omits *lata a'hadu*, 'one by one.'

³ 'unto Him.' Polygl.

⁴ Polygl. omits 'can' and reads 'for no one doeth these signs.'

SAHIDIC.

then the disciples remembered that he had said this; and they believed the scripture, and the saying that Jesus had spoken.

23 While he was in Jerusalem at the feast of the passover, a multitude believed in his name, when they saw¹ the signs which he did.

24 But Jesus did not trust himself to them, because he knew all,

25 And needed not that one should bear witness of man: for he knew what is in man.

CHAP. III.

1 ²THERE was a man from among the Pharisees, his name was Nicodemus, a ruler³ of the Jews:

2 He came unto Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no one can do the signs which thou doest, unless God

¹ lit. 'seeing.'

² v. 1—22, Rit. Copt. p. 459, sq. ed. Rom.

³ ἑρχων.

MEMPHITIC.

GOTHIC.

CHAP. III.

ARMENIAN.

his disciples remembered that this is what he said; and they believed the scripture, and the word that Jesus had said.

23 And as he was at Jerusalem at the passover, at the feast, many believed in his name, because they saw the signs which he did.¹

24 But Jesus himself² did not trust himself³ to them, because himself knew all,

25 And because it was not necessary that one should bear witness of a man; because he knew himself what was in the man.⁴

CHAP. III.

¶ VIII.—1 ⁵AND there was there a man of the Pharisees, Nicodemus his name, a ruler of the Jews:

2 He came unto him by night, and said unto him, Rabbi, we know that from God thou art come a teacher: for no one can do these signs⁶ which thou doest, if God be

¹ lit. 'thence.'

² *inkn*.

³ *zantz*, var. 'did not believe or trust from himself, to them.'

⁴ lit. 'what was contained in the man.'

⁵ This Gospel is quoted in the service for Holy Baptism of the Armenian Church, in *Medz Mashdots*, p. 13, sq.

⁶ var. 'these very signs.'

ANGLO-SAXON.

his disciples remembered that he had said this of himself;¹ and they believed the holy scripture, and the word² which the Saviour spake.

23 When he was in Jerusalem at Easter on the feast day, many believed in his name, when they saw the signs that he wrought.

24 The Saviour did not lay himself open to them, for he knew them all,

25 And because there was no need to him that any man should bear witness of men: for he knew what was in men.

CHAP. III.

¶ VI.—1 BUT a certain Pharisee-man³ was named Nicodemus, he was an elder of the Jews:

2 This came to him by night, and said unto him, Rabbi, that is, Teacher, we know that thou camest from God: no man can work these signs which thou workest, ex-

¹ *be hym sylfon*.

² lit. 'speech.' *there spræc the so Hælend spræc*; in the sense of 'had spoken.'

³ S. *Phariseise-man*, an *Iudeisc veordhar nama was Nicodemus*; *Evang. Nicodem. A. Sax.* xl.

GEORGIAN.

his disciples remembered¹ that he said this; and they believed the scriptures and the word which Jesus had spoken² unto them.

23 And when he was at Jerusalem at the passover at the feast, many believed in his name, because they saw the miracles which he did.

24 But Jesus for his part did not trust himself to them, because he knew all,

25 And because he did not require that any one should bear witness of any man; because himself knew what was in that man.³

CHAP. III.

¶ VIII.—1 THERE was a certain man from among the Pharisees, by name Nicodemus, a ruler of the Jews:

2 This man came to Jesus by night, and said unto him, Rabbi, we know that from God thou art come a teacher:⁴ for no one can do these miracles which thou doest, if

¹ lit. 'it was remembered by the disciples.'

² lit. 'spake,' like the Armenian. But as it is in the sense of pl. perf. it is thus rendered in this place.

³ or simply, 'of man—in man.'

⁴ *Ghwerthos mier masul-khar masghewand*, 'Thou art come by' or 'through God's (will) to be a teacher.' Also 'from God Thou art come to be teacher.' *Ghwerthos mier*; see ch. i. 6.

ARABIC.

his disciples remembered that he had said this; and they believed in him, and in the word which Jesus had said.

23 And while he was in Jerusalem at the feast of the passover, many believed in his name, because they beheld the signs which he did.

24 But Jesus did not believe them,¹ because he knew² every one,

25 And needed not³ that one should bear witness to him of man; because himself knew² what was in man.

CHAP. III.

¶ VII.—1 AND there was a man of the Pharisees, his name was Nicodemus, a chief of the Jews:

2 That man came to Jesus by night, and said unto him, O Teacher, we know that thou art come from God to be a teacher: for there is not one that hath power to

¹ 'was not trusting, or believing them.'

² 'was acquainted with,' 'knowing.'

³ or, 'was not in want.'

SLAVONIC.

his disciples remembered that he said this; and they believed the scripture, and the words that Jesus had spoken.¹

23 And when he was in Jerusalem at the feast of the passover, many believed in his name, seeing the miracles which he did.

24 But Jesus himself did not commit himself in faith to them, because himself knew all,

25 And because he did not require that one should bear witness of men: for himself knew what was in man.

CHAP. III.

¶ VIII.—1 THERE was a man from among the Pharisees, whose name was Nicodemus, a Jewish prince:

2 This came to Jesus by night, and said unto him, Rabbi, we know that thou art come from God a teacher: for no one can do the² signs which thou doest, if God be

¹ *retchê*, lit. 'said' or 'spoke,' in the sense of the pl. perf. *retchê* means 'to say' or 'to speak' through its form *retchê* it seems connected with *retchê*, 'to decide' or 'determine.' But as *glagolishê* 'He spake' must be rendered 'He said' in this verse, *retchê* must be rendered 'He had spoken.' These two verbs are identical in Slavonic, in a manner that cannot be rendered literally in English.

² lit. 'these.'

PERSIAN.

the dead, his disciples remembered that these things were written in the scriptures; and they believed the word which Jesus had spoken.

¶ VII.—23 On the feast of the passover, many in Jerusalem believed in Jesus, while seeing his signs and miracles.

24 But Jesus himself did not place reliance in them, because he was acquainted with every person.

25 And required not that one should bear witness of another before him; because he knew all that is in man.

CHAP. III.

1 AND there was a man of the seeders,¹ whose name was Nicodemus, he was a magistrate of the Jews:

2 He came to Jesus in the night, and said unto him, My Lord, we know that thou art a teacher sent from God: for these signs and wonders which thou doest,

¹ or, 'one held in reverence.'

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

doest, except¹ God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, ²Except a man be born³ [again], he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, ⁴Except a man be born of [water and of the Spirit,] he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born [again].⁵

8 ⁶The wind bloweth where it listeth,

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¹ Acts x. 38.

² Ch. i. 13; Gal. vi. 15; Tit. iii. 5; S. James i. 18; 1 S. Pet. i. 23; 1 S. John iii. 9.

³ or, from above.

⁴ S. Mark xvi. 16; Acts ii. 38.

⁵ or, from above.

⁶ Eccles. xi. 5; 1 Cor. ii. 11.

with whom is God.¹

3 Jesus answered² and said unto him, Verily, verily, I say unto thee, that if a man be not born anew,³ he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can an old man⁴ be born? can he again enter into his mother's womb a second time, and be born?

5 Jesus answered and said unto him, Verily, verily, I say unto thee, that if man be not born from water⁵ and Spirit, he cannot enter into the kingdom of God.

6 A thing that is born⁶ from the flesh is flesh; and a thing that is born from the Spirit is spirit.

7 Marvel not that I said unto thee, that it behoveth you⁷ to be born anew.⁸

8 The wind⁹ bloweth where it will, and

¹ 'if God be not with him.' Hrk1.

² 'replied.' Hrk1.

³ lit. 'from the beginning' or 'head.' *mendrish*. Pesch. *men l'el*, 'from above.' Hrk1. *lme'el*. S. Sev. Rit.

⁴ 'when he is old.' Hrk1.

⁵ lit. 'waters.' The Syriac has *men lek*, only before 'water,' but the Ethiopic repeats it before 'water' and before 'Spirit.' So does the Abyssinian of A. Rumi.

⁶ *medem didid*. Pesch. *haw didid*. Hrk1.

⁷ *dwolch*. Pesch. *dzodeg*. Hrk1.

⁸ *men l'el* 'from above.' Hrk1.

⁹ or, 'spirit.'

except he with whom is God.

3 And Jesus answered and said unto him, Verily, verily, I say unto thee, that he that is not born again¹ cannot see² the kingdom of God.

4 And Nicodemus said unto him, And how can a man be born again after he is grown old? can he go³ into his mother's womb, and be born again?

5 And Jesus answered and said unto him, Verily, verily, I say unto thee, He that is not born of water and of the Holy Ghost, cannot enter into the kingdom of God.

6 For that which is born from the flesh is flesh; and that which is born from the Spirit is spirit.

7 Marvel not that I said unto thee,⁴ It behoveth you⁵ to be born again.

8 For the Spirit⁶ bloweth where he list-

¹ *dägma*, 'again,' 'afresh.' Christians are called *wluda l'ämgat*, 'children of Baptism;' and Baptism, *dägma l'dat*, 'second' or 'other birth.' (Afr. Artcl. de Theolog. Ethiop. p. 112, sq. The question of Nicodemus shows that *äwädey* is to be understood in the sense of 'again,' in these two verses; "quod *dägma* denominationibus *παλιγγενεσία* et *ἀναγέννησις* convenientissimum est." Chr. A. Bode, Frag. V. T. Ethiop. Pref. p. 16, ed. 1755.

² 'seeth not.' Polygl.

³ Polygl. adds, 'and return into.'

⁴ 'you.' Polygl.

⁵ lit. 'it is to you.'

⁶ *manfas*; whereas the word for 'wind' is *nafäs*, pl. *nafäsat* as in ch. vi. 18, S. Matt. vii. 25, 27. A. Rumi renders it here *nafäs* 'wind.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

be with him.

3 Jesus answering, said unto him, Verily, verily, I say unto thee, that except a man be born another time,¹ he cannot see the kingdom of God.

4 Nicodemus said unto him, How can a man be born another time after he is become old? can he enter a second time into his mother's womb, and be born?

5 Jesus answered and said unto him, Verily, verily, I say unto thee, that except one be born of water and of the Spirit, he cannot go into the kingdom of God.²

6 The offspring of the flesh is flesh; and the offspring of the Spirit is spirit.

7 Marvel not that I said unto thee, that ye must be born another time.

8 The Spirit³ bloweth where he will, and

¹ *an ke sop*.

² *antok gar ethbe nekmethanthmahlt etosh*, &c. "For Thou, for Thy great mercies, hast made us all fit for adoption in Holy Baptism—make us therefore, O Lord, fit for it in a pure conscience, and such a good mind as becometh sons." Lit. S. Gregor. p. 242.

³ *pi pneuma*, 'the Spirit.' 'Wind' in ch. vi. 18, S. Matt. vii. 25, &c., is *thau*.

3 . . . Verily, verily, I say unto thee, Unless one be born from above,¹ he cannot see the kingdom of God.

4 . . . How is a man able to be born, being old? can he, perhaps, enter again into his mother's womb, and be born?

5 . . . Verily, verily,² I say unto thee, Unless one be born of water and Spirit,³ he cannot enter into the kingdom of God.

¹ *apathen*, 'from above.' *apathen than keath tho redon*, "'from above,' he meaneth that other holy and heavenly birth undergone through washing baptism which Nicodemus did not understand, but heard of it not awhile for the first time from the Teacher." Skeir. ii.

² Goth. 'Amen, amen.'

³ "It was also necessary and agreeable to nature for him to receive the economy (or counsel, plan) of baptism; for since man consists of different natures, that is, of a soul and a body, one of which is visible, the other spiritual, it seemed well, following this trace, to name two things, both belonging to the economy of baptism, that is, visible water and reasonable soul (or Spirit, *ahman*)."¹ Skeir. ii.

ARMENIAN.

not with him.

3 Jesus answered¹ and said unto him, Verily, verily, I say unto thee, If one be not born from above, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born who may be old? could it be possible for him again to enter a second time into his mother's womb, and be born?

5 Jesus answered and said, Verily, verily, I say unto thee, If one be not born of water and of the Spirit,² he cannot enter into the kingdom of God.

6 For that which is born³ from the flesh is flesh;⁴ and that which is born³ from the Spirit is spirit.

7 Marvel thou not that I said unto thee, Ye must be born from above.

8 For the wind⁵ bloweth where it list-

¹ lit. 'gave answer.'

² *էջ* is here repeated before 'water' and before 'Spirit.' Baptism is generally attributed to by Armenian fathers and divines as *lusvoruthyan mgrduthyan*, "the illumination of Baptism," *zi atschroo yoo hoqoom' zarputhyan' otano' k*, "for we receive sanctification by water and the Spirit." S. Seperian, Hom. iii. p. 114, and Hom. x. p. 372, sq.

³ lit. 'the born.'

⁴ or, 'body is body.'

⁵ *hohm*, 'wind,' the word used in ch. vi. 18, S. Matt. vii., &c.

ANGLO-SAXON.

cept God be with him.

3 The Saviour answered him and said, Of a truth I say unto thee, Except one be born anew, he cannot see the kingdom of God.

4 Then Nicodemus said unto him, How can a man be born again when he is old? sayest thou he may come again into his mother's womb,¹ and be born again?

5 The Saviour answered him and said, Of a truth I say unto thee, Except one be regenerated of water and of Holy Ghost,² he cannot enter into the kingdom of God.³

6 That which is born⁴ of flesh, that is flesh; and that which is born of Spirit, that is spirit.

7 Marvel not because that I said unto thee, It behoveth you that ye be born anew.

8 The Spirit⁵ bloweth where he will,

¹ lit. 'anew.'

² of *Halgum Gaste*; but Alfrie quotes it thus, *of watere and of thum Halgum Gaste*, 'of water and of the Holy Ghost.' H. C. p. 114.

³ "Hit bið gebraht unfull thurh Adames forgednyss to þeowum frum tides, we æt with aldre gesea, from earthenness, not from newness, theow, the hel withouten heow we are bornen." See S. Seperian on Easter Day, p. 18. "Man theow ead beoð to thum halgum thweole fulwichte bæðen,"—"Athuegen mid thum thweole theow beo men fulwichte." *Life of S. Guthlac*, p. 10, 12.

⁴ or, 'begotten.'

⁵ S. *gast*.

GEORGIAN.

God be not with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, If a man be not born a second time,¹ he cannot enter into the kingdom of heaven.

4 Nicodemus said unto him, How is it possible for an old man to be born? Is it indeed possible that he should enter a second time¹ into his mother's womb, and be born?

5 Jesus answered and said unto him, Verily, verily, I say unto thee, If a man be not born out of the water and of the Spirit,² he cannot enter into the kingdom of God.

6 That which is born³ of the flesh is flesh; and that which is born³ of the Spirit is spirit.

7 Marvel not because I have said this to thee, Ye must be born a second time.

8 The Spirit⁴ bloweth where he listeth,

¹ *meored*, 'a second time.' "Ανωθεν is thus translated only in this place: but in v. 31, and everywhere else in the N. T. it is rendered by *zegardamo*, *zeithgamo*, and *peroluthgan*, 'from Heaven downward,' or 'from top to bottom,' and 'from the first;' v. 31, however, seems to show that the sense of *ἀνωθεν* here is 'from above.'

² *tsklisagan* (abl.) *da sulisa* (gen.) the verbal rendering of *ἐξ ὕδατος καὶ πνεύματος*; and taking *ἐξ* in the sense of 'out of,' *sa-gan*.

³ lit. 'the born.'

⁴ *suli*, *πνεῦμα*, 'Spirit;' but *πνεῦμα*, 'wind,' is *gari*, as in ch. vi. 18, S. Matt. vii. 25.

SLAVONIC.

not with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, If one be not born from above, he cannot see the kingdom of God.

4 Nicodemus said unto him, How can a man be born being old? can he enter a second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, If one be not born with water and Spirit,¹ he cannot enter into the kingdom of God.²

6 That which is born from flesh is flesh; and that which is born from Spirit is spirit.

7 Marvel not that I said unto thee, Ye must³ be born from above.

8 The Spirit⁴ bloweth where he will, and

¹ *rodoyu i du'hom'*, instrum. c.

² *i daet' yemu odejdu*, &c., "and he gives him a hope, that is, the holy Baptism, a seal and troth to bless him with the Holy Ghost." *Orthodox*, Sept. 1841, p. 41.

³ lit. 'it behoveth you.'

⁴ *duch'*, *πνεῦμα*, 'Spirit;' *πνεῦμα*, 'wind' is *ryitr*, as in ch. vi. 18.

PERSIAN.

that man can do with whom God is.

3 Jesus gave him an answer and said, Verily, verily, I say unto thee, If a person be not born anew,¹ he cannot see the kingdom of God.

4 Nicodemus said, How can an old man be born? can he go into his mother's womb and be born another time?

5 Jesus said unto him, Verily, I say unto thee, that if a person be not born from² water and Spirit he cannot enter into the kingdom of God.

6 Every thing that is born from³ flesh is flesh; and that which is born from³ Spirit is spirit.

7 Be not surprised at my saying unto thee, It is necessary for you that ye should be born anew.

8 The Spirit⁴ breatheth whence he will,

¹ *nan calash*.

² *az*, also 'of.'

³ *dian*; but 'wind' as in ch. vi. 18, S. Matt. vii. 25, &c. is *bid*.

ARABIC.

work the signs which thou workest, except from God being with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, that if one be not born afresh¹ he hath no power to behold the kingdom of God.

4 Nicodemus said unto him, How can a man be born who is old?² hath he power, perhaps, to enter his mother's womb a second time, and be born?

5 Jesus answered and said unto him, Verily, verily, I say unto thee, If one be not born from the water and the Spirit, he hath no power to enter into the kingdom of God.

6 For what is born from the body³ is body; and what is born from the Spirit is spirit.

7 Do not wonder at my saying unto thee, that it behoveth you to be born afresh.⁴

8 The wind⁵ bloweth whither it will, and

¹ lit. 'from his former state' *mar'at al-hal*, 'from his former state' *mar'at al-hal*.

² "How can it be that a man should be born another time?" *Orthodox*, Sept. 1841, p. 41.

³ or, 'flesh.'

⁴ *ri'h*.

AUTHORISED VERSION.

and thou hearest the sound thereof, but [canst not tell] whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, ¹How can these things be?

10 Jesus answered and said unto him, Art thou [a master] of Israel, and knowest not these things?

11 ²Verily, verily, I say unto thee, We speak [that we] do know, and testify that we have seen; and ³ye receive not our [witness].

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you [of] heavenly things?

13 And ⁴no man hath ascended [up] to heaven, but he that came down from heaven, *even* the Son of man, which is in heaven.

14 ¶ ⁵And as Moses lifted up the serpent in the wilderness, *even so* ⁶must the

SYRIAC.

thou hearest its voice, but thou knowest not whence it cometh, and whither it goeth: thus is every man¹ that is born from the Spirit.

9 Nicodemus answered and said unto him, How can these things be?²

10 Jesus answered and said unto him, Thou art a teacher³ of Israel, and thou knowest not these things?

11 Verily, verily, I say unto thee, that the things that we know we speak, and the things that we see we testify; and ye receive not our witness.

12 If I told you what is in the earth,⁴ and ye believe not, how if I tell you what is in heaven,⁵ shall ye believe me?

¶ VIII.—13 And man went not up into heaven, but he that came down from heaven, the Son of man who is in heaven.

14 And as Moses lifted up the serpent⁶ in the wilderness, so it is prepared⁷ for the

ETHIOPIIC.

eth, and thou hearest his voice, and thou knowest not whence he cometh, and whither he goeth: like it then is every one that is born from the Spirit.

9 And Nicodemus answered and said unto him, How can this be?

10 And Jesus answered and said unto him, Thou art a teacher in Israel,¹ and knowest not these things?

11 Verily, verily, I say unto thee,² We speak according to what we know, and we become witnesses for what we have seen; and ye have refused to receive our witness.

12 And even when we are speaking³ of things that *are* on the earth, ye believe not, how then shall ye believe when we tell you of things in heaven?

13 And there is no one that hath ascended up into heaven, except it be he that came down from heaven,⁴ the Son of man who abideth⁵ in heaven.

14 And as Moses lifted up the serpent in the wilderness, so also doth it behave⁶

A.D. 30.

¹ Ch. vi. 52, 60.

² S. Matt. xi. 27; Ch. i. 18; vii. 16; viii. 28; xii. 49; xiv. 24.

³ Ch. iii. 32.

⁴ Prov. xxx. 4; Ch. vi. 33, 38, 51, 62; xvi. 28; Acts ii. 34; 1 Cor. xv. 47; Eph. iv. 9, 10.

⁵ Num. xxi. 9.

⁶ Ch. viii. 28; xii. 32.

¹ 'every one.' Hrk1.

² 'How have these things power to be?' Hrk1.

³ or, 'the teacher,' *notiphono* in the emphatic form. But this does not always express the definite article.

⁴ 'these earthly things.' Hrk1.

⁵ 'those heavenly things.' Hrk1.

⁶ See *mt'hul heyo*, c. vii. p. 6 and 55 of Physiolog. Syr. ed. Tyehsen.

⁷ *'tid*, 'prepared,' 'future.' Pesch. *zadey*, 'just,' 'fitting.' Hrk1.

¹ lit. 'a teacher for them in Israel.'

² 'unto you.' Polygl.

³ or, 'discoursing.'

⁴ *wazaalo la'lu waradu tahta*, "and He that was above came down below; and he that is below was set on high, in His love for men." Hom. in Nat. Dom. p. 1.

⁵ or, 'sitteth.' Henoch. ch. xlvii. 2.

⁶ lit. 'it is for the Son of the offspring of Eve.'

SAHIDIC.

14 For like as Moses lifted up the serpent in the wilderness, so must the Son of

MEMPHITIC.

thou hearest his voice, but thou knowest neither whence he cometh, and whither he goeth: this is like every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?¹

10 Jesus answered and said unto him, Thou art a writer² of Israel, and thou knowest not these things?

11 Verily, verily, I say unto thee, We speak what we know, and we testify what we see; and ye receive not our witness.

12 If I have told you things of the earth, and ye believe not, how shall ye believe, if I tell you things of heaven?

13 And no one is gone up into heaven, except him who is come down from heaven, that is the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, so also must³ the Son of

¹ lit. 'How is there power?' or 'how have these things power to be,' or 'to come to pass?'

² *psah*, 'scribe,' or 'writer.' It is the term used for 'officer,' in Exod. v. 6, 10, 15, &c., and for a man holding an office of any kind.

³ lit. 'It is that they should lift up the Son of man.'

GOTHIC.

ARMENIAN.

eth, and thou hearest its voice, but thou knowest not whence it cometh, or whither it goeth; like this¹ also is every man that is born of the Spirit.

9 Nicodemus answered and said unto him, How can this be?²

10 Jesus answered and said unto him, Thou art a teacher of Israel, and knowest not this?

11 Verily, verily, I say unto thee, that we speak what things we know, and we testify what we have seen; and ye receive not our witness.

12 But now, if I have told you earthly things,³ and ye believe not, how should you believe if I told you of heavenly things?⁴

13 And there is no one that is gone up into heaven, if not he that is come down from heaven, the Son of man, who is in heaven.

14 And as Moses lifted up the serpent in the wilderness, so must the Son of man

¹ var. 'like that.'

² or, 'come to pass.'

³ lit. 'the earthly.'

⁴ lit. 'the heavenly.'

GEORGIAN.

and thou hearest his voice, but yet thou knowest not how he cometh, or whither he goeth: so is every one born of the Spirit.

9 Nicodemus answered and said unto him, How can this be?

10 Jesus answered and said unto him, Thou art a teacher of Israel, and thou knowest not this?

11 Verily, verily, I say unto thee, that we speak what we know, and we testify what we have seen; and ye have not received our witness.

12 If I have told¹ you of the earth, and ye believe not, how then shall ye believe if I tell you of heaven?

¶ IX.—13 And no one is gone up to heaven,² except him who came down from heaven, the Son of man, who is in heaven.

14 And as Moses set up the serpent in the wilderness, so must the Son of man

¹ gith'har, 'described,' 'related.'

² *amoghida tchuragan mithre 'hortsitha Kriste, rimeli igi ars Ghmerthi, Ze da Up'hal*; "Christ who is Son, Son and Lord, went up from us in the same body in which He rose from the grave," &c. Anton. Met. Karthl. st. 70.

SLAVONIC.

thou hearest his voice, but thou knowest not whence he cometh, or whither he goeth: so is every man born from the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Thou art a teacher of Israel, and thou knowest not these things?

11 Verily, verily, I say unto thee, that what we know we speak, and what we have seen we testify: and ye have not received our witness.¹

12 If we have told you earthly things, and ye believe not, how shall ye believe if we tell you heavenly things?

¶ IX.—13 And no one is gone up into heaven, only he that is come down from heaven, the Son of man, which is² in heaven.

14 And as Moses lifted up the serpent in the wilderness, so also doth it belong³

¹ To 'testify,' is here used for 'to witness,' because 'testify' and *svydetstvovat*, both govern the same case, not so 'to witness.' 'Testify' also suits the context in connexion with 'to see.' But 'witness' subst. implies 'testimony,' and is preferable to it. See the Notes on 'witness' and 'testimony,' ch. i. 19.

² lit. 'being, existing,' quoted in *Officia Sanctorum*. Slav. Romæ. 1791, p. 200, 203.

³ or, 'behave.'

ANGLO-SAXON.

and thou hearest his voice, and thou knowest not whence he cometh, nor whither he goeth: so is every one that is born¹ of Spirit.

9 Then Nicodemus answered and said, How may these things happen² thus?

10 The Saviour answered and said unto him, Thou art a teacher of the people of Israel, and thou knowest not these things?

11 Of a truth I say unto thee, that we speak what we know,³ and we tell what we saw; and ye receive not our saying.⁴

12 If I said unto you earthly things, and ye believe not, how believe ye, if I tell you heavenly things?

13 And no man went up to the heavens, except him that came down from the heavens, the Son of man that came from⁵ the heavens.

14 And like as Moses lifted up⁶ the serpent in the wilderness, so it behoveth

¹ or, 'begotten.'

² or, 'take place,' 'be done.' *humagon thus thing thus geuorden?*

³ *we witon*, 'we wot,' 'wist.'

⁴ or, 'take.' *we cyððealh—cyððesse*, 'we say—saying,' or 'we tell—tale.'

⁵ or, 'out of.'

⁶ *up-ahof*, lit. 'upheaved.'

ARABIC.

thou hearest its voice, but thou knowest neither whence it cometh, nor¹ whither it fleeth: thus is every one born from the Spirit.

9 Nicodemus answered and said, How is it possible that this should be?

10 Jesus answered and said unto him, Thou art a teacher of Israel, and thou knowest not this?

11 Verily, verily, I myself say unto thee, that we speak² of what³ we know, and we testify what we have seen; and ye receive not our witness.

12 If I have made known unto you things of the earth, and ye believe not, how then if I tell you of heavenly things, will ye think it true?⁴

13 And no one goeth⁵ up into heaven, but he that came down from heaven, the Son of the flesh, who is in heaven.

14 And as Moses lifted up the serpent in the wilderness, so also behoveth it the

¹ lit. 'and not.'

² or, 'talk, express.'

³ or, 'on what.'

⁴ or, 'certify Me.'

⁵ or, 'shall go.'

PERSIAN.

and thou hearest his voice, but thou knowest not whence he cometh, nor whither he goeth: so it is with every one that is born of the Spirit.

9 Nicodemus said, How can all this be?

10 Jesus said, Thou art a teacher of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, What we know we speak, and what we saw we testify;¹ and ye receive not our witness.

12 If I have spoken unto you of the earth, and ye believe² not, how shall ye believe,³ if I speak unto you of heaven?

13 And no one is gone into heaven, but he that came down from heaven, the Son of man, who is in heaven.

14 Like as Moses lifted up the serpent in the wilderness, so shall the Son of man

¹ lit. 'give testimony' or 'witness.'

² lit. 'give credit.' *'būwar dārid*.

AUTHORISED VERSION.

Son of man be lifted up:

15 That whosoever believeth in him [should] not perish, but ¹[have] eternal life.

16 ²For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him [should] not perish, but [have] everlasting life.

17 ³For God sent not his Son into the world [to condemn] the world; but that the world through him might be saved.

18 ¶ ⁴He that believeth [on] him [is not condemned]: but he that believeth not is [condemned] already, because he hath not believed in the name of the only-begotten Son of God.

19 And this is the [condemnation], ⁵that [light] is come into the world, and men loved [darkness] rather than [light], [because] their [deeds] were evil.

20 For ⁶every one that doeth evil hateth the light, [neither] cometh to the light,

A.D. 30.

¹ Ch. iii. 36; vi. 47.

² Rom. v. 8; 1 S. John iv. 9.

³ S. Luke ix. 56; Ch. v. 45; viii. 15; xii. 47; 1 S. John iv. 14.

⁴ Ch. v. 24; vi. 40, 47; xx. 31.

⁵ Ch. i. 4, 9, 10, 11; viii. 12.

⁶ Job xxiv. 13, 17; Eph. v. 13.

SYRIAC.

Son of man to be lifted up:¹

15 That every man² who believeth in him perish not, but that unto him be life everlasting.

16 For God so loved the world, that he gave his only Son, that every one³ who believeth in him perish not, but that unto him be life everlasting.

17 For God sent not his Son into the world that he should judge the world; but that the world should live through him.⁴

18 He that believeth in him is not judged: and he that believeth not is already judged, for that he believed not in the name of the only Son of God.

19 For this is the judgment, that the light came into the world, and men loved the darkness more than the light, for their works were evil.

20 For every one that worketh⁵ hateful things,⁶ hateth the light, and cometh not

¹ or, 'the Son of man is prepared,' or 'ready to be lifted up.'

² 'every one.' Hrk1.

³ lit. 'all who believeth.'

⁴ *bideh*. Pesch. Hrk1. S. Ephraem. Paraclet. iv. p. 393, E.

⁵ lit. 'all who worketh or maketh.'

⁶ 'evil things.' Hrk1.

ETHIOPIIC.

the Son of man to be lifted up:

15 That every one who believeth in him perish not, but live for ever.

16 For God loved the world so far as to give his only Son for a price of redemption,¹ that all who believe in him should not perish, but find life everlasting.

17 For God hath not sent his Son into the world that he should judge the world; but that the world should live through him.²

18 He that believeth in him shall not be judged:³ but he that believeth not hath been judged already, because he hath not believed in the name of the only Son of God.

19 And this is his judgment, that light came into the world,⁴ and men preferred darkness to light, because their conduct⁵ was evil.

20 For every one whose conduct⁵ is evil hateth the light, and cometh not to the

¹ *waldo wa'hado waaba bēga*, 'gave His only Son for a price of redemption,' *waldu wa'hadu mat'awa kama*, &c., 'He delivered' or 'made over His only Son that,' &c. Polygl.

² Hen. ch. xxxvii. 4, xl. 10.

³ Hen. ch. xlviii. 7.

⁴ Polygl. adds, 'and God loved the world.'

⁵ or, 'course of life, behaviour,' *magharimma*. 'abū' *kwānane—bahānta kwāllu magbāra tarsūt, waggā*,—'a great judgment'—'for all work,' or 'conduct of violence, and blasphemy,' &c. Henoch. ch. xiii. 2, 3.

SAHIDIC.

man be lifted up.

19 This is the judgment, that the light came into the world, and men loved the darkness more than the light.¹

¹ R. Tuki. p. 73

MEMPHITIC.

man be lifted up:

15 That all that believe in him, should receive everlasting life.¹

16 For God so loved the world, that he gave his only Son,² that all who believe in him should not perish, but should receive everlasting life.

17 For God hath not sent his Son into the world that he should judge³ the world, but that the world should be saved through him.

18 He that believeth in him shall not have judgment passed over him: but he that believeth not in him, judgment is already passed upon him, because he believed not in the name of the only Son of God.

19 And this is the judgment, that light came into the world, and men loved the darkness rather than the light, for their works were evil.

20 For every one that doeth evil⁴ hateth the light, and cometh not towards the

¹ lit. 'life of eternity.' Memph. omits *μή ἀπόληται*.

² *akdi ampekmenrit anshēri*, 'Thou gavest Thy beloved Son for our life and our salvation.' Lit. S. Marci, p. 270, ed. Roman.

³ lit. 'give judgment.'

⁴ lit. 'the evil.'

GOTHIC.

ARMENIAN.

be lifted up.¹

15 That every one who believeth in him should not perish, but should receive everlasting life.

16 For God loved the world so far² as to give his only Son, that every one who believeth in him should not perish, but should receive everlasting life.

17 For God sent not his Son into the world that he should judge³ the world, but that the world should be saved⁴ through him.⁵

18 He that believeth in him shall not be condemned;⁶ but he that believeth not in him, is even now condemned,⁷ because he hath not believed in the name of the only Son of God.

19 And this is now the condemnation, that light came into the world, and men loved darkness more than light, because their works were of evil.⁸

20 For every one that doeth evil hateth light, and cometh not to the light, that his

GEORGIAN.

be set up.¹

15 That whosoever believeth in him should not perish, but should have everlasting life.

¶ x.—16 For God so loved this world, that he gave even his only begotten Son to it, that whosoever believeth should not perish, but should have everlasting life.

17 Because God sent not his own Son into the world that he should condemn² the world, but that the world should be saved through him.

18 He that believeth in him shall not be condemned;³ but he that believeth not is already condemned,⁴ because he hath not believed in the name⁵ of the only begotten Son of God.

19 And this is the judgment,⁶ that the light came into the world, and men loved darkness rather than light, because their works were evil.

20 Because every one that doeth evil⁷ hateth light, and cometh not to the light,

SLAVONIC.

to the Son of man to be lifted up.

15 That every one who shall believe in him perish not, but have everlasting life.

¶ x.—16 For so much indeed did God love the world, that he hath given his only begotten Son, that every one who believeth in him perish not, but have everlasting life.

17 For God sent not his Son into the world to judge¹ the world; but that the world be saved through him.

18 He that believeth in him shall not² be condemned;³ but he that believeth not is already condemned,³ because he hath not believed in the name of the only begotten Son of God.

19 And this is the judgment,⁴ that light came into the world, and men loved darkness rather than light, for their works were evil.

20 For every one that doeth evil things hateth light, and he cometh not to the

¹ S. Seperian, Hom. iii. p. 72. "Hence it appears that when he saith, 'He ascended on high and for captivity captive,' he meant the Cross by 'on high,'" &c.

² 'in such a manner until He gave,' quoted by S. Seperian in Hom. iii. p. 120. var. 'so much.'

³ *tadeste*.

⁴ or, 'healed.'

⁵ *novao*, instr. c. see ch. i. 3, 10, 17.

⁶ *tadubardeste*.

⁷ *tadubardyal*.

⁸ or, 'of wickedness.'

¹ lit. 'so must the setting up of the Son of man be.'

² *da'sadjos*.

³ *da'sadjos*.

⁴ *da'sadil-ars*.

⁵ *an'helisa mimarth*, verbal rendering of *eis to theos*.

eis is left out in v. 16, where we read simply '*rtomenes* igi believeth him, if igi be taken there as an accusative. But it is more according to the idiom of the language to take it as a nominative, though it be after the verb: so as to make it mean only 'he believeth.'

⁶ *ansdjet*.

⁷ *borotsa iqms*, 'maketh' or 'worketh for evil.'

¹ *da sudit*.

² var. 'is not.'

³ *osujden*.

⁴ *sud*.

ANGLO-SAXON.

that the Son of man be lifted up.¹

15 That none of those who believe in him perish, but have the life everlasting.

¶ VII.—16 God loved the world so that he gave his only begotten Son, that no one who believeth in him perish, but have everlasting life.

17 God sent not his Son into the world that he judge² the world; but that the world be saved through him.

18 He that believeth in him is not judged;³ and he that believeth not in him is judged, because that he believed not in the name of the only begotten Son of God.

19 This is the judgment,⁴ that light came into the world, and men loved darkness more than that light; their works were evil.

20 Every one of them that doeth evil hateth the light, and he cometh not to

ARABIC.

Son of the flesh to be lifted up.

15 That whosoever believeth in him perish not, but obtain life everlasting.¹

16 Thus did God love the world so far, that he gave his only Son a substitute,² that whosoever believeth in him should not perish, but that life everlasting should be his.

17 For God did not send his Son into the world that he should judge the world, but that the world should be saved by him.³

18 And he that believeth in him shall not be judged: but he that believeth not in him he is judged, because he believeth not in the name of the only Son of God.

19 This is the judgment, that the light came into the world, but men loved darkness more than the light, because their works are evil.

20 For whosoever doeth wickedness shunneth the light, and he cometh not

PERSIAN.

also be lifted up.

15 That every one who believeth in him perish not, but that for him¹ everlasting life be for ever.

16 God so loved *his* creatures² that he sent his only Son unto them, that every one who believeth in him be not lost, but that everlasting life be for him.¹

17 God sent not his own Son into the world to act as judge; but that the world through him should have life.³

18 And every one who believeth in him suffereth not punishment;⁴ but he that believeth not is from the beginning under sentence and estranged from the Son of God.

19 This is the sentence, that the light came into the world, and men loved darkness more than the light, because their works are evil.

20 Every one that doeth what is not acceptable loveth not light, and cometh

¹ *up-shafon*, 'upheaved.'

² *demde*, 'decem.'

³ *gedemed*.

⁴ *dom*, 'doom.'

¹ 'that the creature of the flesh be lifted up.'

² *hadula* 'human.'

³ or, 'through, in Him.'

¹ *more* *hai*.

² lit. 'the creation' or 'human creatures.'

³ 'become living.'

⁴ 'is not subject to judgment,' *dawari na 'hasard*.

⁵ or, 'in judgment.'

⁶ *na pazir*.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

lest his [deeds] should be ¹reproved.

21 But he that doeth [truth] cometh to the light, that his [deeds] may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, ²and baptized.

23 ¶ [And] John also was baptizing in Ænon near to ³Salim, because there was much water there: ⁴and they came, and were baptized.

24 For ⁵John was not yet cast into prison.

25 ¶ Then there arose a question [between *some*] of John's disciples [and the Jews] about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, ⁶to whom thou [barest] witness, behold, the same baptizeth, and all *men* come to him.

to the light, that his works be not reprov'd.

21 But he that worketh¹ truth² cometh to the light, that his works be known, *to be wrought in God.*³

¶ ix.—22 After these *things* came Jesus and his disciples into the land of Judæa, and there he went about⁴ with them, and baptized.

23 But John was also baptizing in Ænon,⁵ which is by the side of Salim, because there were many waters there: and they came, and were baptized.

24 For John had not yet fallen⁶ into prison.

25 But there was an inquiry by one⁷ of John's disciples with one Jew about purification.

26 And they came unto John, and said unto him, Our Master, he that was with thee on the other side Jordan, of whom thou didst bear witness, lo, he also baptizeth, and many come to him.⁸

light, that his conduct may not be revealed because it is evil.¹

21 But he that worketh righteousness cometh to the light, that his conduct may be seen, because he acteth for God's sake.²

22 And afterwards Jesus went with his disciples into the land of Judæa: and there abode with them baptizing.³

23 And John was baptizing in Ænon, in the neighbourhood of Salim, because there was much water⁴ there: and they came unto him, and he baptizeth them.

24 For as yet John was not cast into prison.

¶ iv.—25 Afterwards there was an inquiry between⁵ the disciples of John with Jews about purification.

26 And they came unto John, and say unto him, Rabbi, the very man who was with thee on the other side Jordan, concerning whom thou wast witness, lo, he also is baptizing, and all come to him.⁶

A.D. 30.

¹ or, *discovered*.

² Ch. iv. 2.

³ 1 Sam. ix. 4.

⁴ S. Matt. iii. 5, 6.

⁵ S. Matt. xiv. 3.

⁶ Ch. i. 7, 15; xxvii. 34.

¹ or, 'maketh.'

² or, 'firmness,' 'integrity.'

³ 'that they are wrought in' or 'by God.' *hālōho*. Hrkł.

⁴ 'was going about.' Hrkł. *met'haphēk*. Pesch. Orom. *mdayar*. Hrkł.

⁵ S. 'Æn-yon or 'In-yon.

⁶ 'not yet cast.' Hrkł.

⁷ lit. 'to' or 'of one,' 'from the disciples of John.' Hrkł.

⁸ 'lo, He baptizeth, and all of them come unto Him.' Hrkł.

¹ Polygl. omits 'because it is evil.'

² or, 'through God.'

³ 'and baptized.' Polygl.

⁴ lit. 'much of waters.'

⁵ Polygl. omits *mā'kala*, 'among,' or 'between.'

⁶ lit. 'and all cometh unto Him.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

22 After these *things* Jesus came with his disciples into the land of Judæa, and he was baptizing there.¹

23 John also was baptizing in Ænon, near unto Salem . . . ²

26
He that was with thee beyond Jordan. . . ³

light, lest his works be reprov'd because they are evil.

21 But he that doeth the truth cometh¹ towards the light, that his works may be made manifest, that he hath done them in God.²

22 After this Jesus went with his disciples into the land of Judæa, and he abode there with them, baptizing.³

23 John also was baptizing in Ænon near unto Salim, because there was a quantity of water there: and they came, and received baptism.

24 For as yet they had not cast John into prison.⁴

25 There was then a question from among the disciples of John with the Jews about purification.⁵

26 And they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan,⁶ of whom thou didst bear witness, lo,⁷ he baptizeth, and all come to him.

23

waters many were there: they came therefore, and were baptized.

24 ¹John was not yet cast into prison.

25 After that there was an inquiry made from among the disciples of John with the Jews about purification.²

26
Rabbi, he that was with thee beyond Jordan, to whom thou didst bear witness, behold, he baptizeth, and all come to him.³

¹ R. Tuki. p. 75.

² R. Tuki. p. 403.

³ R. Tuki. p. 76.

¹ *shaph t*, 'cometh habitually' or 'as a matter of course.'

² 'hen Phnuti, *lv tē Qēq*.

³ lit. 'giving baptism.'

⁴ This may also be rendered, 'For as yet John was not cast into prison.' But the rendering given, is the most literal.

⁵ *nem niudai ethbe 'ptulo*.

⁶ lit. 'on the other side of the Jordan.'

⁷ lit. 'lo, here!'

¹ Massin. adds *auk*.

² in *thizei ju jah leikis hrineinō yumdiditha vna sidus*, 'because now the custom of purification of the body was changed, and purification Godward was enforced; no longer to use the sprinklings and perpetual washings of the Jews, but to hearken to John, the fore-runner of the Gospel.' Skeir. lii.

³ *nūh unkunnandana thō bi Nasfand*, 'not acknowledging that which belonged to the SAVIOUR, therefore doth he teach them saying, He shall increase, but I shall decrease.' Skeir. iv.

ARMENIAN.

works may not be reprov'd.

21 But he that doeth truth cometh to the light, that his works may be made manifest¹ that they are wrought by God.²

22 After these things Jesus came with his disciples into the land of Judæa; and there he went about with them, and baptized.

¶ IX.—23 John also baptized in Ænon near to Salim, for there was much water³ there: and they came, and were baptized.

24 For as yet John⁴ was not cast into prison.

25 And a question arose⁵ on the part of John's disciples with Jews⁶ about purification.

26 They came to John, and said unto him, Rabbi, he that was with thee on that side Jordan, of whom thou didst bear witness, lo, he baptizeth, and all men come to him.

¹ or, 'evident.'

² or, 'with,' 'through God,' *Asdudzōv*, instr. c., as in ch. i. 3, 10, &c.

³ lit. 'many waters.'

⁴ var. 'for John was not yet.'

⁵ *yeghev, éyévero*.

⁶ Venice ed. 1803 has 'with a Jew,' some copies have 'with Jews.'

ANGLO-SAXON.

light, that his works be not reprov'd.

21 But he that worketh truth cometh to the light, that his works be made manifest, because that they are¹ done in God.

22 After these things the Saviour and his disciples came into the land of Judæa, and dwelt there with them, and baptized.²

23 And John baptized³ in Ænon near to Salim, because that there was much water:³ and they came together, and were baptized.⁴

24 Then was John not yet put⁵ into prison.

¶ VIII.—25 Then disputed the disciples of John and the Jews about the cleansing.

26 And they came to John and said unto him, Rabbi, he that was with thee beyond Jordan, of whom thou didst bear witness, now, he baptizeth, and they all come to him.

¹ lit. 'be.'

² fullode.

³ lit. 'were there many waters.'

⁴ *gefullode*.

⁵ 'done,' *gedon*.

GEORGIAN.

that his deeds may not be reprov'd.¹

21 But he that doeth truth² cometh to the light, that his works may be made manifest, because they are done through³ God.⁴

¶ XI.—22 After this Jesus and his disciples came into the land of Judæa; and he abode there with them, and baptized.

23 John also was baptizing in Ænon near to Salim, because there was much water⁵ there: and they came and received baptism from him.

24 For as yet John was not shut up in prison.

25 And there arose a question on the part of John's disciples with Jews about purification.⁶

26 And they came to John, and said unto him, Rabbi, he that was with thee beyond Jordan, of whom thou didst bear witness, behold, he baptizeth, and all come to him.

¹ lit. 'convicted as bad.'

² *igmn djeshmaritcbasa*, 'maketh,' or, 'worketh for truth.'

³ or, 'by.'

⁴ *Ghmerthia mier*.

⁵ lit. 'were many waters.'

⁶ The Georgian text translates exactly the *ἐκ* and *μετὰ* of the Greek *gan, thana*, to show that the question arose first on the side of John's disciples.

ARABIC.

towards the light, that his works may not be reprov'd, because they are evil.

21 But as to him that worketh the truth he cometh towards the light, and his works are seen, that they are wrought in God.¹

22 After this Jesus went forth with his disciples into the land of Judæa, and went about² there with them, and baptized.

23 And John was baptizing in Ænon,³ which is by the side of Salim, because of a quantity of water there, and they came and were baptized.

24 For John was not yet cast into prison.⁴

25 And there was an inquiry between disciples of John and the Jews concerning purification.⁵

26 And they came before John, and said unto him, O Teacher, he who was with thee on the other side Jordan, of whom thou didst bear witness, lo, he also⁶ baptizeth, and all come to him.

¹ or, 'by God's hand.'

² or, 'was going about.'

³ Ar. *'ain Nun*, 'Fountain of Nun.'

⁴ lit. 'for John was not yet after his being cast into prison.'

⁵ Makrizi, Hist. Copt. p. 35, describes the rite of Baptism *ma'wadeh*, among the Copts: and that their purification, *saoud'hana*, consists, he says, "only in washing the face and hands," &c.

⁶ Polygl. omits 'also.'

SLAVONIC.

light, that his works be not made manifest,¹ that they are evil.

21 But he that worketh truth cometh to light, that his works be revealed, that they are wrought for God.²

¶ XI.—22 After these things Jesus went with his disciples into Judæa; and there he lived with them, and baptized.

23 And John was also baptizing in Ænon near to Salim, because there was much water³ there: and they came out and were baptized.

24 For John was not yet shut up in prison.

25 And there was a dispute on the side of⁴ John's disciples with Jews about purification.

26 And they came to John, and said unto him, Rabbi, he that was with thee on the other side Jordan, of whom thou didst bear witness, lo, he baptizeth, and all come to him.

¹ lit. 'unmasked, uncovered.'

² *o Bozyt*, lit. 'relatively to God,' 'in connexion with Him,' 'with Him in view.'

³ lit. 'there were many waters.'

⁴ lit. 'from,' 'out of.'

PERSIAN.

not unto the light, that his works be not laid open and reprov'd.

21 But he that worketh truth cometh to the light,¹ that the work which is between him and God, be made known.

¶ VIII.—22 After this Jesus came into the land of Judæa with his disciples, and went about, and baptized.²

23 And John did also baptize in the fountain of Yon,³ which is in the border of Salim, and because there was much water in it, people were baptized there.⁴

24 And John was not yet cast into prison.

25 Then a conversation took place between a disciple of John and a Jew about becoming pure in baptism.

26 He came unto John and said, Our Elder, he that was with thee on the other side Jordan, of whom thou didst bear witness, lo, he also baptizeth, and many come to him.

¹ lit. 'before light.'

² lit. 'went about.'

³ lit. 'washed.'

⁴ The Persians render the Samaritan *Yon*, by *Yon*, *me'i Yon* or *Yun*, 'the Fountain of Yon.'

⁵ The Persians translate *saoud'hana* by *saoud'hana*, 'baptism took place in a fountain, bath, or tank.'

AUTHORISED VERSION.

27 John answered and said, ¹A man can receive nothing, except it [be] given him from heaven.

28 Ye yourselves bear me witness, that I said, ³I am not the Christ, but ⁴that I am sent before him.

29 ⁵He that hath the bride is the bridegroom: but ⁶the friend of the bridegroom, which standeth and heareth him, rejoiceth [greatly] because of the bridegroom's voice: This my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 ⁷He that cometh from above ⁸is above all: ⁹he that is of the earth is [earthly,] and speaketh of the earth: ¹⁰he that cometh from heaven is above all.

32 And ¹¹what he hath seen and heard,

A.D. 30.

¹ 1 Cor. iv. 7; Heb. v. 4; S. James i. 17.

² or, *take unto himself.*

³ Ch. i. 20, 27.

⁴ Mal. iii. 1; S. Mark i. 2; S. Luke i. 17.

⁵ S. Matt. xxii. 2; 2 Cor. xi. 2; Eph. v. 25, 27; Rev.

xxi. 9.

⁶ Cant. v. 1.

⁷ Ch. iii. 13; viii. 23.

⁸ S. Matt. xxviii. 18; Ch. i. 15, 27; Rom. ix. 5.

⁹ 1 Cor. xv. 47.

¹⁰ Ch. vi. 33; 1 Cor. xv. 47; Eph. i. 21; Phil. ii. 9.

¹¹ Ch. iii. 11; viii. 26; xv. 15.

SYRIAC.

27 John answered and said unto them, A man cannot take any thing of his own will,¹ unless it be given him from heaven.

28 You, you bear me witness² that I said,³ I am not the Messiah, but⁴ I am one sent⁵ before him.

29 He to whom is the bride is the bridegroom: but the friend of the bridegroom, he that is standing and listening to him, rejoiceth with great⁶ joy because of the bridegroom's voice: this joy then which is mine, lo,⁷ it is fulfilled.

30 It is necessary⁸ for him to increase, and for me to decrease.

31 For⁹ he that cometh from above, is above all: and he that is from¹⁰ the earth is of¹⁰ the earth, and speaketh of¹⁰ the earth: he that came from heaven is above all.

32 And what he saw and heard, he

¹ *men tsueth napshe*, lit. 'proprio motu.' *meneh*. Hrk1.

² or, 'you, you are my witnesses,' or, 'witnesses for me.' Hrk1. adds 'of these.'

³ lit. 'that I am not.'

⁴ lit. 'but that.'

⁵ *shli'hō 'nō*. Pesch. Oroom. *m'shadar 'nō*. Hrk1.

⁶ Hrk1. omits 'great.'

⁷ Hrk1. omits 'lo.'

⁸ *wote*. Pesch. Oroom. *zodeq*. Hrk1.

⁹ Hrk1. omits *ger* 'for.'

¹⁰ *men*.

ETHIOPIIC.

27 And John answered and said, A man can take for himself nothing at all, if it be not given him from heaven.

28 You yourselves are my witnesses, that I said unto you, I am not indeed the Christ, but I have been sent before him that I should preach.

29 He for whom is the bride is the bridegroom: and the friend of the bridegroom, who standeth and heareth his voice,¹ rejoiceth greatly² because of the bridegroom's voice: and the joy that belongeth to me, lo, it is complete.

30 As regards him he will increase, but as regards myself, it is finished.³

31 He that cometh from above is above all: but he that is from the earth is earthly, and speaketh of what is in the earth: but he that cometh from heaven is above all.

32 And he becometh witness of what

¹ Polygl. omits 'his voice.'

² Mr. Platt's ed. has *fas'hō* (infinitive or gerund) *yat-fesā'h*, 'rejoicing he rejoiceth,' but the Polygl. has *fas'ha* (stat. const. of *fas'h* joy) *yat-fesā'h*, 'he rejoiceth with joy.'

³ *tasall'hat*, 'is finished, completed,' as it stands in the feminine, it can only refer to *fas'h* 'joy' in the preceding verse: and so it is understood by Ludolf. But as it only repeats what has been said before, it would appear in this case to be the feminine for the neuter, as usually in Semitic languages, so as to mean, 'As regards myself, it is finished! my work is done.'

⁴ or, 'discourseth.'

SAHIDIC.

27 For no man can take aught for himself¹ alone, unless it be given him from heaven.²

MEMPHITIC.

27 John answered and said, A man cannot take anything of himself alone if it be not given him from heaven.

28 Ye bear me witness that I said unto you, that I am not the Christ, but that I have been sent before him.

29 He to whom the bride belongeth¹ is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly² because of the bridegroom's voice: this my joy then is complete.

30 It must then be that he increase, and that I decrease.³

31 He that cometh from above is above all: he that is of the earth is from⁴ the earth, and speaketh habitually from the earth: he that cometh from heaven is above all.

32 What he hath seen and heard, that

29

This my joy is fulfilled.

30 That one shall increase, but I decrease.

31 He that cometh from above is over all he that cometh from heaven is over all.¹

32 And what he saw and heard that he

¹ or, 'unto himself.'

² R. Tuki. p. 610.

¹ lit. 'is given into his hand.'

² lit. 'in joy.'

³ lit. 'he humbled.'

⁴ or, 'out of.'

¹ *ni thatci ufurō visandan swarē kannidēdi*, "not that He vainly made known Him who was above, for even He declared the power of His great and heavenly glory, saying of Him, 'He that cometh from above,' but Himself as earthly and speaking out of the earth: in this sense was He a man, whether being holy, a prophet, or bearing witness of the truth; yet He was out of the earth speaking from a verbal nature (i.e. one that makes use of language) but He that is come from heaven, although He appears in a bodily shape, is yet above all.—These things were declared by John, not only for that he should make known the glory of the Lord, but in order to blame and throw discredit upon the impious heresy of Sabellius and Marcellus, who dared say the FATHER and the SON were one, but other the HOLY GHOST." Sker. IV.

ARMENIAN.

27 John answered and said, Man can take nothing whatever of himself, if it be not given him from heaven above.

28 You of yourselves bear me witness that I said unto you, That I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly¹ because of the bridegroom's voice: now this joy which is mine is fulfilled.

30 He must² increase, and I must decrease.

31 He that cometh from above is above all:³ he that is from this earth is from the earth, and speaketh from the earth.⁴

32 He that cometh from heaven testi-

¹ lit. 'becometh glad with gladness.'

² lit. 'it is incumbent on him.'

³ or, 'is higher than all.'

⁴ or, 'he that is out of the earth, is of the earth, and speaketh of the earth;' 'of' in the sense of 'out of.' All Armenian MSS. omit *ենմա քարտաւ լորի*, in the latter clause of this verse.

GEORGIAN.

27 John answered and said unto them, No man can of himself take any one thing, if it be not given him from heaven.

28 You yourselves bear me witness, that I said, I am not Christ, but I am sent¹ before him.

29 He to whom the bride belongeth is the bridegroom: but the friend of the bridegroom, who sitteth *by him* and heareth him, is filled with joy² at the bridegroom's voice: and this my joy then is complete.

30 He must increase, but I must decrease.

31 He that is come down from heaven is above all: and he that is of the earth is earthly,³ and speaketh of the earth: but he that is come down from heaven is above all.

32 And what he saw and heard, this he

¹ *mōtnebuli*, means properly 'sent,' 'come from above downwards,' which expresses the fact of John's mission from God.

² *si'haruli'h u'haris*, 'rejoiceth with joy.'

³ *kuekanit'h kuekanisagani ars*, 'from the earth.' *აქა —էκ*.

SLAVONIC.

27 John answered and said, Man can receive nothing, if it be not given him from heaven.

28 You yourselves bear me witness, that I said, I am not Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: and the friend of the bridegroom who standeth and heareth him, rejoiceth with joy at the bridegroom's voice: this my joy is now fulfilled.

30 It belongeth¹ to him to increase, and to me to decrease.

31 He that cometh from above is over all: he that is² from the earth is from the earth: and speaketh of³ the earth: he that cometh from heaven is over all.

32 And what he hath heard and seen,

¹ or, 'behoveth.'

² lit. 'being,' *սի*.

³ or, 'from.' The same prep. of 'out of,' 'from,' 'of,' is used throughout in this verse.

ANGLO-SAXON.

27 John answered and said, No man can obtain any thing, unless it be given him from¹ the heavens.

28 Yourselves are witness to me, that I said, I am not Christ, but I am sent before him.

29 He that hath a bride is a bridegroom: he that is the bridegroom's friend, and standeth and heareth him, rejoiceth with joy for the bridegroom's voice: this my joy is fulfilled.

30 It must be² that he wax, and that I wane.

31 He that came from above he is over all: he that is of the earth, he speaketh of³ the earth: he that came from heaven he is over all.

32 And he telleth⁴ what he saw and

¹ of, 'out of.'

² *hæt gehyrð*, 'it belongeth,' 'behoveth.'

³ *se the of eorðan ys, æe sƿyrdh be eorðan*,—'out of'—'concerning.'

⁴ or, 'sayeth.'

ARABIC.

27 John answered and said, Man hath not power to take any thing, if it be not given him from heaven.

28 You bear me witness that I said, I am not the Messiah, but I was sent before him.

29 He to whom is the bride is the bridegroom, and the friend of the bridegroom, who standeth and listeneth to him, rejoiceth greatly¹ because of the voice of the bridegroom: and now this my joy is complete.

30 It behoveth him that he increase, and me that I decrease.

31 Because he that cometh from above he is above every one: and he that is from the earth he is earthly, and speaketh of the earth: but he that cometh from heaven is above all.

32 And what he hath beheld and heard,

¹ lit. 'rejoiceth joy.'

² or, 'from.' *w'ellazi min el-ardhi fahu ardhiyun*, *ἐκ τῆς γῆς—γῆινος*.

PERSIAN.

27 John answered and said, The Son of man is not able to take anything of his own will, except the thing be bestowed on him from heaven.

28 You bear me witness that I said, I am not Messiah, but I am sent before him.

29 Every one that hath a bride is a son-in-law: and he that is a friend of the son-in-law, is he that standeth with joy, and giveth ear to the son-in-law's voice: and when he heareth his voice it causeth joy: and this is my joy which is fulfilled.

30 It is becoming to him that he should become¹ greater, and to me that I should become less.

31 Because every one that cometh from above is higher than all things: but he that is from² the earth is earthly,³ and speaketh of the earth: and he that came from heaven is above all.

32 What he hath seen and heard he

¹ or, 'grow.'

² 'of,' *az*.

³ *āng az zamin ast, zamini ast*. *ὁ ἐκ γῆς—γῆινός ἐστι*.

AUTHORISED VERSION.

that he testifieth; [and no man receiveth his testimony.]

33 He that hath received his testimony¹ [hath set to] his seal that God is true.

34 ²For he whom God [hath] sent speaketh the words of God: for God giveth not the Spirit ³by measure [unto him.]

35 ⁴The Father loveth the Son, and hath given all things into his hand.

36 ⁵He that believeth [on] the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAP. IV.

1 WHEN therefore the Lord knew [how] the Pharisees had heard that Jesus made and ⁶baptized more disciples than John,

2 [(Though] Jesus himself baptized not, but his disciples,)

A.D. 30.

¹ Rom. iii. 4; 1 S. John v. 10.

² Ch. vii. 16.

³ Ch. i. 16.

⁴ S. Matt. xi. 27; xxviii. 18; S. Luke x. 22; Ch. v. 20, 22; xiii. 3; xvii. 2; Heb. ii. 8.

⁵ Hab. ii. 4; Ch. i. 12; vi. 47; iii. 15, 16; Rom. i. 17; 1 S. John v. 10.

⁶ Ch. iii. 22, 26.

SYRIAC.

testifieth: and his testimony no man receiveth.

33 But he that receiveth his testimony hath set his seal to¹ that God is true.

34 For he whom God sent speaketh the words of God: for God gave² not the Spirit by measure.

35 The Father loveth the Son, and gave all things³ into his hands.

36 He that believeth in the Son hath everlasting life:⁴ but he that obeyeth not the Son shall not see life; but the wrath of God resteth⁵ on him.

CHAP. IV.

1 BUT Jesus⁶ knew that the Pharisees heard that he⁷ made many disciples and was baptizing more than John,⁸

2 Yet⁹ it was not Jesus who was baptizing, but his disciples,

¹ lit. 'hath sealed,' stamped.'

² *yā'n*, 'gave.' Pesch. *yō'ev*, 'giving,' i.e. 'giveth.' Hrk1.

³ *kutein*. Hrk1. *kut-medem*. Pesch.

⁴ lit. 'for,' or, 'unto him are lives that are for ever.'

⁵ lit. 'shall rest.'

⁶ 'But when Jesus.' Hrk1.

⁷ 'that Jesus.' Hrk1.

⁸ 'that He made more disciples and baptized, than John.' Hrk1.

⁹ *kad lō*. Pesch. *kad tōv*, 'however.' Hrk1.

ETHIOPIC.

he saw and heard, and there is no one that receiveth his witness.

33 But whosoever receiveth his witness God hath stamped him because he is righteous.¹

34 And he whom God sent speaketh the word of God: because God giveth not by measure his Spirit.

35 The Father verily loveth the Son, and he hath made over every thing into his hand.

36 He that believeth in the Son *hath* in him everlasting life: but he that believeth not in the Son shall not see life; but² the scourge of God's wrath abideth on him.

CHAP. IV.

1 AND as our Lord understood that the Pharisees had heard that the disciples of Jesus were many, and that he baptized more than John,

2 And yet Jesus himself baptized not, but his disciples,

¹ i.e. for believing in Him. The sense of this verse in Ethiopic is different from that generally received. One more letter would give it the sense it bears in the A. V.

² Polygl. omits 'but.'

SAHIDIC.

he testifieth; and no one receiveth his testimony.

33 He that shall receive his testimony hath set his seal to that God is true.¹

34 For he whom God sent is he that speaketh the words of God: for God giveth not the Spirit by measure.

35 The Father loveth the Son, and gave all things into his hands.

36 He that believeth the Son hath everlasting life: but he that is disobedient² unto the Son shall not see the life; but the wrath of God abideth on him.³

CHAP. IV.

1 WHEN therefore Jesus understood that the Pharisees had heard that Jesus made a greater number of disciples and baptized more than John,

2 Although Jesus himself baptized not, but his disciples,

¹ lit. 'he hath set his seal to that God is true.'

² or, 'distrustful of heart.'

³ lit. 'on his head.'

MEMPHITIC.

he testifieth; and no one receiveth his testimony.

33 He that shall receive his testimony hath set his seal to that God is true.¹

34 For he whom God sent is he that speaketh the words of God: for God giveth not the Spirit by measure.

35 The Father loveth the Son, and gave all things into his hands.

36 He that believeth the Son hath everlasting life: but he that is disobedient² unto the Son shall not see the life; but the wrath of God abideth on him.³

CHAP. IV.

1 WHEN therefore Jesus understood that the Pharisees had heard that Jesus made a greater number of disciples and baptized more than John,

2 Although Jesus himself baptized not, but his disciples,

GOTHIC.

testifieth; and that his testimony, not one receiveth.

CHAP. IV.

ARMENIAN.

fieth what he hath seen and heard: and there is no one that receiveth his testimony.

33 He that receiveth his testimony hath set his seal¹ that God is true.

34 For he whom God sent speaketh the words² of God: for God giveth not the Spirit by measure only.

35 The Father loveth the Son, and he hath given³ all things into his hands.

36 He that believeth the Son⁴ receiveth the everlasting life; and he that obeyeth not the Son shall not see life;⁵ but the wrath of God abideth on him.

CHAP. IV.

¶ X.—1 WHEN Jesus became aware that the Pharisees had heard that Jesus made⁶ disciples and baptized more than John,

2 Although Jesus did not himself baptize, but his disciples,

¹ lit. 'sealed' or 'stamped.'

² var. 'the word.'

³ or, 'gave.'

⁴ *hōrti*, dat. *τῷ υἱῷ*.

⁵ Quoted in S. Seperian, Hom. V. p. 182.

⁶ lit. 'maketh and baptizeth.'

GEORGIAN.

testifieth; and no one receiveth his testimony.

33 He that hath received his testimony hath set his seal¹ to that God is true.

34 And he whom God sent from above speaketh the word of God: because God hath not given the Spirit by measure.

35 The Father loveth the Son, and hath given² all into his hands.

36 He that believeth the Son hath everlasting life: but he that disobeyeth³ the Son shall not see life; but the wrath of God is abiding on him.

CHAP. IV.

1 WHEN the Lord understood⁴ that the Pharisees had heard that Jesus made and baptized more disciples than John,

2 For Jesus himself baptized not, but his disciples,

¹ lit. 'sealed' or 'stamped.'

² or, 'gave.'

³ or, 'is rebellious.'

⁴ *gulis-khma-'go*, 'made,' or, 'was voice of heart.'

SLAVONIC.

that he testifieth; and no one receiveth his testimony.

33 He that receiveth his testimony hath believed¹ that God is true.

34 He whom God sent speaketh words of God: for God giveth not the Spirit by measure.

35 For the Father loveth the Son, and hath given² all things into his hands.

36 He that believeth in the Son hath everlasting life: but he that believeth not³ in the Son shall not behold life; but the wrath of God resteth on him.

CHAP. IV.

1 WHEN therefore Jesus understood that the Pharisees had heard that Jesus maketh more disciples and baptizeth⁴ more than John,

2 Though Jesus himself baptized not, but his disciples,

¹ Explained in a note by *ulverdi*, 'confirmed, certified.'

² or, 'gave.'

³ *ne vyèruct' v' sina*.

⁴ *mnojaishiya utcheniki teorit' i krestchaet'*.

ANGLO-SAXON.

heard, and no man receiveth his statement.¹

33 But he that receiveth his statement he signifieth² that God is true.

34 He whom God sendeth speaketh God's word: God giveth not the Spirit by measure.

35 Father loveth the Son, and gave all things into his hand.

36 He that believeth in the Son he hath life everlasting: he that is unbelieving in the Son he seeth not life: but the wrath³ of God dwelleth over him.

CHAP. IV.

1 WHEN the Saviour wist⁴ that the Pharisees had heard that he had more disciples than John,

2 Though the Saviour did not baptize, but his disciples,

¹ or, 'sayeth;' as above, *cyth—cyðnesse*.

² or, 'sealeth,' *getacnadh*. See Notes on this verse.

³ *gyre*, *ira*.

⁴ *wyste*.

ARABIC.

he testifieth; and there is not one that receiveth his testimony.

33 But he that hath received his testimony hath set his seal to¹ that God is true.²

34 For he whom God hath sent speaketh indeed the words of God: for God hath not given³ him the Spirit by measure.

35 The Father loveth the Son, and hath placed every thing into his hand.

36 And he that believeth in the Son, to him is everlasting life: but he that obeyeth not the Son shall not behold life; but the wrath of God abideth on him.

CHAP. IV.

¶ VIII.—1 AND when the Lord knew that the Pharisees had heard that Jesus had got⁴ many disciples, and that he baptized more than John,

2 Although Jesus did not baptize, but his disciples,

¹ 'sealed' or 'stamped.'

² lit. 'that God, He true.'

³ 'giveth not.' Polygl. The perf. in this and the preceding verse, may be rendered also by the imperfect.

⁴ or, 'had taken to Himself.'

PERSIAN.

testifieth, and no one receiveth his testimony.

33 But he that receiveth his testimony hath made proof¹ of his confidence that God is true.

34 For he whom God hath sent speaketh the word of God: because God hath not given him the Spirit by measure.

35 The Father loveth the Son, and hath given every thing into his hand.

36 And every one that believeth in the Son findeth everlasting life: but he that doth not bow the head to the Son, and is not obedient, shall not see life; but the wrath of God abideth on him.

CHAP. IV.

1 AND when Jesus knew that the Seceders² had heard that he had got³ many disciples, and that he baptized more than John,

2 But it was not Jesus alone who baptized, but the disciples also baptized:

¹ *'Atimād kard*.

² or, 'seceders,' Pharisees, *haw'arian*.

³ 'brought by hand.'

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

3 He left Judæa, and departed again into Galilee.

4 [And] he must needs go through Samaria.

5 Then cometh he to a city of Samaria, [which is] called Sychar, near to the parcel of ground¹ that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, [sat] thus [on] the well; [and it was about the sixth hour.]

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy [meat.])

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am [a wo-

3 And he left Judæa, and went again¹ into Galilee.

¶ x.—4 He must needs come and pass² by the place³ of the Samaritans.

5 And he came unto a city of the Samaritans, which was called Sychar, by the side of the portion of ground⁴ which Jacob gave his son Joseph.⁵

6 And there was there the fountain of waters of Jacob. But Jesus was tired from the toil⁶ of the road, and he sat⁷ on the fountain: and it was⁸ the sixth hour.

7 And there came a woman from Samaria, that she should draw water:⁹ and Jesus said unto her, Give me water¹⁰ that I may drink.

8 For his disciples were gone to the city that they should buy themselves food.¹¹

9 That Samaritan woman saith unto him, How dost thou, who art a Jew, ask to drink of me, which am a Samaritan

3 He then left the land of Judæa, and went back into Galilee:

4 And he had¹ to go through Samaria.

¶ v.—5 And he came to a town of Samaria, the name of which is Sychar, nigh unto the vineyard which Jacob gave Joseph his son.

6 And the well of Jacob was there. And Jesus, weary of his walk on the road, sat there by the well:² and it was noontide at that time, the sixth hour.³

7 And there came a woman from Samaria that she should draw water: and Jesus said unto her, Give me water to drink.

8 For his disciples were gone *into* the town that they should buy their food.⁴

9 And that Samaritan woman said, How is it that thou, a Jew, askest of me to give thee water to drink, I, which am a Sa-

A.D. 30.

¹ Gen. xxxiii. 19; xlviii. 22; Josh. xxiv. 32.

¹ Hrk1. omits 'again.'

² lit. 'it was to be done by Him that He should come and should pass by.' *ma'vdō'woth.* Pesch. *zōdeq.* Hrk1.

³ lit. 'house.'

⁴ or, 'village,' 'hamlet.'

⁵ 'to Joseph, that son of his.' Hrk1.

⁶ *'mōdō,* 'toil.' Pesch. *'mardō,* 'journey.' Hrk1.

⁷ Hrk1. adds, *'ōkanō,* *ōūras.*

⁸ Hrk1. adds, *aik,* *ōsel.*

⁹ lit. 'fill waters.'

¹⁰ Hrk1. omits 'water.'

¹¹ or, 'provisions.' Hrk1.

¹ lit. 'and it was to Him.'

² *wanabara 'ya habe* Polygl. *haba Pl. 'āzaq't;* omitting *ōūras.*

³ 'and it was noon then, and time, sixth hour,' or, 'time of sixth hour.' Polygl.

⁴ 'bread of their food.' Polygl.

SAHIDIC.

MEMPHITIC.

GOTHIC.

5 And he came to a town of Samaria, the name of which was Sychar, near the field which Jacob gave to his son Joseph.

6 There was a fountain¹ of water which Jacob gave. But Jesus, being tired *with* walking on the road, sat thus on the fountain: it was the sixth hour.

7 A woman then came out of Samaria to draw water: Jesus said unto her, Pray give² that I drink.

8 For his disciples were gone into the town to buy themselves somewhat to eat.

9 But the Samaritan woman said unto him, In what manner thou, a Jew, desirest thou drink of me, which am a Samaritan

3 He left Judæa,¹ and he went again into Galilee.

4 But he must needs pass through Samaria.

5 He came then to a city of Samaria called Sychar, near the field which Jacob gave to his son Joseph.

6 But Jacob's fountain of water was there. Jesus then, being weary with the road he had walked,² sat thus on the fountain: it was about the sixth hour.

7 Then a woman came from Samaria to draw water: Jesus said unto her, Give me that I may drink.

8 For his disciples were gone into the town that they should buy food for themselves.

9 The Samaritan woman said unto him, How dost thou, a Jew, ask of me to drink, of me, a Samaritan woman? for the Jews

¹ or, 'there was there a fountain which Jacob gave,' according to G. Woide, who takes *'mmou* 'of water' to be an error for *'mmou* 'there:' but as we have *'mmou* 'of water' in the Memphitic, it is very probable that this is also the correct reading in this place.

² or, 'bring, I pray,' *aneis.*

¹ The original adds *ansoph,* 'behind Him.'

² lit. 'of walking.'

ARMENIAN.

3 He left the land of Judæa, and came another time into Galilee.

4 And he had¹ to go through Samaria.

5 He cometh to a town of the Samaritans, the name of which was Sychar,² near to the village which Jacob gave to his son Joseph.

6 And a fountain of Jacob was there. And Jesus, tired of the journey, sat³ on the fountain: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.⁴

8 For his disciples were gone into the town there, that they should buy food.⁵

9 The Samaritan woman saith unto him, Thou, who art a Jew, how askest thou to drink of me, a Samaritan woman? for

¹ lit. 'it was to Him.'

² lit. 'to which the name was Sychar' or 'Sechar.'

³ All Armenian copies omit *oûras*.

⁴ S. Seperian, Hom. ii. p. 26, "While He asketh to drink *arputsan* 'drawers', He giveth drink to the whole world, and crying aloud He saith 'If any one thirst let him come unto Me, and drink.'"

⁵ lit. 'victuals,' *gêragur's*.

ANGLO-SAXON.

3 Then he left the land of Judæa, and departed again into Galilee.

4 And it behoved¹ him that he should pass through the land of Samaria.²

5 Wherefore he came unto a town³ of Samaria, which is named Sychar, near to the portion of ground⁴ which Jacob gave Joseph his son.

6 There was Jacob's well.⁵

¶ IX.—The Saviour sat by the well, when he was weary of going,⁶ and it was mid-day.

7 Then there came a woman⁷ of Samaria that would fetch water: when⁸ the Saviour said unto her, Give me to drink.

8 His disciples were then departed to that town, and would buy him meat.⁹

9 Then that Samaritan woman said unto him, How askest thou of me to drink? for thou art a Jew,¹⁰ and I am a Samaritan

¹ *Him gebyrode*;—*gebyreda*. Th.

² *Samaria-land*.

³ *ceastre*.

⁴ *tham tune*, 'the enclosure,' 'farm,' or 'town.'

⁵ *wyl*.

⁶ lit. 'gone weary.'

⁷ *wif*.

⁸ *tha—tha*.

⁹ *mete*. This verse is enclosed in a parenthesis in Mr. Thorpe's ed.

¹⁰ lit. 'Jewish,' *Judean*.

GEORGIAN.

3 He left Judæa, and passed into Galilee.

4 But he had to go¹ through Samaria.

¶ XII.—5 And he came to a city of the Samaritans, which they call Sychar, nigh unto the village which Jacob gave unto his son Joseph.

6 And Jacob's fountain² was there. But Jesus, weary of his walk on the road, sat³ on the fountain: it was about the sixth hour.

7 There came a woman of Samaria to draw water: Jesus said unto her, Give me water to drink.

8 For his disciples were gone into the town that they should buy food.

9 That Samaritan woman said unto him, How is it that thou art a Jew, and askest to drink water of me, a Samaritan woman?

¹ lit. 'it was for Him to go.'

² *tsqaro*; this is the term used by Jona, Metrop. of Ruia, in the description of his pilgrimage to the Holy Land, p. 55, in speaking of the well or fountain of the Virgin at Nazareth, *da naxelith koldisa Nazarethis ekklesiass chur naxelid indidehethana, ushweniersa da naxelisa, sadisa ars tsqali tsqaro kethali nan ekklesiisa shira*, &c. The Archbishop Timothy in his pilgrimage, p. 130, mentions also the well of the Virgin as *tsqaro aghmodis—ekkleisian mas*, 'a fountain flowing in that church.'

³ The Georgian, like the Armenian, omits *oûras*.

ARABIC.

3 He left Judæa, and went¹ into Galilee.

4 And it was that he purposed² to pass by the places of Samaria.³

5 And he came first to a city of Samaria, which is named Sychar, by the side of the village which Jacob gave⁴ unto Joseph his son.

6 And there was there the fountain of water of Jacob. And Jesus was tired with the toil of the road: and he sat thus on the fountain, about⁵ the sixth hour.

7 And a woman came from Samaria to draw the water: and Jesus said unto her, Give me *that* I drink.

8 And his disciples were gone to the city that they might buy themselves food.

9 That Samaritan woman said unto him, How is it that thou, a Jew, seekest to drink water of me, and I am a Samaritan

¹ Polygl. adds, 'again.'

² or, 'and He had purposed.'

³ 'through Samaria.' Polygl.

⁴ 'had given.' Polygl.

⁵ lit. 'on,' 'time of.' Polygl.

SLAVONIC.

3 He left Judæa, and went back into Galilee.

4 And he must needs¹ go through Samaria.

¶ XII.—5 He came therefore to a town of Samaria, called Sychar, near to the parcel of ground² which Jacob gave to his son Joseph.

6 And a fountain of Jacob was there. And Jesus being weary of the journey, sat thus³ on the fountain: and it was about the sixth hour.

7 There came a woman from Samaria to draw water: Jesus said unto her, Give me to drink.

8 For his disciples were gone into the town that they should buy food.

9 The Samaritan woman said unto him, How dost thou, being a Jew, ask drink of me, which am⁴ a Samaritan woman? for

¹ 'it behoved Him,' *podobsye je emu*.

² or, 'village.' *bliz vesi*.

³ *syedyashe tako*.

⁴ lit. 'being.'

PERSIAN.

3 Then on that account Jesus left Judæa, and went into Galilee.

¶ IX.—4 And Jesus had a desire in his heart that he should pass through the country of the Samaritans.

5 And he came and went into a city of the Samaritans, the name of which is Sychar, on the border of the village which Jacob gave to his son Joseph.

6 And there was there a fountain of water of Jacob. Jesus, having become weary with the fatigue of the road, came and sat on the edge¹ of the fountain, at the sixth hour.

7 A woman of the Samaritans came to draw water:² Jesus said to that woman, Give me water that I may drink.

8 For his disciples were gone into the town in order to buy provisions.

9 This Samaritan woman said to Christ, Since thou art a Jew, why desirest thou water to drink, of me, which am a Samaritan

¹ or, 'border.' This shows that the Persian, like the Arabic, has the Georgian translation, considering him to have been a curb-stone around the fountain: according to the custom of their countries. As regards the Persian, this is further proved by the same expression being used in Persian texts for the curb-stone around a fountain, as above ch. iii. 23, *cheshmeye-yon*, and the Notes on this verse.

² lit. 'that she should draw water.'

AUTHORISED VERSION.

man of Samaria ?] for¹ [the] Jews have no dealings with [the] Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee ²living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his [children,] and his cattle?

13 Jesus answered and said unto her, [Whosoever] drinketh of this water shall thirst again:

14 But ³whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him ⁴shall

A.D. 30.

¹ 2 Kings xvii. 24; S. Luke ix. 52, 53; Acts x. 28.

² Isa. xii. 3; xlv. 3; Jer. ii. 13; Zech. xiii. 1; xiv. 8.

³ Ch. vi. 35, 58.

⁴ Ch. vii. 38.

SYRIAC.

woman? for Jews hold no intercourse with Samaritans.¹

10 Jesus answered and said unto her, If thou didst know the gift of God, and who he is that said unto thee, Give me that I may drink, thou wouldest have asked him, and he would give thee² living water.

11 That woman saith unto him, My Lord, there is no bucket for thee, and the well is deep: whence hast thou³ living waters?

12 Art thou, perhaps, greater than our father Jacob, he that gave us this well? and he drank of it, and his sons, and his flocks.⁴

13 Jesus answered and said unto her, Every one⁵ that shall drink of these waters shall thirst again:

14 But every one⁵ that shall drink of the⁶ waters that I shall give him shall not thirst for ever;⁷ but the⁸ waters that I give

¹ S. Cyril, Comm. Exp. lvi. p. 105, sq.

² The past and pres. tenses are used in the Syriac.

³ lit. 'to Thee,' 'whence then to Thee.' Hrk1.

⁴ *wa'oneh*, i.e. his sheep and goats. *wa'erreh*, and his sheep.' Hrk1. The expression is characteristic of the country. See Job i. and the history of Abraham, Isaac, and Jacob throughout.

⁵ lit. 'all.'

⁶ lit. 'from the.'

⁷ S. Ephraem, Par. ad Pœn. lxxvi. p. 530. D. *hwi at mayo payeg tsayntan*, &c., 'be Thou the waters that quench our thirst,' &c.

⁸ lit. 'those waters.'

ETHIOPIC.

maritan woman? for Jews have no fellowship in religion with Samaritans, and mix not *with them*.

10 And Jesus answered and said unto her, If indeed thou knewest the free gift of God,¹ and who he is that asketh of thee and saith unto thee, Give me water to drink; thou also wouldest ask him, and he would give thee water of life.

11 And that woman saith, My Lord, thou hast no bucket, and this well also is deep: whence then hast thou water of life?

12 Art thou greater than Jacob our father, who gave us this well, of which drank himself, his children, and his cattle?²

13 And Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But he that drinketh of the water that I shall give him shall not thirst for ever; but the water that I shall give him

¹ *tanqûhu la Agziab'her*, 'the grace, free gift of, God.' See above, ch. i. 17.

² *wa'nsasûni*, 'animals,' 'domestic animals,' distinct from *arâwit*, e.g. Kufale, ch. vi. p. 24, *kwallo arâwit wak-wullo ansasû*, &c. Instead of *wa'nsasûni*, Polygl. has *wa'ritu*, *kal kṛṣṣata awrôu*, a word frequently used for 'cattle,' not only in the Old Testament, but also elsewhere, as e.g. in Kufale, ch. xxviii. p. 104, *wabaz'ha l'ritu la Ya'qôb*, 'and the possessions, or the cattle, of Jacob increased,' &c.

SAHIDIC.

woman? for Jews do not mix¹ with Samaritans.

10 Jesus answering said unto her, If thou knewest the gift of God, and who he is that saith unto thee, Pray give, that I drink; thou wouldest have asked² him, and he would have given thee living water.

11 The woman said unto him, Lord, thou hast no bucket,³ and the well is deep: whence hast thou the living water?

12 Art thou greater than our father Jacob, he that gave us the well, and he drank out of it, and his sons,⁴ and his cattle?

13 Jesus answering said unto her, Every one who shall drink of this water shall thirst again:

14 But he that shall drink of the water that I shall give him,⁵ it shall become within him a

¹ *wa' to'h na' isamaritanis*, G. Wouda translates, 'non adherent Samaritanis,' wrongly. *To'h* occurs in Mingarelli Reliq. Fragm. x. p. 280, *awô iarto'h 'hen teuhairia*, 'and they will mix with the Gentiles in their heresies.'

² This may be rendered also, 'thou hadst asked Him, and He had given thee.'

³ lit. 'there is no bucket (*kâdos*) to Thy hand.'

⁴ also, 'with his sons, with his cattle.'

⁵ The Sahidic, like the A. Saxon, omits *oû mi diψήσῃ eis τὸν αἰῶνα* ἀλλὰ τὸ ὅδωρ ὃ δώσω αὐτῷ.

MEMPHITIC.

do not intermix¹ with the Samaritans.

10 Jesus answered and said unto her, If thou didst know the gift of God, and who he is that saith unto thee, Give me that I may drink; thou wouldest ask² him, and he would give thee living water.

11 The woman said unto him, Lord, thou hast nothing to draw with,³ and the well is deep; whence then wilt thou draw the living water?

12 Art thou greater than our father Jacob, who gave us this well, and drank of it also himself, with his sons, and his small cattle?⁴

13 Jesus answering said unto her, Every one that shall drink of this water shall thirst again:

14 But he that shall drink of the water that I shall give him shall not thirst for ever; but the water that I shall give him

¹ *mudjt*, as in S. Matt. xv. 23, &c. The Sahidic *to'h*, Memphitic *l'hô'h*, is also said of wine and water mixed together.

² lit. 'make request.'

³ lit. 'there is to Thy hand nothing to draw with,' ἀντλημα.

⁴ 'with his sons, with his small cattle.' Winkl. *neph-shanah*, 'his things brought up by hand,' understanding thus, *θρέμματα*; and not like Arab. Eth. and Georg.

GOTHIC.

ARMENIAN.

Jews never hold intercourse¹ with Samaritans.

10 Jesus answered her and said,² If thou didst know the gift³ of God, and who it is that saith unto thee, Give me to drink, thou wouldest certainly ask of him,⁴ and he would give thee living water.

11 The woman saith unto him, Lord, inasmuch as thou hast no pail and the well is deep, whence⁵ shalt thou have the living water?

12 Mayest thou be greater perhaps⁶ than our father Jacob, who gave us this well, and himself drank of it, and his sons, and his flocks?

13 Jesus answered her and said,⁷ Every one who drinketh of this water thirsteth another time:⁷ but he that drinketh of the water that I shall give him shall not thirst for ever;

14 But the water that I shall give him

¹ or, 'union.'

² lit. 'saith.'

³ or, 'favour, munificence.'

⁴ i nmanē, παρ' αὐτοῦ.

⁵ lit. 'whence then.'

⁶ or, 'may be Thou art somewhat greater than our father Jacob.'

⁷ var. 'shall thirst another time.'

ANGLO-SAXON.

woman? Jews and Samaritans do not eat together.¹

10 Then the Saviour answered and said unto her, If thou wist² God's gift, and who he is that saith to thee, Give me to drink, assuredly thou wouldest have asked him to give thee water of life.

11 Then the woman said unto him, Master, thou hast nothing with which to draw, and this well³ is deep: whence hast thou water of life?

12 Sayest thou that thou be greater than our father Jacob, he that gave us this well,⁴ and he, and his children, and his cattle,⁴ drank of it?

13 Then the Saviour answered and said unto her, Every one of them thirsteth again that drinketh of this water:

14 But every one of those that drink of the water that I give him⁵ be in him a well⁶

¹ brucadh metes atgædere, 'enjoy food together.'

² wistest.

³ lit. 'pit,' pyll.

⁴ 'his neat cattle,' his nytemu. "Nytemu en deor, fænas and nytemu he geseop þæt he wære, beforan cume." Dr. Lich. Cath. p. 59, Anal. Sax.

⁵ Dr. M. Hall very properly shows the omission of the words, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῇ, by leaving in this verse a blank, which Mr. Thorpe in his edition, has not thought worth retaining, thereby making no sense of this verse.

⁶ well.

GEORGIAN.

for Jews do not come in contact with Samaritans.

10 Jesus answered and said unto her, If thou didst know the gift of God, and who it is that saith unto thee, Give me water that I may drink; even thou wouldest ask him, and unto thee also would he give living water.

11 That woman said unto him, Lord, thou hast nothing to draw with,¹ and this well² is deep: how hast thou living water?

12 Art thou perhaps greater than our father Jacob who gave us this well, of which he himself drank, and his sons, and his small cattle?³

13 Jesus answered and said unto her, All that shall drink of this water shall also thirst again:

14 But he that drinketh of the water that I shall give him shall no more thirst for ever; but the water that I shall give

¹ sawsebeli, i.e. 'bucket.'

² djurghmuri; Timothy, Archbishop of Karthli, p. 131, mentions this well as djurghmuri saki Uplimani zrakhandi dady. Sam. "The well where the Lord gave counsel to the Samaritan woman." And Jona, Metr. Ruis, Pilgrim, p. 72, mentions djurghmuri Yeremiasda Israhel, the well of Jeremiah and of Isalah; in the neighbourhood of Jerusalem. The terms, Israhel and djurghmuri, render exactly the Greek πηγὴ and φρέαρ.

³ sats'hovari, 'that which is used to support life,' as 'food,' 'provisions,' &c., understood of sheep and goats that are reared, θρέμματα, and killed for eating. See Notes on this verse.

ARABIC.

woman? for the Jews hold no intercourse¹ with the Samaritans.

10 Jesus answered and said unto her, If thou didst know the gift of God, and who he is that said unto thee, Hand me, that I may drink, thou wouldest ask him that he give thee water of life.

11 That woman said unto him, O sir, as thou hast no bucket,² and the well is deep, whence hast thou water of life?

12 Art thou perhaps greater than our father Jacob, who gave us this well and drank of it, he, his sons, and his small cattle?³

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall not thirst for ever; but this water that I shall give him

¹ or, 'do not intermix with.'

² or, 'bucket.' The Arabic text of this verse, says, cross-sticks tied around the mouth to keep it open. It is let down by a rope of goat's hair, and may be seen lying on the curb-stones of almost every well in the Holy Land. The woman held it in her hand, while she talked with the Lord.

³ or, 'small cattle.' The Arabic text of this verse, says, 'I shall give him water of life, and he shall not thirst for ever.' The word 'water' is here used in the sense of 'food,' 'provisions,' &c., understood of sheep and goats that are reared, θρέμματα, and killed for eating. See Notes on this verse.

SLAVONIC.

Jews hold no intercourse with Samaritans.

10 Jesus answered and said unto her, If thou hadst known the gift of God, and who he is that saith to thee, Give me to drink, thou wouldest have asked of him,¹ and he would have given thee living water.

11 The woman said unto him, Thou hast nothing to draw with,² and the well is deep; whence then hast thou living water?

12 Art thou perhaps greater than our father Jacob, who gave us this well, and drank of it himself, and his sons, and his cattle?³

13 Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:

14 But he that drinketh of the water that I shall give him shall not thirst for ever; but the water that I give him shall

¹ u nego, πρὸς αὐτόν in the sense of παρ' αὐτοῦ.

² potcherpila, ἀντλημα, like the Georgian and the Memphitic.

³ lit. 'domestic animals.'

PERSIAN.

woman? for the Jews do not accord with the Samaritans.

10 Jesus answered and said unto that woman, If thou didst know the gift of God, and who it is that saith to thee, Give water that I may drink, thou wouldest desire of him, and he would give thee living water.

11 That woman said unto him, Lord, thou hast no bucket¹ and the well is deep: whence² hast thou living water?

12 Art thou perhaps greater than Jacob our father, who gave us this well? and Jacob, and his children, and his sheep, drank of this well.

13 Jesus answered her, Every one who drinketh of this water shall be thirsty again:

14 And every one who drinketh of the water that I give him shall not be thirsty for ever; but this water that I shall give

¹ dool.

² or, 'whence.'

AUTHORISED VERSION.	SYRIAC.	ETHIOPIIC.
[be] in him a well of water springing up into everlasting life.	him shall be in him a fountain ¹ of waters gushing forth ² unto life everlasting.	shall be in him a spring ¹ of water that shall gush forth ² into everlasting life.
15 ¹ The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.	15 That woman saith unto him, My Lord, give me of those waters, that I thirst not again, and that I be not coming to draw ³ hence. ⁴	15 And that woman saith unto him, My Lord, give me of that water, that I thirst not, and come not hither again to draw.
16 Jesus saith unto her, Go, call thy husband, and come hither.	16 Jesus saith unto her, Go, call thy husband, ⁵ and come hither.	16 And Jesus saith unto her, Go now, call thy husband, and come hither.
17 The woman answered and said, I have [no husband]. Jesus said unto her, Thou [hast well said,] I have [no husband]:	17 She saith unto him, I have no husband. ⁶ Jesus saith unto her, Well saidst thou, I have no husband. ⁷	17 And that woman answered him and said unto him, I have no husband. ⁸ And Jesus saith unto her, Thou sayest well, I have no husband. ⁹
18 For thou hast had five husbands; and he whom [thou now hast] is not thy husband: [in that saidst thou truly.]	18 For thou hast had ⁸ five husbands; ⁹ and he that is by thee now, is not thy husband: ¹⁰ this saidst thou truly. ¹¹	18 Five men have dwelt with thee; and now even he that is with thee is not thy husband: and this sayest thou truly. ⁴
19 The woman saith unto him, Sir, ² I perceive that thou art a prophet.	19 That woman saith unto him, My Lord, I see ¹² that thou art a prophet.	19 And that woman saith unto him, My Lord, I see thee that thou art a prophet.
20 Our fathers worshipped in ³ this mountain; and ye say, that in ⁴ Jerusalem is the place where men ought to worship.	20 Our fathers ¹³ worshipped on this mountain: and ye say that in Jerusalem is the place where it is necessary ¹⁴ to	20 Our fathers indeed worshipped on this mountain, but ye say that in Jerusalem is the place where they worship.
A.D. 30.	¹ <i>mbu'o dmayē</i> , "the righteous drank of the fountain of life and were sanctified," &c. Offic. Consec. Maron, vol. ii. p. 62.	¹ as in Judges, ch. xv. 19. <i>Naq'a</i> also means a 'fountain,' considered as a 'flowing spring;' as in this passage, <i>naq'a tsüdq wait'hwelinqw waba'audu ya'audu bzu'ha an-q'ata t'bab</i> , &c. Henech, ch. xlviii. 1.
¹ See Ch. vi. 34; xvii. 2, 3; Rom. vi. 23; 1 S. John v. 20.	² pl. refers to 'waters,' <i>ūdāros āllomēvov</i> .	² or, 'bubble up,' 'spring forth.' These words, <i>naq'a mā zāifalā</i> , are applied by the Christians of Ethiopia to the Gospel. See Gotfr. Ertel, de Theol. Æth. p. 65.
² S. Luke vii. 16; xxiv. 19; Ch. vi. 14; vii. 40.	³ lit. 'drawing.'	³ lit. 'there is no husband to me.'
³ Judg. ix. 7.	⁴ lit. 'that there is no husband to me.' 'No man,' Hrk1.	⁴ lit. 'there is no husband to me.'
⁴ Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chron. vii. 12.	⁵ lit. 'possessed five men.' Hrk1.	⁵ lit. 'for five husbands have been to (or 'by') thee.'
	⁶ <i>gabro dilekt</i> . Hrk1.	⁶ <i>wazantasa amān t'beli</i> . Mr. Platt gives incorrectly, <i>wazantasa amāna t'beli</i> .
	⁷ lit. 'I am seeing;' 'I discover.'	⁷ lit. 'one MS. has 'shall become in thee.'
	⁸ See Discourse of Meliton, in Spicileg. Syriac. ed. Curet, p. 30.	⁸ lit. 'there is no husband for me there.'
	⁹ or, 'proper;'—'just.' Hrk1.	
SAHIDIC.	MEMPHITIC.	GOTHIC.
fountain of water springing up into life for ever.	shall become in him ¹ a fountain of water springing up into everlasting life.	
15 The woman saith unto him, Lord, give me of this water, that in future I thirst not, and come not out to this place to draw water.	15 The woman saith unto him, My Lord, give me this water, that I thirst no more, and that I come no more hither to draw water.	
16 Jesus said unto her, Go, call thy husband, that he may come hither.	16 Jesus saith unto her, Go, call thy husband, and come hither.	
17 The woman answering said unto him, I have no husband. ¹ Jesus saith unto her, Thou saidst well, I have no husband: ¹	17 The woman answered and said, I have no husband. ² Jesus saith unto her, Thou saidst well, I have no husband: ²	
18 For thou hast taken five husbands; and again now he whom thou hast is not a husband: this is true which thou saidst.	18 For thou hast taken five husbands; and he that is with thee now is not thy husband: that is true which thou saidst.	
19 The woman saith unto him, Lord, I see that thou art ² a prophet.	19 The woman saith unto him, My Lord, I see that thou art a prophet.	
20 Our fathers worshipped on this mountain; and ye say that the place where one ought to worship is in Jeru-	20 Our fathers worshipped on this mountain; but ye say that the place of worship is in Jerusalem; the place where	
¹ lit. 'no husband is,' or, 'is given there.'	¹ one MS. has 'shall become in thee.'	
² lit. 'thou thou,' <i>ñtok ñtk uprophētēs</i> .	² lit. 'there is no husband for me there.'	

ARMENIAN.

shall be to him a fountain of water springing up unto everlasting life.¹

15 The woman saith unto him, Lord, give me this water, that henceforth I may neither thirst, nor come hither to draw water.

16 Jesus saith unto her, Go, call thy husband,¹ and come hither.

17 The woman answered him and said,² I have no husband.³ Jesus saith unto her, Thou hast well said, I have no husband:³

18 For thou hast had five different husbands;⁴ and he whom thou now⁵ hast is not thy husband: this hast thou said rightly.

19 The woman saith unto him, Lord, it seemeth to me that thou mayest be a prophet.

20 Our fathers worshipped on this mountain; and ye say, that Jerusalem only is the place where it may be proper

¹ lit. 'thy man.'

² lit. 'saith.'

³ lit. 'that no man is to me.' This seems to have been altered from the Syriac: for the Armenian term *umun*, 'I have,' might have been used here as well as in the next verse *zor ngn uais* 'which now thou hast.'

⁴ lit. 'five husbands' or 'men' have been charged to thee.

⁵ var. *aijnn*, 'at this very moment.'

GEORGIAN.

him shall be made within him a fountain of water that may continue¹ unto everlasting life.

15 That woman said, Lord, give me this water, that I may not thirst, nor come hither to draw.²

16 Jesus said unto her, Go thy way, and call thy husband, and come back hither.

17 That woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have³ no husband:

18 For thou hast had five husbands; and he whom thou now hast,⁴ is not thy husband: this hast thou said truly.

19 That woman⁵ said unto him, Lord, I see that thou art a prophet.

20 Our fathers worshipped on this mountain; and ye say, that at Jerusalem is the place where one ought to worship.⁶

¹ *vidodes*, 'may go on.'

² *osebnd*. Timothy, Arch. Pilgr. p. 130, describes his going at even to pray in the church at Nazareth, where "the fountain flows, *da qetad*. *tsanda* *kalt'su* *ts'pach* *miagan* *ra* *aghmoiesebda*, of which the most holy Virgin once drew water," &c.

³ lit. 'that I have.'

⁴ lit. 'and now he whom thou hast.' But *ats* 'now,' has not, in Georgian, as in English, the force of a conjunction when standing as it does in this sentence.

⁵ *deda-qatsi*, 'mother-man.'

⁶ lit. 'where the act of worship is proper,' or, 'necessary.'

SLAVONIC.

become in him a fountain of water flowing into eternal life.

15 The woman said unto him, Lord, give me this water, that I thirst not, and come not out hither to draw.

16 Jesus said unto her, Go, call thy husband, and come hither.

17 The woman answered and said unto him, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and now, he whom thou hast, is not thy husband: thou hast said this truly.

19 The woman said unto him, Lord, I see that thou art a prophet.

20 Our fathers worshipped on this mountain; and ye say, that in Jerusalem¹ is the place where one ought² to worship.

¹ *vo Yerusolimyeck*, *én* 'Ιεροσόλυμοις.

² or, 'where it becometh one to worship.'

ANGLO-SAXON.

of water gushing forth into everlasting life.

15 Then the woman said unto him, Lord,¹ give me that water, that I thirst not, and that I need not fetch here.

16 Then the Saviour said unto her, Go, call thy husband,² and come hither.

17 Then the woman answered and said, I have no husband. Then said the Saviour unto her, Well saidst thou, that thou hast no husband:

18 For thou hadst five husbands, and he whom thou hast now, is not thy husband: concerning this³ thou saidst truth.

19 Then that woman said to him, Master, from this I think thou art a prophet.⁴

20 Our fathers, they prayed on this mountain,⁵ and ye say that in Jerusalem should be the place in which man prayeth.

¹ *hlaford* — *hlaf-ord*. 'Origin,' or 'giver of bread.' *hlaford* and *hürmen*.—Homil. in D. Septuages. p. 68, Anal. Sax. *Driften and theow or eniht*.

² lit. 'churl,' *ceorl*.

³ *æt thum*.

⁴ lit. 'of this it thinketh me.'

⁵ *thiassere dune*, 'this down.'

ARABIC.

shall be in him water that will pour forth¹ everlasting life.

15 The woman said unto him, O sir, give me of that water that I may not thirst, and not come and draw hence.

16 And Jesus said unto her, Go, and call thy husband,² and come hither.

17 And the woman answered and said unto him, I have no husband.³ Jesus said unto her, Thou hast well said, I have no husband:³

18 For thou hast had five husbands;⁴ and he who is now with thee,⁵ is not thy husband: in this thou hast spoken the truth.

19 The woman said unto him, O sir, I see that thou art a prophet.

20 Our fathers worshipped on this mountain; but ye say that in Jerusalem is the place where it behoveth⁶ one to

¹ lit. 'it shall pour forth.'

² *zoudj*. *ζῶγος*, 'a man or woman lawfully joined together.'

³ *ba'al*, 'lord, master, husband.'

⁴ *azwadj*, pl. of *zoudj*.

⁵ or, 'to thee.'

⁶ or, 'is fit, proper.'

PERSIAN.

him shall become in his body a fountain that shall always yield¹ running living water and for ever.

15 That woman said, Lord, give me of these waters,² that I may not thirst another time, and may not come to draw water from this place.

16 Jesus said unto her, Go, call thy husband, and come hither.

17 The woman said unto him, I have no husband. Jesus said, Thou hast said the truth, that thou hast no husband:

18 For five husbands have been thine; and the one thou hast at present is not thy lawful husband: in this thou saidst the truth.

19 That woman said unto him, My Lord, I see that thou art a prophet.

20 Our fathers did worship on this mountain; but ye say, in Jerusalem is the place where worship must be done.

¹ or, 'give.'

² *maning in ab'd bede*.

AUTHORISED VERSION.

21 Jesus saith unto her, Woman, believe me, [the hour] cometh, [¹when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.]

22 Ye worship [²ye know not what:] we [know what we worship:] [for] salvation³ is of the Jews.

23 [But the hour] cometh, and now is, when the true worshippers shall worship the Father in ⁴spirit ⁵and in truth: [for the Father seeketh such to worship him.]

24 ⁶God is a Spirit: and they that worship him must worship [him] in spirit and [in] truth.

25 The woman saith unto him, I know that [Messias] cometh, which is called Christ: when he is come, ⁷he will tell us all things.

26 Jesus saith unto her, ⁸I that speak unto thee am he.

27 ¶ And upon this came his disci-

A.D. 30.

¹ Mal. i. 11; 1 Tim. ii. 8.

² 2 Kings xvii. 29.

³ Isa. ii. 3; S. Luke xxiv. 47; Rom. ix. 4, 5.

⁴ Phil. iii. 3.

⁵ Ch. i. 17.

⁶ 2 Cor. iii. 17.

⁷ Ch. iv. 29, 39.

⁸ Ch. ix. 37; S. Matt. xxvi. 63, 64; S. Mark xiv. 61, 62.

SAHIDIC.

saalem.

21 Jesus saith unto her, Woman, believe me, that the hour cometh that ye shall not worship the Father, neither on this mountain, nor in Jerusalem.¹

22 Ye worship that which ye know not: but we worship that which we know: for salvation is from the Jews.

23 But the hour cometh, which is this one, that the worshippers in truth shall worship the Father in spirit and truth: for the Father seeketh after men of this sort to worship him.

24 God is a Spirit:² and they that shall worship him ought³ to worship him in spirit and truth.

25 The woman saith unto him, We know that Messias cometh who is called the Christ: when he is come he will show us all things.

26 Jesus saith unto her, I am he that speaketh with thee.

27 And immediately⁴ his disciples came,

¹ The Sah. is *telemaschale, ule=ale, make—the Greek say, οὐ προσκυνήσετε, οὔτε—οὔτε.*

² *pnouma pe pnute.* lit. 'a Spirit is the God.'

or, 'it has truth in him.'

³ lit. 'in hour.' Arab. *awāh*

SYRIAC.

worship.

21 Jesus saith unto her, Woman, believe me, the hour is coming, that not on this mountain, nor yet in Jerusalem, ye shall worship the Father.

22 Ye worship a thing that ye know not:¹ but we worship what we know: for life² is from the Jews.

23 But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father also seeketh worshippers like these.³

24 For God is Spirit:⁴ and it is fit that those who worship him should worship him in spirit and in truth.

25 That woman saith unto him, I know that the Messiah is coming: and when he is come, he teacheth us every thing.⁵

26 Jesus saith unto her, I am he, that am speaking with thee.

27 And as he was speaking, his disciples

¹ lit. 'with which ye are not,' and, 'we are acquainted.'

² lit. 'lives are.'—*purgim*, 'redemption.' Hrk1.

³ lit. *daik holin hu*, 'like these very ones.' See Amira, Gr. Syr. p. 242, sq. 244, &c.; Hoffm. Gr. Syr. p. 317. 'Like these seeketh the Father them that worship Him.' Hrk1.

⁴ *ruho ger Aloho.* Hrk1. This may mean either 'God is Spirit,' or, 'Spirit is God.' S. Epiphanius seems to have understood it as said of the Holy Ghost, to whom he applies it, in *Πνεῦμα ἁγίου οὐ γεννητὸν, οὐ κτιστόν—Πνεῦμα γὰρ ὁ Θεός.* Ancorat. p. 12, C. The Peshito is more explicit, *ru'hā'u.* See Notes on ch. i. 1. καὶ Θεὸς ἦν ὁ Λόγος.

⁵ lit. 'all thing.'

MEMPHITIC.

it becometh one to worship.

21 Jesus saith unto her, Woman, trust me, an hour cometh, when neither on this mountain, nor at Jerusalem, shall they worship the Father.

22 Ye worship him whom ye know not: but we worship him whom we know: for the salvation is from the Jews.

23 But an hour cometh, which now is, when the true worshippers¹ shall worship the Father in spirit and in truth,² for the Father hath sought after those that are like this to worship him.³

24 God is a Spirit:⁴ and they that worship him, are bound to worship him in spirit and in truth.⁵

25 The woman saith unto him, We know that Messiah⁶ cometh, whom they call the Christ: when he is come he will show us all things.⁶

26 Jesus saith unto her, I am he that talketh with thee.

27 And hereupon⁷ his disciples came,

¹ lit. 'worshippers of truth.'

² lit. 'in a spirit with a truth.' The use of the indef. art. *u* is general, and yet remarkable, in this instance; as it is left out in Acts xxiii. 8, a case like this. Both the Memph. and Sahid. versions also often adopt *papnouma* τὸ πνεῦμα for πνεῦμα only; and thus attribute to the Holy Ghost more acts than does the Greek text.

³ lit. 'they that worship Him.'

⁴ *apnouma pe pnute.* Here πνεῦμα should be rendered 'Spirit,' and not 'a Spirit.' It gives breadth and truth to the thought to say that 'God is Spirit,' whereas to call Him 'a Spirit' only, makes Him but one of many.

⁵ *Mesias.* ⁶ or, 'every work.' ⁷ *hen phai*, 'in this.'

ETHIOPIC.

21 And Jesus saith unto her, Believe me, O woman, that the hour cometh¹ when neither on this mountain, nor in Jerusalem shall they worship² the Father.

22 Ye indeed worship what³ ye know not: but we worship what³ we know: for salvation is from the Jews.

23 But the hour cometh, and now is, when they that worship rightly and truly⁴ shall worship the Father in spirit and in righteousness:⁵ for the Father verily seeketh such that worship him.

24 Because God is Spirit: they that worship him are to worship him in spirit and in righteousness.

25 Then that woman saith unto him, We know that Messiah will come, whom they call Christ: and when he is come, he will tell us all.

26 And Jesus said, I am he that talketh with thee.⁶

27 Then came his disciples, and they

¹ Polygl. adds, 'and the time draweth near.'

² lit. 'that they shall worship.' 'ye shall worship.' Polygl.

³ or, 'whom.'—*antamusa—wana'hnsa, ὑμεῖς μὲν—ἡμεῖς δέ.*

⁴ or, 'the worshippers in right and truth.'

⁵ 'in Holy Spirit and in righteousness.' Polygl. See ch. i. 14.

⁶ 'to whom thou hast spoken.' Polygl.

GOTHIC.

ARMENIAN.

to worship.¹

21 Jesus saith unto her, Thou woman, believe me, that the time shall come when² neither on this mountain, nor at Jerusalem, may they³ worship the Father.

22 Ye worship him whom ye know not: we worship him whom we know: for salvation is from the Jews.

23 But the time shall come, and even now is, when the true worshippers⁴ shall worship the Father in spirit and in truth:⁵ for the Father seeketh such worshippers of himself.

24 God is Spirit:⁶ and it behoveth his worshippers to worship him in spirit and in truth.

25 The woman saith unto him, We know that Messiah,⁷ named Christ, cometh: when he shall come he will tell us all.

26 Jesus saith unto her, I am *he*, that talk⁸ with thee.

27 And while he said this,⁹ his disciples

¹ lit. 'to kiss the ground.' ² var. 'in which.'
³ var. 'shall they.' ⁴ var. 'the true worshipper.'

⁵ or, 'with spirit and with truth.'
⁶ *Hōki ē Asdwadz*, 'Spirit is God,' a literal rendering of the Greek, but liable to ambiguity, because *Asdwadz* does not, like *Θεός*, take the article. In 1 S. John iv. 8, 16, *ὁ Θεὸς ἀγάπη ἐστίν*—the Armenian *Asdwadz serē* is more explicit, because here the subj. and predic. follow each other. ⁷ *Mesia*. ⁸ *wor* 'hosims, lit. *ds ēgō λαλῶ*.

⁹ *hain pan*, lit. 'in' or 'on that thing' or 'word,' ἐπὶ τούτῳ; but ἐκ τούτου ch. xix. 12, rendered 'upon this' in R. V., is rendered correctly by *hainpan*, 'from that' moment, or circumstance. See Note on ἐκ τούτου.

ANGLO-SAXON.

21 Then the Saviour said unto her, O woman,¹ believe me, that the time² cometh, in which ye pray not to the Father, neither on this mountain,³ nor in Jerusalem.

22 Ye pray to what ye know not: we pray to what we know: because that salvation⁴ is of the Jews.

23 But the time² cometh, and now is, in which true praying-men pray⁵ to the Father in spirit and in truth: for the Father seeketh such that pray to him.

24 God is Spirit:⁶ and it behoveth them who pray to him that they pray in spirit and in truth.

25 That woman said unto him, I wot⁷ that Messiah cometh, who is named Christ: when he cometh, he telleth us all things.

26 The Saviour said unto her, I am *he*,⁸ that speak with thee.

27 And just then⁹ came his disciples,

¹ *La wif*.
² or, 'title,' *tit*.
³ *ge ne gebiddadh Fæder, ne on thissere dune, ne*—like the *Sabbath*.

⁴ or, 'salvation.'
⁵ *prædian men gebeddian*.
⁶ *Gast is God*, lit. 'Spirit is God.'

⁷ *ic wot*.
⁸ lit. 'it'.
⁹ *ther rihte*.

GEORGIAN.

21 Jesus said unto her, Woman, believe me, that the hour cometh when neither on this mountain, nor at Jerusalem, shall ye worship the Father.

22 Ye, ye worship what ye know not: but we worship what we know: for life¹ is from the Jews.

23 But the hour cometh, and already is, when true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such worshippers of him.

24 God is Spirit:² and his worshippers must worship him in spirit and in truth.³

25 The woman said unto him, I know that Messiah,⁴ whom they call Christ, is coming: when he cometh, he will tell us all.

26 Jesus said unto her, I that speak unto thee am *he*.⁵

27 And as he was saying this,⁶ his dis-

¹ *ts'hoereba*, 'life,' and fig. 'salvation'; *mats'hoeri*, 'giver of life,' SAVIOUR.

² *Sul-ars Ghmert*, lit. 'Spirit is God.' Here the ambiguity is removed by *ars*, 'is,' being connected with *Suli*, 'Spirit.' This is not done in 1 S. John iv. 8, 16, because the order of the words does not make it necessary.

³ lit. 'and to His worshippers the act of worship in spirit and in truth is belittling,' or 'binding on them.'

⁴ *Mesia*.
⁵ lit. 'it.'

⁶ lit. 'and when upon that word,' like the Armenian, *geo hain pan*.

ARABIC.

worship.

21 Jesus said unto her, O woman, believe me,¹ that the hour cometh,² when neither on this mountain nor in Jerusalem shall they worship the Father.

22 Ye, ye worship him whom ye know not: but we worship him whom we know: for salvation is from the Jews.

23 But the hour cometh,³ and it is now, when the worshippers in truth shall worship the Father in spirit and in truth: because the Father wisheth such as these to be worshippers of him.⁴

24 For God is Spirit:⁵ and it behoveth them that worship him to worship him in spirit and in truth.

25 The woman said unto him, We know⁶ that Messiah, who is⁷ the Messiah, shall come: and when he is come, he⁸ will teach us every thing.

26 Then Jesus said unto her, I am *he*, that speak with thee.

27 Meanwhile⁹ came his disciples, and

¹ *qaddiqni*, Polygl. 'believe Me,' i.e. 'give Me credit.' *qaddiq*, lit. 'credit,' or 'reputation.'

² 'Worship' is 'believe' in the Arabic text, but the sense is 'worship' in the English text.
³ 'Worshippers of Him,'—'like these His worshippers.' Polygl.
⁴ The construction is here the same in *Erpen*, Polygl. and *Medice*,—as in 1 S. John iv. 8, *et Allah wadd*, 'God is love'; the article saves the Arabic as well as the Greek from ambiguity. But *et Allah hu al-kalimat* in ch. i. 1, is for *et Allah*.

⁵ lit. 'we have been informed, or taught.'

⁶ lit. 'He.'
⁷ See ch. i. 5.
⁸ *et Allah*, lit. 'God' and 'He.'

⁹ lit. 'and in this.'

SLAVONIC.

21 Jesus said unto her, Woman, have faith in me, that the hour cometh when neither on this mountain, nor at Jerusalem,¹ shall ye worship the Father.

22 Ye worship whom ye know not: we worship whom we know: for salvation is from the Jews.

23 But an hour cometh, and now is, when true worshippers shall worship the Father with spirit and with truth:² for the Father seeketh such worshippers of him.

24 God is Spirit:³ and he that worshippeth him ought to worship him with spirit and with truth.

25 The woman said unto him, We know that Messiah, who is called Christ, shall come: and when he shall come, he will tell⁴ us all things.

26 Jesus said unto her, I am *he*, that speak⁵ with thee.

27 Then came his disciples, and they

¹ *ro Yerusolimynsch, ēn 'Iepocαλύμοις*.
² *du'hom' i istinogu*, 'spirit' and 'truth' in the instrum.

³ *du'h yest Bogh*, lit. 'Spirit is God,' 'is, like Bogh' *bye Slovo* in ch. i. 1, ill defined from want of the article. The Russian V. renders this clause *Bogh' yest Du'h*, 'God is Spirit,' but in ch. i. 1 it follows the Slavonic, *Bogh' bye Slovo*, proving thereby that the Slavonic words are to be taken in the order in which they stand in both cases; since the Russian V. corrects only the one of the two places which is least open to objection.

⁴ or, 'announce.'
⁵ lit. 'speaking.'

PERSIAN.

21 Jesus said unto her, O woman, believe¹ me, that the hour cometh when² neither on this mountain, nor yet in Jerusalem, shall ye do worship unto the Father.

22 Ye do worship unto what³ ye know not: but we do worship unto what³ we know: for life is of the Jews.

23 But the hour cometh, and this is the time, when true worshippers shall do worship unto the Father in spirit and truth: and the Father also desireth such worshippers.

24 Because God is Spirit:⁴ and those who do worship unto him in spirit must do it also in truth.⁵

25 That woman said, I know that Messiah cometh, and it is he who when he cometh, shall teach us every thing.

26 Jesus said unto her, I am, I am⁶ *he*, that speak with⁷ thee.

27 He was yet in conversation when

¹ 'credit.'
² lit. 'that.'

³ or, 'whom.'

⁴ *aro khuda jân ast*, without ambiguity: the subj. and pred. are both in the instrum.

⁵ or, 'and in this'—'and in this manner'—'and in this way'—'and in this spirit'—'and in this truth.'

⁶ *man am, man am*.

⁷ or, 'to.'

AUTHORISED VERSION.	SYRIAC.	ETHIOPIC.
<p>ples, and marvelled that [he talked] with [the] woman: yet no man said, What seekest thou? or, Why talkest thou with her?</p> <p>28 The woman then left her waterpot, and went her way into the city, and saith to the men,</p> <p>29 Come, see a man, ¹which told me all things that ever I did: [is not this] the Christ?</p> <p>30 [Then] they went out of the city, and [came unto] him.</p> <p>31 ¶ In the mean while his disciples prayed him, saying, Master, eat.</p> <p>32 But he said unto them, I have meat to eat that ye know not of.</p> <p>33 Therefore said the disciples one to another, Hath any man brought him <i>ought</i> to eat?</p> <p>34 Jesus saith unto them, ²My meat is</p>	<p>came, and were wondering at his speaking¹ with the woman: but no man said, What seekest thou? or, What speakest thou with her?</p> <p>28 And the woman left her pitcher, and went to the city, and said,²</p> <p>29 Come, see a man who told me every thing³ that I did: is he perhaps the Messiah?</p> <p>30 And the men went out of the city, and were coming to him.</p> <p>31 Meanwhile⁴ his disciples were praying⁵ him, and saying unto him, Our Master, take food.</p> <p>32 But he said unto them, There is with me a food to eat which ye know not.⁶</p> <p>33 The disciples say among themselves,⁷ Hath man, perhaps, brought him <i>ought</i> to eat?</p> <p>34 Jesus saith unto them, My food</p>	<p>marvelled that he talked with a woman: yet there was no one that asked him, What seekest thou? or, Why talkest thou with her?</p> <p>28 And that woman left her waterpot, and came¹ to the town, and told the men.²</p> <p>29 And said, Come, see a man who hath told me all that I did: who knoweth but that he is Christ?</p> <p>30 And they went out of the town and came unto him.³</p> <p>31 Meanwhile his disciples said unto him, Rabbi, eat.</p> <p>32 And Jesus said unto them, I have food that I eat which ye know not.</p> <p>33 Then his disciples said among themselves, Is there perhaps some man that brought him <i>ought</i> for him to eat?⁴</p> <p>34 And Jesus said, The food I have by</p>
<p>A.D. 30.</p> <p>¹ Ch. iv. 25.</p> <p>² Job xxiii. 12; Ch. vi. 38; xvii. 4; xix. 30.</p>	<p>¹ lit. 'that He speaking.'</p> <p>² B. S. ed. adds, 'to the men.'</p> <p>³ lit. 'all thing;—'all those things that.' Hrk1.</p> <p>⁴ lit. 'between these.'</p> <p>⁵ or, 'asking,' 'intreating Him.' Hrk1.</p> <p>⁶ 'with which you are unacquainted.'</p> <p>⁷ <i>lwōth</i> 'hdorā, i.e. 'all round.'</p>	<p>¹ <i>waatawat</i>, 'and went on her way.' Polygl.</p> <p>² 'the men of her house.' Polygl.</p> <p>³ <i>waawats'u—wa'horu</i>, 'went out'—'and proceeded to-wards.'</p> <p>⁴ or, 'that He shall eat.'</p>
SAHIDIC.	MEMPHITIC.	GOTHIC.
<p>they wondered that he spake with a woman: yet no one said, What inquierest thou after? or, Why speakest thou with her?</p> <p>28 The woman then left her waterpot, went into the city, and said unto the men,</p> <p>29 Come,¹ see a man who said unto me all things that I did: is this not the Christ?</p> <p>30 Then they went out of the town, and came to him.</p> <p>31² His disciples spake unto him, between themselves³ and him, saying, Rabbi, eat.</p> <p>32 But he said unto them, I have a food to eat which ye know not.</p> <p>33 His disciples therefore said one to another, Hath anyone brought him <i>ought</i> for him to eat? His disciples said unto him, Rabbi, eat.</p> <p>34 Jesus saith unto them, My food is</p>	<p>and wondered that he talked with a woman: yet no one said unto him, What seekest thou? or, Why talkest thou with her?</p> <p>28 The woman then left her waterpot, and went into the town, and said unto the men,</p> <p>29 Come ye,¹ see this man, who told me all things² that I did: is not this the Christ?</p> <p>30 They went³ out of the city, and came unto him.</p> <p>31 But his disciples asked him between themselves and him,⁴ saying, Rabbi, rise, eat.</p> <p>32 He said unto them, I have⁵ a food to eat which ye know not.</p> <p>33 The disciples then said among themselves, Hath anyone perhaps brought him <i>ought</i> for him⁶ to eat?</p> <p>34 Jesus saith unto them, My food⁷ is</p>	
<p>¹ lit. 'that come.'</p> <p>² The following verses, 31—34, 36—40, 43—53, which do not exist in the Sahidic Fragm. of G. Woide, are here translated from a fragment in Bashmuric, found in Engelbreth's <i>Fragm. Basmurica</i>, Hafn. 1811, p. 20, sq., and also in Zoega, <i>Codd. Basmur.</i> p. 149.</p> <p>³ i.e. 'they addressed Him together.' This rendering is the most literal and correct, and is given by A. Prignon, <i>Lexic. Copt.</i> p. 154; but Engelbreth renders it 'interca' to make it agree with <i>ἐν τῷ μεταξὺ</i>. This rendering, however, is impossible on account of <i>nemēph</i> 'and' or 'with Him,' which Engelbreth overlooked.</p>	<p>¹ lit. 'that come ye.'</p> <p>² lit. 'works.'</p> <p>³ lit. 'came.'</p> <p>⁴ like the Bashmuric. But this has <i>šē</i>, which the Bashmuric omits.</p> <p>⁵ lit. 'there is here for Me.'</p> <p>⁶ <i>e threph wōm</i>, lit. 'to cause Him to eat.'</p> <p>⁷ <i>ta'hre anok</i>, lit. 'My food I,' i.e. 'My own, My very food.'</p>	

ARMENIAN.

came, and they marvelled that he talked with the woman: yet no one from among them said, What seekest thou? or, Why talkest thou with her?¹

28 The woman left her pitcher, and went to the town, and saith to the men,

29 Come, see² a man who told me every thing that I have done: might he not be the Christ?

30 They came out of the town, and came unto him.

31 And while those were coming, his disciples asked him and said, Rabbi, eat bread.

32 He saith unto them, I have food to eat which ye know not.

33 His disciples said among themselves, Hath some one, perhaps, brought him aught to eat?

34 Jesus saith unto them, My food is

¹ also, 'what talkest thou with her?'

² var. 'come and see.'

GEORGIAN.

ciples came, and wondered that he should be talking with a woman: but no one said unto him, What seekest thou? or, Why talkest thou with her?

28 Then the woman left her waterpot, and went away into the town, and told¹ the men,

29 Come, and see a man who told¹ me all that ever I did: whether or not he be the Christ?

30 They came out of the town, and came unto him.

31 And as they were coming,² his disciples spake unto him these words, and said, Rabbi, eat.

32 But himself said unto them,³ I have food to eat which ye know not.

33 The disciples said one to another, Hath any one brought him food?

34 Jesus said unto them, My food is

¹ lit. 'narrated.' *uth'hra, léyet—mith'hra, étre*. The same tense is used in Georgian in both cases.

² lit. 'and when upon that word.'

³ *'hóló thavadman 'rgwa math*.

SLAVONIC.

wondered that he spake with a woman: yet none said, What seekest thou? or, Why speakest thou with her?

28 The woman left her waterpot, and went into the town, and said to the men,

29 Come, and see a man who said to me all things that ever I did: is he, perhaps, Christ?

30 They came out of the town, and came¹ unto him.

31 Meanwhile² his disciples prayed him, saying, Rabbi, eat.

32 But he said to them, I have food to eat which ye know not.

33 The disciples therefore said among themselves, Hath any one, perhaps, brought him aught to eat?

34 Jesus said unto them, My food is

¹ lit. 'stepped' or 'proceeded.'

² *mejdu je sim*, lit. 'but in the midst of these.'

ANGLO-SAXON.

and they wondered that he spake with that woman: though none of them said,¹ What seekest thou? or, What speakest thou, with her?

28 Then that woman left her waterpot,² and went to the borough,³ and said unto the men,

29 Come, and see the man who said to me all the things that I did: say ye, is he Christ?

30 Then they went out of that borough,⁴ and came unto him.

31 In the mean time⁵ his disciples bad him, and said thus, Teacher, eat.

32 Then he said unto them, I have that meat⁶ to eat which ye know not.

33 Then his disciples said between themselves, Whether any man brought him meat?

34 Then the Saviour said unto them,

¹ *nan ne cwæth*.

² lit. 'vat.'

³ *to thære byrig*.

⁴ *Da eodon hi ut of thære byrig*.

⁵ *on þære timen*, lit. 'in among them,' i.e. 'they were among them.'

⁶ *to hæbbe thone mete*.

ARABIC.

they wondered at his talking¹ with a woman: but no one said, What wishest thou? or, Why talkest thou with her?

28 Then the woman left her pitcher, and went to the city, and said unto the men,

29 Come, look at this man, for he made known unto me all that I did: *Is* this,² perhaps, the Messiah?

30 Then they came out of the city, and went forth³ towards him.

31 Meanwhile⁴ his disciples asked him, saying, O Teacher, eat.

32 And he said unto them, I have food⁵ which ye know not.

33 Then the disciples said among themselves, Perhaps a man came to him with something to eat.⁶

34 And Jesus said unto them, My food⁷

¹ lit. 'word' or 'conversation.'

² lit. 'this He.'

³ or, 'forward.'

⁴ lit. 'and in this.'

⁵ lit. 'the food of the Messiah.'

⁶ lit. 'He should, or would eat.'

⁷ *'a'ūmi ana*, lit. 'My food I,' i.e. 'as for Me My food is.'

PERSIAN.

his disciples came, and remained in astonishment when they saw that he conversed with a woman. But no one said unto him, What sayest thou, or what desirest thou of her?

28 That woman left her pitcher,¹ and went into the town, and said unto the men,

29 Come, and see a man who, every thing I did he told it all to me: perhaps, he is Messiah.

30 The men of the town came unto him.

31 Meanwhile the disciples requested Messiah, and said, Our Lord, eat.

32 Jesus said unto them, I have food² to eat,³ but ye know it not.³

33 The disciples said among themselves, Perhaps some one hath brought something for him to eat.

34 Jesus said unto them, My food is

¹ *gush*, an earthen vessel, i.e. a water-jar, neck, used in the East to hold water.

² lit. 'that I shall eat,' or, 'that I eat.'

³ or, 'and ye know it not.'

AUTHORISED VERSION.

to [do] the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? [behold,] I say unto you, Lift up your eyes, and [look on] the fields; ¹[for] they are [white already to harvest.]

36 ²And he that reapeth receiveth wages, and gathereth fruit [unto life eternal:] that both [he that soweth and he that reapeth] may rejoice together.

37 [And] herein is [that saying true,] One [soweth, and another reapeth.]

38 I sent you to reap that whereon ye [bestowed] no labour: other men [laboured,] and ye are entered into their labours.

39 ¶ [And] many of the Samaritans of that city believed [on him] ³for the saying of the woman, which testified, He told me

A. D. 30.

¹ S. Matt. ix. 37; S. Luke x. 2.

² Dan. xii. 3.

³ Ch. iv. 29.

SAHIDIC.

that I may d

36
for ev¹ he that soweth and that they rejoice togeth

37 For in this say is truth that anoth he that soweth, another

38 I, I sent y . . . out to reap in th . . . which is not your labour, others laboured ye are entered into their labour.

39 But many² of the Samaritans fr . m that city believed in him,³ mostly⁴ because of the saying of the . . . man, bearing

¹ The Sahidic given by Engelbreth, p. 23, sqq., supplies the words, "he that soweth may rejoice together with him that reapeth," and the blanks left in the Bazarumic of vv. 37, 39.

² lit. 'a multitude.'

³ 'But out of (or from) that city a multitude believed from among the Samaritans.' Sahidic of Engelbreth.

⁴ The Sahidic reads 'mostly.'

SYRIAC.

which is for me is this,¹ that I do the will of him that sent me, and that I finish his work.

35 Say ye not, That after four months cometh harvest? lo,² I say unto you, Lift up³ your eyes, and see the fields⁴ that are already grown white; and are ready for⁵ harvest.

36 And he that reapeth receiveth the reward,⁶ and gathereth fruit unto life everlasting: and the sower and the reaper shall rejoice together.

37 For in this is the saying true, That one⁷ soweth and another reapeth.

38 I, I sent you to reap that in⁸ which ye have not toiled: for others toiled, and ye entered into the labour of them.⁹

39 But from that city many Samaritans believed in him, because of the word of that woman who had been testifying, He

¹ lit. 'is it.'

² *hō*, en, ecce; 'lo!' does not exactly render it; 'here is!' as in ch. i. 29, 36, is better; but 'behold!' should be kept for *īdē*, or *īdōu*, and for literal renderings of it.

³ or, 'raise.'

⁴ or, 'lands.'

⁵ lit. 'have reached, come to.' See S. Cyril, comm. Exp. lx. p. 121. 'already white to harvest.' Hrk1.

⁶ As in S. Matt. x. 41, &c. *Agro* means also 'wages,' but the sower receiveth 'wages' as well, yet not the 'reward' of carrying home the sheaves. This seems implied in 'and gathereth fruit.'

⁷ lit. 'another.'

⁸ Ed. B. S. supplies 'in,' *beh*.

⁹ lit. 'their labour of them.'

ETHIOPIIC.

me is this, that I do the will of my Father, that sent me, and that I finish his work.

35 Are ye not they that say,¹ After² four months, harvest? lo, I say unto you, Lift up your eyes, and look at the fields that are become white, and are near unto harvest.

36 For he that reapeth receiveth his reward,³ and he gathereth fruit unto life eternal: that both he that soweth, and he that reapeth may rejoice together.

37 And this common saying is just and true,⁴ That one⁵ soweth and another⁵ reapeth.

38 But I, I sent you to reap that in which ye laboured not: another laboured, and ye⁶ enter into their labour.⁷

39 And many from that town of Samaria believed in him, because of what said to them that woman, who was witness,

¹ lit. 'is not you they that say.'

² *aska*, 'until.'

³ *asbo*; the same term is used in Gen. xv. 1, *δ μισθός σου πολλὸς ἔσται σφόδρα*. *wa'asbāka b'zū'h t'ga wā'tu ba'habega*, "and thy very great reward is with (or 'from') Me;" also in Numb. xviii. 31, *μισθός—ἀντὶ τῶν λειτουργιῶν ὑμῶν*—*zāntu wā'tu 'asabbāmmu lakāmmu 'yantu gubarkāmmu*, 'your reward,' A. V., &c.

⁴ 'and this saying, a word of truth is certain.' Polygl.

⁵ *kāl'āh—kāl'āh*, 'two—two.'

⁶ *bā'ad ts'amawa*, lit. 'that which another laboured.'

⁷ *āmantu zar'u lt'ata sarnāi wanāhna 'atsadna sab'la amānūt*, "they (the Jews) sowed the grain of corn, and we reaped the ear of faith." Hom. in Nat. D. p. 5.

MEMPHITIC.

that I should do the will of him that sent me, and that I should finish his work.

35 Is it not you that say,¹ That yet four months, and cometh harvest? lo, I say unto you, Lift up your eyes, and see the lands;² that they are already white for the reaping of them.

36 And he that reapeth³ receiveth his reward,⁴ and gathereth fruit unto life everlasting: that he that soweth may rejoice together with him that reapeth.

37 For in this the saying is true,⁵ That one is⁶ he that soweth, and another he that reapeth.

38 I, I sent you to reap that wherein ye have not laboured: others are they⁷ which laboured, and ye, ye entered into their labour.

39 Out of that city a multitude from among the Samaritans believed in him, because of the saying of the woman, who

¹ or, 'are you not saying.'

² or, 'countries.'

³ lit. 'shall reap.'

⁴ also 'wages.' *Be'he* is used in the sense of 'reward,' or, 'recompense,' in e.g. S. Matt. x. 41, Heb. x. 35, &c.

⁵ The construction *u taphmēt pe pisadī* is remarkable.

⁶ lit. 'another one,' 'another one.'

⁷ Notice the pl. and sing. in *hān kē'hōnni pēt an'hes*, 'all is qui laboraverunt.'

GOTHIC.

AUTHORISED VERSION.	SYRIAC.	ETHIOPIC.
<p>[all] that ever I did.</p> <p>40 So when the Samaritans [were come] unto him, they besought him [that he would tarry] with them: and he [abode] there two days.</p> <p>41 And many more believed because of his [own] word;</p> <p>42 And said unto the woman, [Now we believe,] not because of thy [saying:] for ¹we have heard <i>him</i> ourselves, and know that this is indeed [the Christ, the Saviour of the world.]</p> <p>43 ¶ Now after [two days] he departed thence, and went into Galilee.</p> <p>44 For ²Jesus himself testified, that a prophet hath no honour in his own country.</p> <p>45 Then when he [was come] into Galilee, the Galileans received him, ³having seen all the things that he did [at] Jerusalem at the feast: ⁴for they also went</p>	<p>told me every thing I did.</p> <p>40 And when those Samaritans came unto him, they asked of him that he should be¹ with them: and he was¹ with them two days.</p> <p>41 And many² believed in him because of his word;</p> <p>42 And they were saying unto that woman, Now it is not through³ thy word⁴ that we believe in him: for we have heard and known that this is⁵ truly the Messiah and Saviour⁶ of the world.</p> <p>¶ XI.—43 And after these two days Jesus came out thence,⁷ and departed into Galilee.</p> <p>44 For Jesus himself testified, that a prophet is not valued⁸ in his city.⁹</p> <p>45 But when he came into Galilee, the Galileans received him, because they saw all the signs¹⁰ that he did in Jerusalem at the feast:¹¹ for themselves also had come</p>	<p>saying, He told me every thing I did.</p> <p>40 And all those Samaritans coming unto him, requested¹ that he would abide with them: and he abode there two days.²</p> <p>41 And many from among them believed in him because of his word;</p> <p>42 And they said unto that woman, It is now no longer because of thy word that we believe in him: but we for ourselves have heard and have ascertained that this is Christ in truth,³ the Saviour of the world.</p> <p>43 And after two days,² Jesus came away thence, and went into Galilee.</p> <p>44 And Jesus himself was witness, that a prophet is not honoured in his town.</p> <p>45 And at his coming into Galilee, all the Galileans went to meet him,⁴ because they had seen the signs which he did in Jerusalem at the feast: for they also went</p>
<p>A.D. 30.</p> <p>¹ Ch. xvii. 8; 1 S. John iv. 14.</p> <p>² S. Matt. xiii. 57; S. Mark vi. 4; S. Luke iv. 24.</p> <p>³ Ch. ii. 23; iii. 2.</p> <p>⁴ Deut. xvi. 16.</p>	<p>¹ 'rest' or 'abide.' Hrk1.</p> <p>² <i>sagiye yal'hire</i>, 'many more.' Hrk1.</p> <p>³ ed. B. S. <i>me'ul metteki</i>, 'because of thy word.'</p> <p>⁴ 'Again, it is not for thy talk,' for what was spoken by thee.' Hrk1.</p> <p>⁵ 'is' is left out in ed. B. S.</p> <p>⁶ i.e. 'the Maker alive,'—<i>purgono</i>, 'Redemptor,' 'De-liverer.' Hrk1.</p> <p>⁷ lit. 'from there.'</p> <p>⁸ 'no honour for him.' Hrk1.</p> <p>⁹ 'in his own place.' Hrk1. This is alluded to in D. dascalia Apost. Syr. c. xii. p. 57, l. 24, <i>delaitn nwiyo met-qablo b'atre</i>, 'that a prophet is not accepted in his own place.'</p> <p>¹⁰ 'because they saw these things which.' Hrk1.</p> <p>¹¹ lit. 'in the feast.'</p>	<p>¹ or, 'besought Him.'</p> <p>² <i>snuya mawala</i>, 'another,' or 'the next day.' Polygl.</p> <p>³ Polygl. omits 'CHRIST in truth.'</p> <p>⁴ or, 'welcomed,' or, 'received Him.'</p>
SAHIDIC.	MEMPHITIC.	GOTHIC.
<p>witness, and say . . g, He told me all that I have don . .</p> <p>40 But when the Samaritans were come¹ to him . . .</p> <p>43 . . .</p> <p>into Gal . . ee.</p> <p>44 But he bare witness say . . g, That a . . phet is not honour . . in . . . own city.²</p> <p>45 When he was come¹ into . . . lee, the inhabitants of G . . lee³ received him, having seen all the th . . gs which he did in Jerusalem at the feast: for th . . y also</p>	<p>bare witness¹ that, He told me all things² I did.</p> <p>40 So when³ the Samaritans came unto him, they asked him that he would stay with⁴ them: and he stayed there two days.</p> <p>41 And other great multitudes believed because of his word;</p> <p>42 They said this then⁵ unto the woman, It is not because of thy speaking that we believe: for we also have heard, and we know the truth that this is⁶ the Saviour of the world.</p> <p>43 After two days he went out thence into Galilee.</p> <p>44 For Jesus himself bare witness, that a prophet is not honoured in his own city.</p> <p>45 Then when he came into Galilee, the Galileans received him, having seen all things that he did in Jerusalem at the feast:⁷ for they also went unto the feast.</p>	
<p>¹ or, 'came.'</p> <p>² The Sahidic of Engelbreth completes this verse, as it here stands.</p> <p>³ <i>nelemtga . . . ee</i>, 'the inhabitants of the Ga . . ee.' Harkn. <i>nelemtga</i>, 'the Galileans.' Sahid.</p>	<p>¹ or, 'bearing witness.'</p> <p>² or, 'works.'</p> <p>³ <i>ote un</i>, Memph.</p> <p>⁴ or, 'near,' 'by them.'</p> <p>⁵ <i>naudjo un mmos</i>. Sah. <i>ελεγον ουν</i>, i.e. 'were saying,' 'went on saying.'</p> <p>⁶ S.P.C.K. ed. 4to, 1847, supplies <i>πχc</i>, 'the CHRIST.'</p> <p>⁷ 'in Jerusalem, in the feast.'</p>	

ARMENIAN.

he told me every thing that I had done.¹

40 Then when the Samaritans came unto him, they asked him to stay² with them: and he was there two days.

41 And many more believed in him because of his word;

42 And they said unto the woman, Now we no longer believe because of what thou saidst: for we have heard for ourselves from him, and we know that this is in truth the Saviour of the world.³

43 And after two days he came out thence, and departed into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 But when he came into Galilee, the Galileans received him, because they also had seen all the signs which he did in Jerusalem at the feast: because they also

¹ *war natch in kardzot* &c. lit. 'every thing that was done by me;' var. 'every thing that is done.'

² lit. 'to be.'

³ lit. 'the worlds.'

GEORGIAN.

told me all that ever I did.¹

40 And when those Samaritans came unto him, they prayed him² that he would remain with them: and he remained there two days.

41 And many more believed because of his word;

42 And they said unto that woman, That we no longer believe because of thy saying: for we ourselves have heard from him, and we know³ that this is truly the Saviour of the world, Christ.

43 And afterwards on the second day he passed through, and went forth into Galilee.

44 Because Jesus himself bare witness, that for a prophet there is no honour in his own country.⁴

45 And when he came into Galilee, he was received by the Galileans, because they all had seen what things he did in Jerusalem at the feast: and because they

¹ *qvaline—zaideni v'kmen*. lit. 'all whatsoever pl. I did.'

² lit. 'to him,' *eredrebides mas*.

³ or, 'have ascertained,' *da utskil'h*.

⁴ This may also read, 'that a prophet hath no power in his own country.' *vilamed tsinastar matquelsi t'heissa sup' halsa patni ara akus*.

SLAVONIC.

all things that ever I did.¹

40 When therefore the Samaritans came unto him, they prayed him that he would abide with them: and he abode there two days.

41 And many more believed for his word;

42 And said unto the woman, We believe no more because of thy report: for we have heard² him ourselves, and know³ that this is in truth the Saviour of the world, Christ.

43 On the second day he came out thence, and went into Galilee.

44 For Jesus himself bare witness that a prophet hath no honour in his own fatherland.

45 And when he came into Galilee, the Galileans received him, having seen all the things which he did in Jerusalem⁴ at the feast: for they also went unto the feast.

¹ *esya, elika solvori'h*. lit. 'all things, as many as I did,' or 'wrought.'

² lit. 'we heard.'

³ i.e. 'have ascertained,' *uznali*. Russ. V.

⁴ *to Yerusolimye'h, en' Iepocodúmois*.

ANGLO-SAXON.

me all the things that I did.

40 Then when the Samaritans came unto him, they prayed him that he would dwell¹ there: and he dwelt there two days.

41 And many more believed for his speaking;²

42 And said to that woman, We do not believe for thy speech: we ourselves heard him, and we wot that he is truly Saviour of the world.³

43 But after two days he departed thence, and went⁴ into Galilee.

44 The Saviour himself bare witness, that no prophet hath any worship⁵ in his own land.

45 When he came into Galilee, then they received⁶ him, for they saw all the things which he wrought in Jerusalem on⁷ the feast day: and they came unto that

¹ or, 'wonne.'

² or, 'speech.'

³ *we witon that he is soðh midðan-earðes Hælend*.

⁴ *he ferde thanone, and for*.

⁵ *werthscype*, 'worth-ship.'

⁶ *underfengon*, 'undertook.'

⁷ *on—on*.

ARABIC.

me of every thing I did.

40 And when the Samaritans were¹ with him, they asked him that he would stay with them: and he abode² with them two days.

41 And a great multitude believed in him because of his word.

42 And they said³ unto that woman, Not because of thy word⁴ do we believe in him, but we⁵ have heard and ascertained⁶ that this is the Messiah, in truth⁷ the Saviour of the world.

¶ IX.—43 And after two days Jesus went out thence and came into Galilee.

44 For Jesus bare witness, that a prophet is not honoured in his own city.

45 And when he was⁷ in Galilee, the Galileans received him because they saw all that he did in Jerusalem at the feast: for they came unto the feast.

¹ or, 'thence.'

² lit. 'dwelt.'

³ lit. 'were saying,' i.e. 'kept on saying.'

⁴ or, 'voice,' 'saying.'

⁵ 'we also,' *P'lyal*.

⁶ or, 'in the truth the Messiah, the Saviour of the world,' *Polyel*.

⁷ *ssir*, lit. 'became,' 'happened,' as in ver. 41.

PERSIAN.

told me every thing I did.

40 And the Samaritans made a request unto Messiah, that he would be with them:¹ and for their satisfaction² he stayed there two days.

41 And because of his speech many believed in him;

42 And they said unto that woman, We believe in him, not because of thy saying: but because we also heard and ascertained³ that this is Messiah, the giver of life unto the world.⁴

43 And after two days Jesus came out thence, and went into Galilee.

44 And Jesus bare witness of himself, that a prophet is not in honour in his own city.

45 But when he came into Galilee, the Galileans received him, because they had seen the signs which he did on the feast day in Jerusalem: inasmuch as they also

¹ lit. 'that He would be before them,' or 'in their presence,' *ki peah-i-eshân bâshad*.

² *burai rizâye-eshân*.

³ *we also*, *P'lyal*.

⁴ or, 'creation,' 'human race,' *zendagâni d'ânda'*.

AUTHORISED VERSION.

unto the feast.

46 So Jesus came again [into] Cana of Galilee, ¹where he made the water wine. And there was a certain ²nobleman, whose son was sick at Capernaum.

47 [When he heard] that Jesus was come out of Judæa into Galilee, [he] went unto him, and besought him [that he would] come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, ³Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus [had spoken] unto him, and [he] went his way.

51 And as he was now going down, his servants met him, and [told him,] saying, Thy [son] liveth.

A.D. 30.

¹ Ch. ii. 1, 11.

² or *courtier*, or *ruler*.

³ 1 Cor. i. 22.

SYRIAC.

unto the feast.

46 But Jesus came again to Cana of Galilee, where he made¹ water wine. And there was in Capernaum a certain king's servant,² whose son was sick.

47 He heard that Jesus was come from Judæa into Galilee, and he went unto him, and was begging³ of him that he should come down, and heal his son: for he was about to die.⁴

48 Jesus said unto him, If ye see not signs and wonders, ye believe not.

49 That king's servant⁵ saith unto him, My Lord, come down ere the child die.

50 Jesus saith unto him, Go, thy son is alive. And that man believed⁶ in the word that Jesus said unto him, and went.

51 But when he was going down,⁷ his servants met him, and brought tidings,⁸ saying unto him, Thy son liveth.

¹ Ed. B. S. 'had made.'

² *nūsh malkōyō*, βασιλικός. Hrkl.

³ *uḥō'e 'wō menne*; 'intreating,' 'praying.' Hrkl.

⁴ lit. 'near to die.'

⁵ *malkōyō*. Hrkl.

⁶ or, 'trusted.'

⁷ 'but as he was already going down.' Hrkl.

⁸ 'made known to him.' Hrkl.

ETHIOPIC.

unto the feast.

46 And Jesus went a second time to Cana of Galilee, where he changed¹ water into wine.

¶ VI.—47 And there was one servant of a king, a domestic,² and his son was sick at Capernaum. And when he heard that Jesus was come from Judæa into Galilee, he went unto him, and asked him that he would come down, and restore to life his son: for he was at the point of death.³

48 And Jesus saith unto him, If ye do not see signs and wonders, ye believe not.

49 And that courtier⁴ saith, O Lord, come down quickly, lest my son die.

50 And Jesus saith unto him, Go, thy son now liveth. And that man believed the word⁵ that Jesus spake unto him, and went.

51 While he was going down his servants met him, and brought him news, and said⁶ unto him, Thy son now liveth.

¹ *'haba rasaya*, 'where He changed water into wine,' or 'did water,' &c. *Rasaya* differs from *gabbara*, which implies 'making' or 'working' whereas *rasaya*, means rather 'to do,' 'to set,' 'to change a thing from one state to another.'

² i.e. 'courtier,' βασιλικός.

³ lit. 'he had come near that he should die.'

⁴ lit. 'servant of king and domestic.'

⁵ *waamana-baqāl*, 'and he believed in the word.'

⁶ lit. 'and say.'

SAHIDIC.

had come . . . to the feast.

46 . . . me to Cana¹ of . . . lilee, wh . . . he made water wine.² And there was there a courtier, whose son was sick at Capernaum.

47 When this *man* heard . . .

48 . . .
ye believe not.

49 The courtier saith unto him, Lord,³ come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word which Jesus told him, and he went his way.

51 Already as he was going down, his servants⁴ came out towards him, they told him,⁵ saying, Thy son liveth.

¹ B. Gana.

² Engelbreth renders *κτaph . . . e ei ēlp m-meu*, 'fecerat ex aqua vinum,' which is supplied by the Sahidic he gives of that verse, *panes chaphtere panes ex capna rasaph*, 'the place in which He caused the water to be made, or 'to become' wine.'

³ 'My Lord.'

⁴ lit. 'boys, lads,' *pueri*.

⁵ or, 'related to him.'

54

MEMPHITIC.

46 He came again unto Cana of Galilee, the place where he had made¹ water wine. And there was a certain courtier,² who had a son that was sick in Capernaum.

47 This *man* heard that Jesus was come out of Judæa into Galilee, went unto him, and requested him that he would come down, and heal his son: for he was about to die.

48 Then Jesus saith unto him, Unless ye see signs and wonders, ye believe not.

49 The courtier saith unto him, My Lord, come down ere my child³ die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus spake unto him, and went his way.

51 While he was yet going down,⁴ behold his servants came out towards him, saying this, Thy son liveth.

¹ *aphthē—er*, or 'caused water to become, or he made, wine.'

² M. *basilikos*, βασιλικός.

³ or, 'my boy.'

⁴ or, 'on the point of going down,' *ephndu e'hrēi*, i.e. 'going upon' the place to which he was returning.

GOTHIC.

ARMENIAN.

had gone unto the feast.

¶ XI.—46 He came again to Cana of the Galileans, where he made water wine.¹ And there was there one of the royal family,² whose son lay sick in Capernaum.

47 When he heard that Jesus was come from Judæa into Galilee, he came unto him, and besought him³ that he would come down and heal his son: because he was nigh unto death.

48 Jesus saith⁴ unto him, If ye see not signs and wonders, ye believe not.

49 The courtier⁵ said unto him, Lord, come down⁶ ere my child die.

50 Jesus said unto him, Go, thy son is alive. And that man believed the word that Jesus spake, and he went.

51 And while he was going down, his servants came to meet him, brought⁷ intelligence, and said, That his child was alive.

¹ Here begins ver. 47 in some copies.

² or, 'courtier.'

³ var. 'and prayed.'

⁴ Some copies omit 'Jesus.' It is here given from the Venice ed. of 1805.

⁵ var. 'that courtier.'

⁶ lit. 'until my child may not be dead.'

⁷ lit. 'gave.'

GEORGIAN.

had come up¹ unto that feast.

46 Jesus came down again to Cana of Galilee, where he made water into wine.²

¶ XIII.—And there was a certain man come from the governor, whose son was sick at Capernaum.

47 This man heard that Jesus was come down from Judæa into Galilee, he went unto him, and prayed that he would come with him and that he would heal his son, who was nigh unto death.³

48 Jesus said unto him, If ye do not see miracles and signs, ye believe not.

49 The government officer said unto him, Lord, come down ere my son die.

50 Jesus said unto him, Go, thy son is living. And the man believed the word which Jesus said unto him, and he went his way.

51 And as he was going, his servants came to meet him, who told,⁴ and said, Thy son is living.

¹ lit. 'were come up,' *mosrul-iqwanos*.

² *sada igi 'kmna tsqali gheind*.

³ lit. 'who was come near unto death.'

⁴ or, 'related.'

SLAVONIC.

¶ XIII.—46 And Jesus went back to Cana of Galilee, where he changed¹ water into wine. And there was a certain courtier,² whose son was sick³ in Capernaum.

47 This man having heard that Jesus was come⁴ from Judæa into Galilee, went unto him, and prayed him that he would come down and heal his son; for he was about to die.⁵

48 Jesus therefore said unto him, if ye see no signs and wonders, ye have no faith.⁶

49 The courtier said unto him, Lord, come down ere my child die.

50 Jesus said unto him, Go, thy son is living. And the man believed the word which Jesus spake unto him, and went.

51 And immediately as he went, lo, his servants met him, and brought him tidings, saying,⁷ Thy son is living.

¹ *prevorl*, lit. 'gave it a quality it had not before.' *Prevorl* or *prevorat*, answers well to the Latin *mutavit*, used in this verse, q.v.

² *tsarev' muj*, 'Imperial man.'

³ lit. 'sickened.' *bolyashe*.

⁴ or, 'came.'

⁵ *imyevashe bo umreli*. lit. 'for he had to die.'

⁶ lit. 'no believing.'

⁷ lit. 'that thy son is living.'

ANGLO-SAXON.

feast day.

46 And he came again to Cana¹ of Galilee, where he wrought the wine of water.

¶ X.—There was a certain under-king,² whose son was become sick³ in Capernaum.

47 When he heard that the Saviour was come⁴ from Judæa into Galilee, he came unto him, and bad him that he come⁵ and heal his son: for he lay near death.⁶

48 Then the Saviour said unto him, Unless ye see tokens and wonders,⁷ ye believe not.

49 Then the under-king said unto him, Lord,⁸ depart ere my son die.

50 And the Saviour said, Go, thy son liveth. Then he went and believed the words,⁹ which the Saviour said unto him.

51 As he went, then his servants ran to meet¹⁰ him, and said, That his son was living.

¹ *Chanaan*.

² *under-kyning*. This is alluded to by Elfric, in Hom. for the Third Sunday after Epiphany, p. 128.

³ *gesyclod*.

⁴ lit. 'departed,' 'went.' *för*.

⁵ or, 'depart.' *färe*.

⁶ lit. 'he lay near departure.' *æt forðhfore*.

⁷ *taena and fore-beuena*, 'signs and prodigies.'

⁸ *Drihten*.

⁹ *there spræc*.

¹⁰ 'a-wæst'

ARABIC.

46 After that Jesus came again to Cana of Galilee, where he made water wine. And there was in Capernaum a courtier,¹ whose² son was sick.

47 He heard that Jesus was come³ from Judæa into Galilee, and he sent unto him and asked him that he would come down and heal his son: for he had been⁴ nigh unto death.

48 Then Jesus said unto him, If ye do not behold⁵ signs and wonders, ye believe not.

49 Then this courtier said unto him, O sir, come down ere my son die.

50 Jesus said unto him, Go, for thy son liveth. And that man believed the word that Jesus spake, and went.

51 And while he was going, his slaves came to meet him, and brought him tidings, and said unto him, Thy son hath been restored to life.⁶

¹ *insân maliki*, βασιλικός.

² lit. 'his.'

³ or, 'had come,' *qad djâ*.

⁴ i.e. 'was already.'

⁵ or, 'see with eyes.'

⁶ *qad' ash*. Erp. *qad shûfi*. Polygl.

PERSIAN.

had gone unto the feast.

¶ X.—46 And Jesus went back to Cana¹ of Galilee, to the place where he had made water wine. And there was at Capernaum a great man, whose name was Abd'ul-malik,² and his son was sometimes ill.

47 And he heard that Jesus came from Judæa into Galilee, he went unto him, and requested him to come down to him.

48 Jesus said unto him, If ye do not see signs and wonders, ye believe not.

49 Abd'ul-malik said, My Lord, come down ere the lad die.

50 Jesus said unto him, Grieve not, and go thy way, for thy son is living. That man believed the word of Jesus, and went home.³

51 When he came near, his servants came to meet him,⁴ and said unto him, Thy son hath come to life,⁵ and is well.

¹ *Kûtnah*.

² i.e. 'king's servant.'

³ lit. 'to his presence.' *pêsh-i-ô*.

⁴ lit. 'to his house.'

⁵ *har-â-bar-i ô âmidand*, lit. 'came abreast or opposite to him.'

⁶ 'become alive.'

AUTHORISED VERSION.

52 Then inquired he of them the hour [when] he began to amend. And they said unto him, Yesterday [at] the seventh hour the fever left him.

53 So the father knew that *it was* [at the same] hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

CHAP. V.

1 AFTER [this]¹ there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is [at] Jerusalem by² the sheep market³ a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of [impotent folk], of blind, halt, withered,

A.D. 31.

¹ Levit. xxiii. 2; Deut. xvi. 1; Ch. ii. 13.

² Neh. iii. 1; xii. 39.

³ or, gate.

SYRIAC.

52 And he asked them¹ at what time he was restored.² They say³ unto him, Yesterday at the seventh hour the fever left him.

53 And his father knew that it was at that hour at which Jesus said unto him, Thy son liveth:⁴ and he believed, he and his whole house.

54 Again this sign which *is* second⁵ did Jesus when he came from Judæa into Galilee.

CHAP. V.

¶ XII.—1 AFTER these things was the feast⁶ of the Jews; and Jesus went up to Jerusalem.

2 But there was there in Jerusalem⁷ a place for baptism,⁸ which is called in the Hebrew Bethesda,⁹ and there are in it five porches.

3 And in these were lying a great multitude¹⁰ of sick,¹¹ and blind, and lame, and

¹ 'to learn from them the hour in which,' Hrk1.

² 'he became more healthy,' Hrk1.

³ 'they said,' Hrk1.

⁴ lit. 'that thy son.'

⁵ 'Again this second sign,' Hrk1.

⁶ also 'a feast;' here the emphatic state may mean either.

⁷ Hrk1. adds *lwoth prōbatiki*, near the *προβατική*.

⁸ *dna'mādito*, lit. of 'baptistry;' also 'of washing,' or 'bathing.'

⁹ Pesch. *Beth-hazdo*; but Hrk1. *Beth-tsaïdo*.

¹⁰ lit. 'a great people.'

¹¹ 'of these' or 'of them that were sick,' Hrk1.

ETHIOPIC.

52 And he asked them the hour at which he was restored to life. And they say unto him, Yesterday at the time of the seventh hour the fever left him.

53 And his father knew that *it was* at the time of that hour that Jesus said¹ unto him, Thy son liveth: then he believed, and all the men of his house.

54 And this other sign did again Jesus at his coming from Judæa into Galilee.

CHAP. V.

¶ VII.—1 AND after this it happened in a feast of the Jews;² that Jesus³ went up to Jerusalem.

2 And there is at Jerusalem a bath⁴ of Probatike, that is to say the sheep-pool,⁵ but they call its name in Hebrew⁶ Bethesda, and in it are five porches.

3 And there lay many sick people, blind, and lame, and withered, and they waited

¹ lit. 'saith.'

² lit. 'and after this ('and then,' Polygl.) it was in a feast of the Jews, Jesus went up.'

³ 'the Lord Jesus,' Polygl.

⁴ or, 'baptistry.'

⁵ *qalāi*, properly 'deep water' or 'sea.'

⁶ *ba'abraist*.

SAHIDIC.

52 But he inquired of them the hour at which he had rest. They say unto him, Yesterday, about the seventh hour¹ the fever left him.

53 His father knew that this was the hour at which he said² unto him, Thy son liveth: and he believed . . .

CHAP. V.

1 AFTER these things there was the feast of the Jews; and Jesus went up to Jerusalem.

2 But there was at Jerusalem a bath³ by⁴ the sheep-gate, which they call in the Hebrew Bedsaida; there were five porches in it.

3 There were lying in them a multitude of sick, blind, and lame, and withered.

¹ *edjin tdjp* = *naph*, 'from the hour of yesterday,' if *edjin* be *edjin ady*, temp.; but if *edjin* be for *edjen*, 'upon,' 'towards' it may mean, 'towards the seventh hour.' The Sahidic reads '*hen adjp* = *dian anaph*, 'in the hour of yesterday.'

² The Sahidic supplies 'Jesus,' which is omitted in the text.

³ S. *κολυμβήθρα*.

⁴ or, 'in.'

⁵ S. *προβατική*.

MEMPHITIC.

52 He then inquired of them the hour at which he was relieved. They say unto him, Yesterday at the seventh hour¹ the fever left him.

53 His father then knew that it was that hour at which² Jesus said unto him, Thy son liveth: and he believed, with all his house.

54 This is the second sign that Jesus did, at his coming³ from Judæa into Galilee.

CHAP. V.

1 AFTER these things there was the feast of the Jews; and Jesus went up to Jerusalem.

2 Now in Jerusalem by⁴ the sheep-gate⁵ there was a bath,⁶ which is called in Hebrew Bethesda, having⁷ five porches.

3 And there were lying in them the multitudes of those that were sick, blind,

¹ The Memphitic of this clause agrees with the Sahidic; but not with the Bashmuric.

² *ne diunu clemmau te et*. Memph. Sahid. *tei te diunu et*. Bashm.

³ *etaphi*. lit. 'being He came.'

⁴ or, 'upon.'

⁵ *προβατική*.

⁶ *κολυμβήθρα*.

⁷ 'there being there.'

GOTHIC.

CHAP. V.

ARMENIAN.

52 He inquired of them concerning the hour at which he was restored to health. And they said unto him, Yesterday at the seventh hour the fever left him.

53 His father knew¹ that it was at the hour² at which Jesus said unto him, Thy son is alive: and he believed, and his whole house.

54 This second sign did again Jesus, when he was come³ from Judæa into Galilee.

CHAP. V.

1 AFTER these things there was a feast of the Jews; and Jesus went up to Jerusalem.

2 And there was at Jerusalem in the Bropadighe⁴ of the pool, which was called in Hebrew Bethesda, five porches;

3 In which were lying about a great multitude of sick people, blind, halt,⁵ wi-

¹ or, 'recognised,' 'perceived,' 'acknowledged.'

² lit. 'at that hour.'

³ *egyeal*, ἐλθών.

⁴ var. *Bropadighe*.

⁵ or, 'lame.'

GEORGIAN.

52 He inquired of them at what hour he was made better. They said unto him, Yesterday at the seventh hour, when the fever left him.

53 The father of the boy¹ remembered that it was at that hour when Jesus said unto him, Thy son is living, and he believed, and all his house.

54 Again this second miracle did Jesus when he came down from Judæa into Galilee.

CHAP. V.

¶ XIV.—1 AFTER that there was a feast of the Jews; and Jesus went up to Jerusalem.

2 And there is at Jerusalem by the sheep-wash² a pool, which they call in Hebrew Bithesda, and it was with five porches.

3 In it lay a multitude of invalids,³ blind, lame, withered, who were waiting

¹ *ma'lesena nomasa mis kemesta*.

² *sabaneli*, a place in which to bathe or wash.

³ *simrales uzurt'ha*, 'multitudo in-validorum,' 'impotentium.'

SLAVONIC.

52 Then he asked of them concerning the hour at which he got better. And they said unto him, That yesterday at the seventh hour the fever¹ left him.

53 Then the father understood that it was the hour at which Jesus said unto him,² Thy son is living: and he believed, himself, and all his house.

54 Again this second sign did Jesus when he was come from Judæa into Galilee.

CHAP. V.

¶ XIV.—1 AFTER these things³ there was a feast of the Jews, and Jesus went up to Jerusalem.

2 And there is in Jerusalem⁴ a sheep-wash,⁵ which is called in Hebrew Bethesda, having five porches.

3 In these lay a multitude of sick people, blind, halt, withered, looking for

¹ lit. 'fire,' *ostavi ego agn*.

² lit. 'that thy son,' &c.

³ Slav. adds, *je, že*.

⁴ *vo Yerusolimye'h*, ἐν Ἱεροσολύμοις.

⁵ *antchaya kuppel*, 'a sheep bath.' But the Russian V inserts in italics *corot*, 'gate.'

ANGLO-SAXON.

52 Then he asked at what time¹ he became better. And they said unto him, Yesterday at the seventh tide,² the fever left him.

53 Then the father understood³ that it was at that tide that the Saviour said, Thy son liveth: and he believed, and all his household.

54 The Saviour wrought this sign⁴ again another time, when he came from the land of Judæa to Galilee.

CHAP. V.

¶ XI.—1 AFTER these things was a feast day of the Jews; and the Saviour departed to Jerusalem.

2 In Jerusalem is a⁵ . . . mere, it is named in Hebrew Bethsaida; that mere hath five porches.

3 In those porticoes lay a great multitude of diseased people,⁶ blind, and halt,

¹ *timan*.

² *seofedhan tide*.

³ *ongent*.

⁴ *taen*.

⁵ The A. S. omits ἐπὶ τῇ προβατικῇ, Dr. Marshall leaves a blank for these words: but Mr. Thorpe in his edition does not.

⁶ *geadledra, adlian, adl*, ill, sick, addled.

ARABIC.

52 And he asked them at what time he mended.¹ And they said unto him, Yesterday at the seventh hour the fever left him.

53 And his father knew that it was at that hour at which Jesus said unto him, Thy son liveth. And he believed, and his whole house.²

54 Again this second sign did Jesus when he came from Judæa into Galilee.

CHAP. V.

¶ X.—1 AND after this was a feast of the Jews; and Jesus went up to Jerusalem.

2 And there was there in Jerusalem the Probatiki Kolambetra, named in Hebrew Bait-er-rahmat,³ by interpretation sheep-pool; and there were in it five porches.

3 And there were many from among the sick lying in it, blind, lame, and wi-

¹ *bard*, 'got well,' or 'whole.'

² lit. 'his house in its inmates.'

³ i.e. 'House of mercy.'—'And there was in Jerusalem a pool, known as the sheep-pool, and in the Hebrew lan. . . . Bait-er-rahmat, that is, Bait-er-rahmat.' H. and of mercy. . . .

PERSIAN.

52 He asked of them at what time he became well. They said unto him, At the seventh hour of the day the fever left him.¹

53 And it became evident² to the man that it was that hour at which Jesus made a sign with his hand³ for him to go: and Abd'ul-malik, with the family of his house, and his attendants, believed in Messiah.

54 And this second miracle he showed in Galilee, when he came from Judæa.

CHAP. V.

¶ XI.—1 AFTER this was a feast of the Jews; and Jesus went up to Jerusalem.

2 And there was there in some place a fountain for washing,⁴ which they called in Hebrew Beth-el-hasad; and at the head of that fountain, were five porches built.

3 And a great crowd⁵ of sick, and suffering, and paralytics, lay in these porches.

¹ *tab'ira raha kard*, 'febris cum missum fecit.'

² or, 'known,' 'clear.'

³ *icharent kard*.

⁴ i.e. 'Beth-el-hasad,' 'House of Mercy.'

⁵ *halqi bisyar*.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

waiting for the moving of the water.

4 For an angel went down at a certain [season] into the pool, and troubled the water: [whosoever then first after the troubling of the water stepped in] was made whole [of whatsoever disease he had].

5 [And] a certain man [was there,] which had [an infirmity thirty and eight years.]

6 When Jesus saw him [lie,] and knew that he had been now a long time in that case, he saith unto him, [Wilt] thou be made whole?

7 The [impotent] man answered him, Sir, I have no man, when the water [is] troubled, to put me into the pool: but while I am coming, another [steppeth] down before me.

8 Jesus saith unto him, ¹Rise, take up

A.D. 31.

¹ S. Matt. ix. 6; S. Mark ii. 11; S. Luke v. 24.

withered, and they were waiting for the moving of the waters.

4 For an angel came down¹ from time to time² into the baptistery,³ and moved the waters:⁴ and he that first went down after the moving of the waters was made whole whatever sickness might be on him.

5 But there was there one man, who had been thirty and eight years in an infirmity.⁵

6 Jesus saw him⁶ that he was lying, and he knew that⁷ sickness had been a long time on him, and he said unto him, Wilt thou be made whole?

7 That sick man answered,⁸ and said, Yea, my Lord, but I have⁹ no man who, when the waters are troubled,¹⁰ shall throw me into the baptistery:¹¹ but while I am coming, another goeth down before me.

8 Jesus saith unto him, Arise, take up

¹ so 'he 'wo, 'washed,' 'was washing.'
² bazvan zvan. See C. M. Agrellii Synt. Syr. p. 301.—
³ b'kul zvano, 'at all time or season,' 'regularly,' Hrk1.
⁴ ma'mudito. So also Eth. mat'maqat.
⁵ lit. 'them waters.'
⁶ bam'hilutho. Hrk1.
⁷ lit. 'this one.'
⁸ Hrk1. adds, men kadu, 'already.'
⁹ Hrk1. 'replied,' as elsewhere, for 'answered.'
¹⁰ lit. 'there is for me.'
¹¹ Hrk1. adds, 'from the angel.'
¹² ma'mudito.

the moving of the water.

4 For an angel of God cometh down¹ at times² into the bath, and moveth the water: and he that goeth down first after the moving of the water, and washeth, is healed³ of whatever sickness he hath.⁴

5 And there was there a man who had been sick thirty and eight years.⁵

6 And when Jesus saw him lying, and knew that he had been a long time⁶ in his sickness, he saith⁷ unto him, Wilt thou be made whole?

7 And that sick man answered, and saith unto him, Yea, Lord,⁸ but there is for me no man who, when the water is moved, will take me down into the bath: but at the time when I come myself, another precedeth me in going down.

8 And Jesus⁹ saith unto him, Arise, and

¹ 'washed himself.' Polygl.
² bagize, lit. 'at a time.'
³ lit. 'made alive.'
⁴ lit. 'that in him.'
⁵ lit. 'of whom thirty and eight years since he sickened.'
⁶ lit. 'delayed' or 'detained.'
⁷ lit. 'and He saith.'
⁸ Polygl. omits, 'yea, Lord.'
⁹ 'the Lord Jesus,' Polygl.

SAHIDIC.

MEMPHITIC.

GOTHIC.

4¹

5 There was a man there who had spent² thirty-eight years in his sickness.

6 Then when Jesus saw him lying, he knew that he had been so a long while,³ he said unto him, Wilt thou be made whole?⁴

7 The sick man answered him, Lord, I have no man, that when the water is stirred, may throw me⁵ into the bath:⁶ but while I am coming, then another getteth before me in going down.

8 Jesus saith unto him, Arise, take up

¹ This is the sense given by Schwartz, who takes *er phat'ri* as an active verb. But it may be neut. or pass. as in v. 10, so as to make this verse, which is omitted in some Memph. MSS., agree with the Greek.

² lit. 'done.'

³ lit. 'had delayed,' 'tarried,' like the Ethiopic.

⁴ lit. 'wilt thou be made whole?'

⁵ or, 'let me down.'

⁶ κολυμβήθρα.

lame, and withered, and they were on the look out¹ for the moving of the water.

4 There was an angel that came down² upon all these in the bath, that moved the water, and that healed whatever sickness might have every one who first went down after the moving of the water.³

5 There was there a man, who had spent thirty-eight years⁴ in his sickness.

6 Jesus having seen him lying, and having known that he had been a length of time, said unto him, Wilt thou be made whole?⁵

7 He that was sick answering him, said, My Lord, I have⁶ no man, who when the water is troubled, may throw me into the pool: so that while I am coming, some one else goeth before me from behind.

8 Jesus saith unto him, Arise, take up

¹ d'akht chad.
² or, 'was to come down.'
³ This is the sense given by Schwartz, who takes *er phat'ri* as an active verb. But it may be neut. or pass. as in v. 10, so as to make this verse, which is omitted in some Memph. MSS., agree with the Greek.
⁴ lit. 'who had done thirty-eight years,' like the Sahidic.
⁵ lit. 'wilt thou be made whole?'
⁶ lit. 'I have no man, who when the water is troubled, may throw me into the pool: so that while I am coming, some one else goeth before me from behind.'
⁷ lit. 'let me down.'
⁸ lit. 'there is here for me no man.'

ARMENIAN.

thered, who were looking¹ for the moving of the waters.

4 And an angel of the Lord came down at a certain time² into the pool, and stirred the water: and he that first after the moving of the water went down was healed without a trace of illness being left.³

¶ XII.—5 And there was a man there who had been thirty and eight years in his illness.⁴

6 When Jesus saw him that he was lying down, and having known that he had been a long time⁵ in that state, he saith unto him, Wilt thou be made whole?

7 The sick man answered him, Lord, I have no one who, when the waters are stirred,⁶ will throw me into the pool: but while I proceed slowly,⁷ another goeth down before me.

8 Jesus saith unto him, Arise, take up

¹ or, 'kept watch.'

² *ad jananagi*. lit. 'according to time.' *κατὰ καιρὸν*.

³ lit. 'having.' In several copies this 11th verse is omitted. In others, it is enclosed between inverted commas, or other distinctive marks.

⁴ lit. 'of whom was thirty-eight year.'

⁵ lit. 'were many times since.'

⁶ lit. 'may be stirred,' var. 'move.'

⁷ lit. 'hobble.'

ANGLO-SAXON.

and withered,¹ and they waited for² the stirring of the water.

4 An angel of the Lord came at his time into that mere,³ and the water was bestirred: and he that went most quickly into that mere, after the stirring of the water, became healed of whatever infirmity he was in.

5 There was there a certain man eight and thirty winters in his infirmity.

6 When the Saviour saw him lying, and wist that he had been⁴ there a long tide; then he said unto him, Wilt thou be whole?⁵

7 Then the sick⁷ answered him, and said, Lord, I have no man that put me⁸ into that mere when the water is⁹ stirred: when I come, then is⁹ another before me.

8 Then the Saviour said unto him, Arise,

¹ *farscruncenra*, 'shrunk.'

² *ge-waiteddon*, 'were waiting.'

³ or, 'on that mere,' *on thonne mere*.

⁴ *was*.

⁵ *lange hwyle*. Th.

⁶ *tid*, 'tide.'

⁷ *se seaca*.

⁸ *that me do*.

⁹ lit. 'shall' or 'may be.' *bidd*.

GEORGIAN.

for the troubling of the water.

4 For an angel came down from year to year into that washing-place, and troubled the water: and he that first went down into that troubling of the water was healed of whatever diseases they are taken.¹

5 A certain man was there who had been thirty-eight years in infirmity.

6 Jesus saw the man lying, and understood that he had been many years in infirmity,² and Jesus said unto him, Wilt thou be made whole?

7 The infirm man answered, and said, Lord, I have no man who, when this water is troubled, may throw me down into this bath: while I am going down,³ another goeth into it before me and is healed.

8 Jesus said unto him, Arise, take up

¹ This passage is given literally. It stands thus: *mae- lisa ywcl shbeadis gmdurnis, candi'letsu shap'rat arian sneulebit'ha*.

² lit. 'that he had many years in infirmity.'

³ lit. 'while I may be going down.' *vidre me mōvidole*, pres. subjunct. or condit.

SLAVONIC.

the moving of the water.

1 For every year an angel of the Lord came down into the bath, and troubled the water: and he who first went down after the troubling of the water became whole of whatever infirmity he was holden.

5 There was there then a certain man, who had been¹ thirty and eight years in his infirmity.

6 Jesus having seen him lying, and having understood that he had already been many years² in infirmity, said unto him, Wilt thou be made whole?

7 The infirm man answered him, Yea, Lord, but I have no man that may throw me into the bath when the water is troubled: and when I go forward, another goeth down before me.

8 Jesus said unto him, Arise, take up

¹ lit. 'having thirty and eight years in his infirmity.'

² lit. 'that he had already many years.'

ARABIC.

thered, and they were waiting for the moving of the water.

4 For an angel came down¹ for the dying² from time to time, and moved³ the water: and he that came down first after the moving of the water was restored to health from all sickness⁴ that *was* on him.

5 And there was there a man sick, since eight and thirty years.

6 And⁵ Jesus looked at this man lying, and he knew that he had *been* so many years, and he said unto him, Wistest thou to be made whole?⁶

7 That sick man replied, and said, Yea, O sir; but I have no man⁷ who, when the water is moved, will throw me into the pool: but while I am coming, another goeth down before me.

8 Jesus said unto him, Arise, take up

¹ *kan yenzel*, i.e. habitually.

² *shahad*, 'dying.' *shah*, 'pain.' 'Euphrosyne.' The reading coincides with that of the Syriac of Harkel. The *Memorab.* of Ibas supplies, but the Polyglot reads, *shahad*, 'a pool.'

³ i.e. habitually.

⁴ or, 'pain.'

⁵ Polygl. omits 'and.'

⁶ lit. 'wistest thou that thou be made whole?'

⁷ lit. 'there is for me no man.'

⁸ *a'hmal*, 'take up and carry,' like a *hamul*, porter.

PERSIAN.

and were looking for this that the water should move, so that they might throw themselves into it and find relief.¹

4 For an angel came down into that tank, and moved the water: whosoever went and threw himself into it was delivered, and whosoever *came* afterwards *was* not.

5 And there was there a man suffering thirty and eight years, and he was *come* to that state that he did not move.

6 Jesus knew his state, and said unto him, Wistest thou to be cured?²

7 The sick answered and said, Yea, O Lord, I have no one who, at the time this water moveth, taketh me up and throweth me into the tank: but while I move myself some one else throweth himself into it.

8 Jesus said unto him, Rise up, take up

¹ *shahad*.

² lit. 'find cure.'

ARMENIAN.

thy bed, and walk.

9 And the man was made whole, and arose, took up his bed, and walked about: and that day¹ was sabbath.

10 The Jews say unto him that was healed, It is sabbath: and it becometh thee not to carry thy bed.

11 He answered them, and saith, He that healed me said unto me, Take up thy bed, and walk.²

12 They asked him and say, Who is the man that said unto thee, Take up thy bed, and go about?³

13 And he that was healed wist not who it might be: for Jesus withdrew⁴ himself because of the crowd that was in that place.

14 After this Jesus findeth him in the temple, and saith unto him, Lo, thou hast been made whole: sin no more, that yet some evil thing may not happen unto thee.

¹ lit. 'in that day was.'

² *yeo knú*, 'and go,' 'walk,' 'depart.'

³ *yeo sheshshap*, 'asked,' 'inquired.' The Armenian renders the first *pepinárei*, as if it were *úpáre*, and the second, literally.

⁴ *hús ed*, lit. 'gave the slip.'

GEORGIAN.

thy bed, and go.

9 And immediately that man was made whole, and he took up his bed and went away: but that day was sabbath.

10 The Jews said unto him, It is sabbath: and it is not lawful¹ for thee to carry² thy bed.

11 But he answered and said unto them, He that healed me, said unto me, Take up thy bed, and go.

12 The Jews then asked him and said, Who is the man that said unto thee, Take up thy bed, and go?

13 But the man who was healed wist not who it was: for Jesus³ had hidden himself, because a crowd was in that place.

14 After that Jesus found him in the temple, and said unto him, Behold, thou hast been made whole: sin no more, that a worse thing happen⁴ not unto thee.

¹ or, 'thou must not.'

² *aghebnd*, expresses well the Greek *ἄρας*; both to 'take up,' and to 'carry' what is taken up.

³ lit. 'because Jesus.'

⁴ or, 'be.'

SLAVONIC.

thy bed,¹ and walk.

9 And immediately the man was made whole, and he took up his bed, and walked: and it was sabbath on that day.

10 Then the Jews said to him who was made whole, It is sabbath: and it becometh thee not to carry thy bed.

11 But he answered them, He that made me whole said unto me, Take up thy bed, and walk.

12 They asked him then, Who is the man that said unto thee, Take up thy bed, and walk?

13 But he that was made whole wist not who it was: for Jesus withdrew himself,² a multitude being in that place.

14 After that Jesus met him in the temple,³ and said unto him, Lo, thou art in health,⁴ sin no more, that something worse happen not unto thee.

¹ *odr' trol*, lit. 'thy couch' or 'pallet' in this case, probably some coarse, worn out mattress. The Russian V renders it by a more modern term for bed, *postel'*, lit. 'one that stands on legs and is laid with boards.'

² lit. 'by stooping aside.'

³ *v' tserkvi*, 'in the church.' Russ. *v' hranyè*, in the temple. See ch. ii. 15.

⁴ or, 'healthy.' *zdrav*.

ANGLO-SAXON.

take thy bed,¹ and go.

9 And the man was soon² whole, and he took his bed, and went: it was day of rest on that day.

10 Then said the Jews unto him who was there healed, It is day of rest: it is not allowed³ thee that thou bear thy bed.

11 He answered them, and said, He that healed me, he said unto me, Take thy bed, and go.

12 Then they asked him, What man might he be that said unto thee, Take thy bed, and go?

13 He that was healed there wist not who it was: for the Saviour withdrew from that gathering.

14 After this the Saviour met him in the temple, and said unto him, Now thou art become whole, sin thou not, lest in some things worse betide thee.

¹ *nim thin bed*, as in S. Mark ii. 4, 9, &c. *Bed* in A. S. is a very generic term, and implies both *λῆχος* and *ἀσκήτης*, *σκιυριους*, *κράββατον*, &c., e.g.,

Beowulf 1357.
ær he on bed alige, &c. (*Beowulf*, 1357.)
that he on bed alige, &c. (*The Roman of the Rose*, Apollon. of Tyre, p. 19.)

² or, 'immediately,' *sona*.

³ *alged*.

ARABIC.

thy bed, and go thy way.

9 And from that hour¹ the man was restored to health, and he took up his bed, and walked: and that day was sabbath.

10 And the Jews said unto him who was healed,² To-day³ it is sabbath: and it is not allowed thee that thou shouldst carry thy bed.

11 And he answered them, He that restored me to health said unto me, Carry thy bed, go thy way.⁴

12 And they asked, Who is the man that said unto thee, Take up thy bed, and walk?

13 But he that was restored to health passed away *who he was*: because Jesus was not aware of the great gathering that was in that place.⁵

14 And after this Jesus found him in the temple, and he said unto him, Thou hast been restored to health, then do not return to sin, lest a greater evil happen unto thee.

¹ *waqti*, 'then at the time.' Polygl.

² lit. 'cleansed.'

³ *hau*, 'today.'

⁴ *waqti*, 'then at the time.' The Arabic V renders it by 'take up' and 'to carry' is used in vv. 8, 9, 10, 11, and 12. But 'take up' evidently suits vv. 8, 9, and 12, and 'carry' vv. 10, 11, and the Arabic is rendered accordingly.

⁵ 'there,' Polygl.

PERSIAN.

thy bed, and go.

9 That very hour the man's body became right,¹ he rose up, took up his bed, and began to walk:² and that day was sabbath.

10 The Jews said unto that man, It is sabbath day: it cannot be that thou shouldst carry thy bed.

11 That man answered, He that made me well ordered me, Take up the bed,³ and go to thine house.

12 The Jews asked,⁴ Who is that man?

13 The sick who had been made whole wist not: because Jesus had become hidden among many people.

14 After some time Jesus saw him in the temple, and said unto him, Since thou art become well, do no other sin, lest something worse than the first happen unto thee.⁵

¹ *darast shûd*, i.e. 'became whole,' 'sound.'

² 'became going.'

³ *ta'htâ*.

⁴ *o purâd*, lit. 'he' or 'it asked,' i.e. the crowd asked.

⁵ lit. 'let it not be unto thee, something happen unto thee worse than the first.'

AUTHORISED VERSION.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And [therefore] did the Jews persecute Jesus, and sought to slay him, because he [had done] these things on the sabbath day.

17 ¶ But Jesus answered them, ¹My Father worketh hitherto, and I work.

18 [Therefore] the Jews ²sought the more to kill him, because he not only [had broken] the sabbath, but [said also that] God was his [Father,] ³making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, ⁴The Son can do nothing of himself, [but] what he seeth the Father [do:] for what things soever he doeth, these also doeth the Son [likewise.]

20 For the Father loveth the Son, and

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¹ Ch. ix. 4; xiv. 10.

² Ch. vii. 19.

³ Ch. x. 30, 33; Phil. ii. 6.

⁴ Ch. v. 30; viii. 28; ix. 4; xii. 49; xiv. 10.

⁵ S. Matt. iii. 17; Ch. iii. 35; 2 S. Pet. i. 17.

SYRIAC.

15 And that man went and said unto the Jews, That Jesus was he that made him whole.

16 And because of this the Jews were persecuting Jesus, and were seeking to kill him, because he was doing these things on the sabbath.

17 But Jesus himself said unto them, My Father worketh until now, and I work also.

18 And because of this the Jews were seeking the more to kill him, not only because he was breaking the sabbath, but also because he had said of God, that he was his Father, and was making himself equal with God.¹

¶ XIII.—19 But Jesus answered and said unto them, Verily, verily, I say unto you, that the Son cannot do anything of his own self,² but what he seeth the Father do:³ for those things which the Father doeth,⁴ these doeth the Son likewise.

20 For the Father loveth the Son, and

¹ 'was making God equal with Him.' Hrk1. There is in Syriac no word answering to *ὁμοούσιος*, neither can there be, according to the genius of the language. The term used to express it is *shar* and *mashar*, which occur in this place; though it may also mean 'worthy of God.' See Asseman, Bibl. Or. vol. i. p. 439. S. Ephraem uses also *dmō* and *dmō kulle*, as in Adv. Scrut. Sermon. liii. p. 100, C. D., and Asseman, Bibl. Or. vol. i. p. 112.

² *men tsut'h naphshe*. lit. 'from the bent, or wish of his soul.' *men*, 'from Him self.' Hrk1.

³ lit. 'that He doeth.'
⁴ 'but if He seeth that the Father doeth aught, those things then that He doeth, these the Son also doeth in like manner.' Hrk1.

ETHIOPIIC.

15 And that man went and told the Jews that Jesus¹ was he who made him whole.

16 For this reason did the Jews persecute Jesus, and seek to kill him, because he did² thus on sabbath.

17 And Jesus answered and saith unto them, My father worketh until now, and I also work.

18 And for this reason did the Jews seek the more to kill him, because not only he broke³ the sabbath, but besides, he made God his Father, and he made himself equal with God.

19 Then Jesus answered and saith unto them, Verily, verily, I say unto you, The Son cannot do⁴ any thing at all of himself, unless he seeth the Father do⁴ it: because the work that the Father doeth,⁵ the Son also doeth⁵ it after his pattern.

20 Because the Father loveth the Son,⁶

¹ 'the Lord Jesus.' Polygl.

² lit. 'He doeth.'

³ lit. 'breaketh.'

⁴ lit. 'work.'

⁵ lit. 'worketh'—'unless He seeth the Father work what He hath wrought, like Him the Son also worketh after His pattern.' Polygl.

⁶ "And the angel that led me knew what I thought, and he saith unto me: if thou rejoice in this light, how much more shalt thou rejoice in the seventh heaven, whence I was sent, *haba Agzia alō wafuguru*, where the Lord is and His Beloved, *zantō ytha'al wasta 'alam waidu* who is to be called His Son in the world." Asc. Is. ch. viii. 25.

SAHIDIC.

MEMPHITIC.

GOTHIC.

15 That man went and told the Jews, It is¹ Jesus who made me whole.

16 Therefore did the Jews persecute Jesus, wishing to kill him,² because he was doing these things on the sabbath.

17 But Jesus said unto them, Hitherto³ my Father worketh, and I also work.

18 For this reason did the Jews the more seek after him to kill him, because he not only broke the sabbath, but said, God is⁴ my Father, making himself equal with God.

19 But Jesus answered and said unto them, Verily, verily, I say unto you, That the Son can do⁵ nothing of himself, unless he seeth the Father do it: for what things the Father doeth, these also doeth the Son likewise.⁶

20 For the Father loveth the Son, and

¹ lit. 'that it is.'

² The words, 'wishing to kill Him,' are omitted in one MS.—*naph iri*, imperf. 'faciebat.'

³ lit. 'as far as into the hour.'

⁴ lit. 'that God is.'

⁵ *anmion shajane* or, comp. or in the place with *aph er vint*, ch. i. 14; and with *naph iri*, v. 16, 20, &c.

⁶ or, 'again.'

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

showeth him all things that himself doeth : and [he will show him greater works than these,] that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*; ¹even so the [Son] quickeneth whom he will.

22 For [the Father judgeth no man,] but ²hath committed [all] judgment unto the Son :

23 That all [*men* should] honour the Son, even as they honour the Father. ³He that honoureth not the Son honoureth not the Father which [hath] sent him.

24 Verily, verily, I say unto you, ⁴He that heareth my word, and believeth [on] him that sent me, hath everlasting life, and [shall not come] into [condemnation;] ⁵but [is] passed from death unto life.

25 Verily, verily, I say unto you, [The] hour [is coming,] and now is, when ⁶the dead shall hear the voice of the Son of God : and they that hear shall live.

every thing¹ which he doeth he showeth him : and works that are greater² than these³ he showeth him, that ye may marvel.

21 For as the Father raiseth the dead,⁴ and maketh them alive; so also the Son maketh alive whom he will.

22 For the Father judgeth no man, but all judgment he gave it unto the Son.

23 That every man should honour the Son, as he honoureth the Father. He that honoureth not the Son honoureth not the Father who sent him.

24 Verily, verily, I say unto you, That he that heareth my word,⁵ and believeth in him that sent me, hath everlasting life,⁶ and he cometh not into judgment; but he is passed from death unto life.

25 Verily, verily, I say unto you, That the hour is coming,⁷ and even now is, when the dead shall hear the voice of the Son of God : and those that hear shall live.

and maketh him see all what he worketh : and he will make him see a greater work than this, that ye may marvel.

21 And as the Father raiseth the dead, and giveth them life; so also likewise the Son giveth life to whom he will.

22 For the Father also judgeth no one, but he made over¹ all judgment unto the Son.

23 That all men should honour the Son, as they honour the Father. For he that honoureth not the Son honoureth not the Father who sent him.

24 Verily, verily, I say unto you, He that heareth my voice, and believeth in him that sent me, will find life everlasting, and he will not go into condemnation;² but he is passed from death unto life.

25 Verily, verily, I say unto you, That the time cometh³ and now is, when the dead shall hear the voice of the Son of God : and they that hear it shall live.

A.D. 31.

¹ S. Luke vii. 14; viii. 54; Ch. xi. 25, 43.

² S. Matt. xi. 27; xxviii. 18; Ch. v. 27; iii. 35; xvii. 2; Acts xvii. 31; 1 S. Pet. iv. 5.

³ 1 S. John ii. 23.

⁴ Ch. iii. 16, 18; vi. 40, 47; viii. 51; xx. 31.

⁵ 1 S. John iii. 14.

⁶ Ch. v. 28; Eph. ii. 1, 5; v. 14; Col. ii. 13.

¹ 'all these things.' Hrk1.

² 'much greater.' Hrk1.

³ ed. B. S. 'and greater things than these works.'

⁴ lit. 'maketh the dead rise.'

⁵ 'My own word.' Hrk1.

⁶ lit. 'is unto him,' or 'for him lives everlasting.'

⁷ or, 'cometh.'

¹ or, 'committed.'

² *wasta duin*. It is evident from such passages as S. Matt. vii. 1; S. Mark xiv. 64; S. Luke xxiv. 20; Henoch, xix. 2, Didasc. Ap. I. *wutakwenan maran kwānana*, &c.; that *kwānana* is used both for 'to judge,' and 'to condemn.' It also appears from S. Matt. xii. 41; S. Jam. iii. 1; v. 12; Henoch, liv. 5; Ps. i. 6, that *dain* refers rather to the 'sentence of condemnation,' than to the 'judgment.' For this reason *dain* is rendered 'condemnation' in this place.

³ lit. 'his time neareth.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

he will show him all that he doeth : and works that are greater than these will he show him, that ye may marvel.¹

21 For as the Father raiseth the dead, and quickeneth them; so the Son also those whom he will doth he quicken.

22 For the Father will judge no one,² but all his judgment he gave to the Son.

23 That all may honour the Son as they honour the Father. He that honoureth not the Son honoureth not either the Father who sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth in him that sent me, hath everlasting life,³ and he shall not come into judgment; but he is passed⁴ from the death unto the life.

25 Verily, verily, I say unto you, That an hour cometh, which now is, when the dead shall hear the voice of the Son of God : and they that shall hear shall live.⁵

¹ lit. 'make wonder.'

² or, 'will not judge at all.' *phiot phnadi'hap e'hl an*.

³ lit. 'is unto him.'

⁴ or, 'changed.' Watkins gives *phauquoth* 'shall pass.'

⁵ *euebn'h*, lit. 'are living,' or 'alive.'

21 As also the Father raiseth the dead, and maketh them alive; so also the Son maketh alive whom he will.¹

22 Neither doth the Father judge any one, but he gave all judgment unto the Son.²

23 That all may honour the Son, as they honour the Father.

¹ "That i. e. by His own will and His own power, copying Him who had before raised the dead to life, and promising Himself to raise the dead," &c.—Skeir. v.

² "If now according to the argument of Sabellius, He were one and the same, called by different names, how could the same judge and not judge? It is not the change of names only that shows the difference of two persons, but far more the demonstration of the work; one, indeed, judging no one, but making over to the Son the power of judgment; and this one receiving honour from the Father, and doing all judgment according to His will, that all may honour the Son as they honour the Father."—Skeir. v.

ARMENIAN.

showeth him every thing that he doeth: and greater works than these¹ doth he show him, at which ye marvel.²

21 For like as the Father raiseth the dead, and maketh them alive; so also the Son maketh alive whom he will.

22 And even the Father judgeth no one, but he gave all judgment³ unto his Son:

23 That all should honour the Son as they honour the Father. He that honour-eth not the Son, honoureth not the Father who sent him.⁴

24 Verily, verily, I say unto you, That he that heareth my word, and believeth him⁵ who sent me, receiveth the everlasting life, and cometh not into judgment; but hath escaped from death unto life.

25 Verily, verily, I say unto you, that the time cometh, and even now is, when the dead shall hear the voice of the Son of God: and they that shall hear shall live.

¹ var. ed. 1805, 'than those,'—'and a greater work than this.'

² var. 'that ye may marvel.'

³ lit. 'that judgment.' var. 'judgments.'

⁴ lit. 'the sender of Him.'

⁵ var. 'in Him.'

GEORGIAN.

he showeth him all whatsoever he doeth: and a greater work also than this will he show him, that ye may marvel.

21 Because as the Father raiseth the dead, and giveth them life; so also the Son giveth life to whom he will.

22 The Father also doth not judge any one: but he gave all judgment unto the Son:

23 That all should honour the Son as they honour the Father. For he that honoureth not the Son, honoureth not the Father who sent him.¹

¶ XVI.—24 Verily, verily, I say unto you, That he that heareth my word, and believeth him that sent me, shall have everlasting life, and he shall not come into judgment; but is transported from death unto life.

25 Verily, verily, I say unto you, That the hour cometh, and already is, when the dead shall hear the words of the Son of God: and those that hear them shall live.

¹ *römelman mövelina igi*, lit. 'who sent Him from above downwards.' The Georgian is especially rich in particles which it is often impossible to translate. In this case *mövelina*, a word full of deep meaning when applied to Our Lord's mission to this earth, requires a paraphrase to render it. Comp. a parallel expression said of the Angel Gabriel's mission to Nazareth, *shēa nōwēlage Gubritiṣgan*, Anton. Met. Kart. ii. st. 20.

SLAVONIC.

showeth him all things which himself doeth: and he will show him greater works than these, that ye may marvel.

21 For as the Father raiseth the dead, and quickeneth them; so also the Son quickeneth whom he will.

22 For the Father judgeth no one, but gave all judgment unto the Son:

23 That all should honour the Son, as they honour the Father. He that honour-eth not the Son honoureth not the Father who sent him.

¶ XVI.—24 Verily, verily, I say unto you, That he that heareth¹ my word, and believeth in him that sent me, hath everlasting life, and shall not come into judgment; but shall pass from death unto life.²

25 Verily, verily, I say unto you, That an hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that heard³ shall live.

¹ lit. 'the hearing,' 'believing.'

² *i na sud' ne priidet', no preidet' ot' smerti v' jivot'*.

³ *ustāishavshe ojivut'*.

ANGLO-SAXON.

showeth him all the things that he doeth, and more works than these may be he showeth him, that ye may marvel.

21 As the Father awakeneth the dead, and giveth life;¹ so also doth the Son give life to whom he will.

22 No, not the Father judgeth² any man, but he gave every judgment³ unto the Son:

23 That all honour⁴ the Son as they honour the Father. He that honoureth⁵ not the Son honoureth not the Father that sent him.

24 Truth I tell you, That he that hear-eth my word, and believeth in him that sent me, hath everlasting life, and cometh not into the judgment; but passeth⁶ from death unto life.

25 Truth I tell you, That that hour cometh, and now is, in the which the dead hear the voice of the Son of God, and they live that hear it.

¹ *aweceth—and geliffæst.*

² *ne se Fæder ne demdþ nanum menn.*

³ or, 'doom.' *dom.*

⁴ *arwurdigeon.*

⁵ *arwurdhadþ.*

⁶ or, 'departeth,' *færdþ.*

ARABIC.

showeth him¹ the whole of what he doeth: and he will show him more than these works, that ye may marvel.

21 Like as the Father raiseth the dead, and giveth them life; so also doth the Son give life to whom he will.

22 And the Father judgeth no one, but he hath given all command² unto the Son:

23 That all men should honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the Father who sent him.

24 The truth I tell you, That he that heareth my word, and believeth in him that sent me, to him belongeth everlasting life,³ and he shall not be brought into judgment; but he is passed⁶ from death unto life.⁶

25 The truth, the truth I tell you, That the hour cometh, and now is, in which the dead shall hear the voice of the Son of God: and they that shall hear shall live.

¹ 'maketh Him see.'

² *hukm* implies power and authority.

³ lit. 'everlasting life is his of course,' 'must needs be his.'

⁴ lit. 'not attain to judgment.'

⁵ lit. 'shifted.'

⁶ lit. 'from the death unto the life.'

PERSIAN.

and showeth him every thing he doeth: and he showeth him greater works than this, that ye may remain astonished.

21 As the Father raiseth the dead, and giveth them life,¹ so the Son also giveth life to whomsoever he will.

22 Because the Father exerciseth judgment² over no one, but he gave unto the Son all authority to judge.

23 Every one that hath the Son in awe,³ hath also the Father in awe. And he that hath not the Son in awe, hath also not in awe the Father who sent him.

24 Truly, truly, I say unto you, Every one that heareth my word, and believeth in him that sent me, findeth everlasting life for ever, and cometh not into judgment; but is carried over⁴ from death unto life.

25 Truly, truly, I say unto you, The hour cometh, and this hour is even now, that when the dead hear the voice of the Son of God, they shall become alive.

¹ *maketh them see.*

² lit. 'becometh not doer of judgment,' or 'authority to judge.'

³ *hurmat dārad.*

⁴ *naql kardah būshad.* lit. 'is made over,' 'changed' or 'transported.'

AUTHORISED VERSION.

26 For as the Father hath life in himself; so [hath he given] to the Son to have life in himself;

27 And ¹[hath given] him authority to execute judgment also, ²because he is the Son of man.

28 Marvel not at this: for [the] hour [is coming,] in the which all that are in the graves shall hear his voice,

29 ³And shall come forth; ⁴they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of [damnation.]

30 ⁵I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because ⁶I seek not mine own will, but the will of the [Father which hath] sent me.

31 ⁷If I bear witness of myself, my witness is not true.

SYRIAC.

26 For as the Father hath life in his own person;¹ so also gave he to the Son, that he should have life in his own person.¹

27 And he gave him² authority also, that he should do judgment.³

28 But because he is Son of man, marvel not at this that the hour is coming, when all those that are in graves shall hear his voice,

29 And they shall come forth; those that did good things, unto a resurrection of life; and those that did⁴ wicked things unto a resurrection of judgment.⁵

¶ XIV.—30 I can⁶ do nothing of mine own self;⁷ but as I hear, I judge: and my judgment is right; for I seek not my will,⁸ but the will of him that sent me.

31 If I bear witness of myself, my witness is not true.

ETHIOPIC.

26 And as the Father hath life with himself;¹ so also gave he to the Son to have life with him;²

27 And he gave him power³ that he should administer judgment, because the Son of God is the Son of man.⁴

28 And marvel not at this: for the hour cometh in which all they that are in graves shall hear his voice,

29 And shall come forth; they that did good unto a resurrection of life; and they that did evil, unto a resurrection of condemnation.⁵

30 I cannot do anything whatever of myself: according to what I heard I judge: and my judgment is just; because I seek not mine own will, but the will of him that sent me.

31 And if I were witness for myself, my witness were not true.

A.D. 31.

¹ Ch. v. 22; Acts x. 42; xvii. 31.

² Dan. vii. 13, 14.

³ Isa. xxvi. 19; 1 Thess. iv. 16; 1 Cor. xv. 52.

⁴ Dan. xii. 2; S. Matt. xxv. 32, 33, 46.

⁵ Ch. v. 19.

⁶ S. Matt. xxvi. 39; Ch. iv. 34; vi. 38.

⁷ See Ch. viii. 14; Rev. iii. 14.

¹ *qnūmō, ʾmōraris*. lit. 'for' or 'to the FATHER is life in His own essence' or 'person.' For the distinction between *qnūmō* and *parsōpō*, and for the Nestorian opinions of these terms, see Asseman, *Bib. Orient.* vol. iii. part 2, p. 218, sq. Irkl. has here simply *beh* in both instances.

² or, 'empowered Him.'

³ or, 'that He should be doing even judgment.'

⁴ *s'aru*, 'formed,' 'wrought.' Irkl.

⁵ See Discourse of Meliton, in *Spicilegium Syr.* p. 28, ed. Cureton.

⁶ 'I am not able.' Irkl.

⁷ lit. 'from the impulse or will of My own soul.'

⁸ or, 'pleasure.'

¹ lit. 'and as to the FATHER there is life' *'habe'u*, 'with' or 'by Him.' Comp. ch. i. 1. The Word was *'habu Agziab'her*.

² lit. 'that life should be with Him.'

³ *salt'āna mabāhta*, 'power of authority.' Polygl. A parallel passage occurs in Henoch, ch. ix. 8, *wa'abako salt'āna*, &c.

⁴ lit. 'the Son of the offspring of Eve.' See ch. i. 4. He is also called *waldu b'āsīt*, 'the Son of Woman,' in Hen. ch. lxii. 5.

⁵ *zaladān*, see ver. 24, and Hen. ch. x. 15, and liii. 20.

SAHIDIC.

MEMPHITIC.

GOTHIC.

26 For like as it is that life existeth in the Father;¹ so gave he also to the Son to cause life to be² within himself;

27 And gave him power to exercise³ judgment, because he is the Son of man.

28 Marvel not at this: for an hour cometh when all they that lie in the graves shall hear his voice,

29 And shall come forth; they that did good things unto a resurrection of life; and they that did evil things,⁴ unto a resurrection of judgment.

30 I have no power to do⁵ aught of myself;⁶ as I hear, I give judgment, and my judgment is true; for I seek not after my glory, but *after* the glory of him that sent me.

31 If I bare witness of myself, my witness were not true.

¹ This is the best rendering I can find for *ele uon u on'h shop'hen phot*. The Egyptian translator was evidently at some trouble to render the Greek, which he could not express literally in his own tongue. The construction *ele uon—shop*, in connexion with *shop*, deserves notice.

² *shōpi*, 'be,' 'abide,' 'take place,' or 'come to pass.'

³ or, 'cause to be made' through Himself, 'cause to be.'

⁴ *pet-naneu—pet-'hiu*, comp. this construction of sing. and pl. in these terms with *pet au'hisi*, 'is qui laboraverunt' in ch. iv. 29.

⁵ lit. subj. 'that I should do.'

⁶ lit. 'out of' or 'from My hand.'

ARMENIAN.

26 For as the Father hath life in his own self;¹ so also gave he to the Son² to have life in his own self;¹

27 And he gave him power to do judgment, because also he is Son of man.

28 Why marvel ye at that? for the time shall come in which all they that lie in graves shall hear his voice,

29 And they shall come forth;³ they by whom good may have been done, unto a resurrection of life; and they by whom evil may have been done unto a resurrection of judgments.⁴

30 I cannot do anything of myself: but as I hear, so I judge: and my judgment is just; because I seek not my will, but the will of him that sent me.

31 If I bear witness of myself,⁵ my witness is not true.

¹ or, 'in His own person,' or 'nature,' *handzin yŭrn*. This passage is quoted by S. Seperian, Hom. i., who adds, *yegean's 'agents'—'Life from Life; 'watch ethe makh dzmar'—'not as if He had first begotten Him and then given Him life; but the Living Being begat Living Life, and the Creator a Creator and a Judge.'*

² var. 'so gave He to the Son also.'

³ lit. 'outside.'

⁴ Here, as above, ver. 27, var. we have the pl. *indadanats*, 'judgments;' i.e. first, the judgment—then, the sentence.

⁵ var. 'of,' or 'concerning Myself.'

GEORGIAN.

26 Because as the Father hath life within himself;¹ so also gave he to the Son that he should have life within himself;¹

27 And he gave him power also to hold judgment,² because he is the Son of man. Marvel not at this:

28 For the hour cometh, in which all those that lie in graves shall hear his voice,

29 And they shall go over, the doers of good unto a resurrection of life; but the doers of evil unto a resurrection of judgment.

30 I can do nothing of myself:

¶ XVII.—But as I hear, so I judge: and my judgment is right; for I seek not my will, but the will of my Father who sent me.

31 If I bear witness of myself, my witness is not true.

¹ *Chavsi Chvissa Chava*. lit. 'with His own head,' 'within Himself.'

² *'helmtsip'heba mŭ'sta mas sa'sdjelisatsa*. lit. 'gave Him power to hold judgment also.'

SLAVONIC.

26 And as the Father hath life in himself;¹ so gave he to the Son also to have life in himself;¹

27 And he gave him also power to do judgment, because he is the Son of man.

28 Marvel not at this: for an hour cometh in which all that are in graves shall hear the voice of the Son of God,

29 And shall come forth; they that have done² good things, unto a resurrection of life; but they that have done² evil things, unto a resurrection of judgment.³

30 I can do nothing of myself:

¶ XVII.—As I hear, I judge: and my judgment is right; for I seek not my will, but the will of the Father who sent me.

31 If I bear witness of myself, my witness is not true.

¹ v. *sebye*.

² *sotvorshii*, pret. part.—*ποιήσавτες—πράξαντες*.

³ v. *voskreshnye sudd*. All the Versions render the Greek *ἀνδραστὶν* literally, without the definite article, which both the Authorised and the Revised Versions have inserted.

ANGLO-SAXON.

26 As¹ the Father hath life in himself, so gave he to the Son that he have life in himself;

27 And gave him authority that he might judge, because that he is the Son of man.²

28 Marvel not at this: that the hour cometh that all that are in graves hear his voice.³

29 And they that wrought good, pass unto resurrection of life; and they that did evil, unto resurrection of judgment.

¶ XIII.—30 I can do nothing from⁴ myself: as⁵ I hear, so I judge; and my judgment is right; because I seek not my will, but the will of the Father that sent me.

31 If I bear witness of myself, my witness is not true.

¹ *æwa—æwa*.

² *thu eart hæledha helm*, and *hæfendoma*.

'Thou art Protector of men, and Judge of Heaven.' Crædm. Par. ii. p. 306.

³ *on dŭm-dæge*, *Drihten æcolfa*.

thonne of thise moldan.

men onæweru ædly.

'On the Judgment Day the Lord Himself calleth arch-angels with loud voice to blow the trumpet—then men wake up out of this mould,' &c. Crædm. Par. ii. p. 302.

⁴ *fram*. ⁵ *æwa—æwa*.

ARABIC.

26 For like as the life is in the very essence¹ of the Father; so also gave he to the Son that life should be in him.

27 And he gave him sovereignty² that he should administer judgment,³ because he is Son of the flesh.⁴

28 And do not wonder at this: for the hour cometh,⁵ in which all that are in graves shall hear his voice,

29 And shall come forth; they that do good things, unto a resurrection of life; and they that do evil things,⁶ unto a resurrection of judgment.

30 I am not able to do aught from my own self;⁷ I only award judgment through what I hear, and my judgment is just; because I do not seek my own will, but the will of him that sent me.

¶ XII.—31 If I were bearing witness of myself, my witness were not true.

¹ or, 'nature.' *zafi* answers to the Syr. *quâmê*.

² or, 'power.'

³ or, 'command,' 'rule and govern.'

⁴ *Im ri-bashar*.

⁵ 'shall come.' Polyg.

⁶ 'did good'—'did evil.' Polyg.

⁷ *men zâl naffi*. lit. 'from the nature of My soul.' *men zafi*, 'from My nature,' or 'essence.' Polyg.

PERSIAN.

26 As there is life with the Father in the essence¹ of his own nature; so also hath he given to the Son that life be in his essence;²

27 And he made him sovereign³ that he should also exercise supreme judgment, because he is Son, that he should judge the sons of men.

28 And be ye not astonished that the hour cometh, when all they that are in burial-grounds shall hear his voice,

29 And they shall arise; they that have done good for a resurrection of life; and they that have done evil, for a resurrection of judgment.

30 I can do nothing of my own accord;⁴ but as I have heard, I judge: and my judgment is true: now I do not seek mine own will, but the will of him that sent me.

31 If I bare witness of myself, my witness were not true.

¹ *quâmê*, 'essence,' 'nature,' 'the person.' *quâmê*, 'of His own nature.'

² *dæ quâm-i ō bishad*.

³ *muallat*, 'Ruler,' 'Superior.'

⁴ *az irâdat-i 'hud*. See above, ver. 19.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIIC.

32 ¶ ¹[There] is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye [sent] unto John, ²and he [bare] witness unto the truth.

34 [But I receive not testimony from man]: but these things I say, that ye [might] be saved.

35 He was [a burning and ³a shining light:] and ⁴ye were willing [for a season to rejoice] in his light.

36 ¶ But ⁵[I have greater witness than that of] John: for ⁶the works which the Father [hath given] me to finish, the [same] works that I do, bear witness of me, that the Father hath sent me.

37 And the Father [himself, which hath sent me,] ⁷hath borne witness of me. Ye have neither heard his voice at any time, ⁸nor seen his shape.

38 And ye have not his word abiding in you: for whom he [hath] sent, him ye believe not.

32 There is another who beareth witness of me; and I know that his witness¹ is true which he witnesseth of me.

33 You, you sent unto John, and he bare witness of the truth.

34 Howbeit I receive not witness from man: but I said these things that ye should live.²

35 He was a candle that burneth and giveth light: and ye were willing³ to rejoice for an hour in his light.

36 But I have a witness greater than that of John: for the works which my Father gave me that I should finish them, these works that I do, bear witness of me that the Father sent me.

37 And the Father who sent me, he beareth witness of me. Ye never heard⁴ his voice, nor saw his appearance.

38 And his word is not abiding⁵ in you, because in him whom he sent, ye believe not.

32 Another is my witness; and I know that his witness which he witnesseth of me is just.

33 Did you not send unto John, and he spake his witness unto you in truth?¹

34 For my part it is not the witness of men that I wish for: I only say these things that ye may be saved.

35 He was a candle that was lighted and shineth: and ye desired to rejoice one hour in his light.

36 But as for me I have a witness² which is greater than the witness³ of John: for the work which my Father gave me to do and to finish, that work which I do, is my witness that the Father sent me.

37 And my Father who sent me, he is my witness: and ever since you exist, you never heard his voice, nor saw his shape.

38 And his word is not in you to abide in you: for whom he sent, him⁴ ye believe not.

A.D. 31.

¹ S. Matt. iii. 17; xvii. 5; Ch. viii. 18; 1 S. John v. 6, 7, 9.

² Ch. i. 15, 19, 27, 32.

³ 2 S. Pet. i. 19.

⁴ See S. Matt. xiii. 20; xxi. 26; S. Mark vi. 20.

⁵ 1 S. John v. 9.

⁶ Ch. iii. 2; x. 25; xv. 24.

⁷ S. Matt. iii. 17; xvii. 5; Ch. vi. 27; viii. 18.

⁸ Deut. iv. 12; Ch. i. 18; 1 Tim. i. 17; 1 S. John iv. 12.

¹ Hrkl. agrees with the Greek ἡ μαρτυρία ἣν μαρτυρεῖ. But the Peschito is more strictly idiomatic, and adds *avrov*.

² *dātūn teshtawzūn*. 'that you, you should be saved,' i.e. delivered, rescued. Hrkl. Both Pesch. and Hrkl. render δὲ—ἀλλὰ by *din—elo*.

³ or, 'ye would,' or 'wished to.'

⁴ or, 'not heard His voice from everlasting.'

⁵ or, 'resteth,' 'continueth.'

¹ or, 'righteousness.' See ch. i. 14.

² 'witness,' testis, *samūt*.

³ 'witness,' testimonium, *sām'a*.

⁴ *kīy'ū*, 'him,' emphatically.

SAHIDIC.

MEMPHITIC.

GOTHIC.

32 There is another who beareth witness of me, and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare a true witness.¹

34 I receive not witness of men: but I say these things that ye may be saved.

35 That man, he was the lamp shining and burning:² and ye wished to rejoice for an hour³ in his light.

36 But I have a witness greater than that of John:⁴ for the works which my Father gave me, that I should finish, those works which I do, they bear witness of me, that the Father is he that sent me.

37 And the Father who sent me, is he that beareth witness of me. Ye have not heard his voice ever, nor seen his face.

38 And his word is not in you: for him whom he sent, ye believe not.

35 . . . that *man* was a candle, burning and shining: and ye would rejoice for a while in his light.

36 But I have a witness greater than that John:¹ for the works which the Father gave me that I should do them, the works which I do, bear witness of me, that the Father sent me.²

37 And the Father who sent me, he beareth witness of me. Ye neither heard his voice at any time, nor saw his appearance.

38 And ye have not his word being³ in you: for him whom he sent ye believe not.

¹ also 'of the truth,' or 'in truth.'

² *pl* 'ἄβδ, ὁ λύχνος, with the def. article correctly given, *et mo'h uo'h et er ubini*, 'that is burning and that is making light.' *Et mo'h* may also mean 'that is full,' and so agree with the Arabic of this verse in the Polyglot, q. v.

³ The text has *pros unu*, a Hellenized expression for *πρὸς ὕμιν*. But *unu*, 'hour,' cannot, like *ὕμιν*, be taken for 'season;' and *pros* is Greek, not Egyptian.

⁴ *e t'ha Ioannes*, 'than the one of John.'

¹ *thamma Iohanne*, dat. of comparison.

² *Jains and monks* have been very fond of this passage. "Our Lord bearing witness with human words might, although speaking the truth, raise doubts in the minds of ignorant men: For the witness which My works bear of the Father, may give you an undeniable knowledge far above the declaration of John's humanity; he cannot every word, in its truth, may be altered differently by men; but these holy words being irrefutable, showing forth the judgment of Him that works, show openly, that I was sent from the Father out of Heaven." Sker. vi.

³ or, 'dwelling.'

ARMENIAN.

32 There is another that beareth witness of me; and ye know that true is the witness which he bare¹ of me.

33 Ye sent unto John, and he bare witness of the truth.

34 But I do not receive² witness from man: but this I say,³ that ye may live.

35 He was the lamp⁴ that was bright and burning: and ye would rejoice for a time in his light.

36 But I have a witness even greater than *that* of John: the works which the Father gave me that I should finish, those works then, which I do, bear witness of me, that the Father sent me.

37 And the Father, who sent me, he bare witness of me. Ye never heard his voice, and never saw his form.⁵

38 And ye have not his word dwelling in you: for whom⁶ he sent, him ye believe not.

¹ *egageals*, perf. for *μαρτυρεί* and *μεμαρτύρηκε*.

² or, 'take.'

³ var. 'said.' *ail—ail*, 'but—but.'

⁴ *djrakn*, ὁ λύχνος. *Djrakn* *wor* *otch* 'nthagarag *arenu* *plandse*. 'A candle which is not opposed to the sun, but is full of obedience to it,' says S. Seperian, Hom. iv. 'John is a candle, but' *des* 'znartastituyann *Christos*, *zor* *anun* *ardzin* *et*, 'see the love of Christ for men in giving Himself a name in which He makes His disciples to share: He says, I am the Light of the world; and elsewhere, Ye are the light of the world.' Ibid.

⁵ or, 'appearance.'

⁶ lit. 'He whom.'

GEORGIAN.

32 Other is he that beareth witness of me; and I know that true is the witness which he beareth of me.

33 Ye sent unto John, and he bare a true witness.¹

34 Howbeit I do not receive witness from men: but I say this that ye may live.²

35 He was a candle burning and bright: and for awhile ye would have joy in his light.

36 But I have a witness greater than *that* of John:³ because the works which the Father gave me that I should finish them, these very works that I do, bear witness of me, that the Father sent me.

37 And the Father who sent me, bare witness of me. Ye also heard not his voice, nor saw his form at any time.

38 And his word is not abiding with you: for this one whom God sent, ye believe not.

¹ *da* 'stama *djeshmariti*. lit. 'and he bore witness true.'

² or, 'be saved.'

³ *Ido* *me* *makus* *tsameba* *up'hris* *Iannes*. This, according to grammar must mean like the Armenian *kan* 'z' *Hohannu*, 'greater than of John'; *tsameba*, Georg., and *egageals* *hy* *n*, Arm., 'witness,' understood. The Georgian comparative is expressed in the same manner in S. Matt. xii. 41, 42, S. John iv. 11, but incorrectly. In Armenian, however, it is correctly rendered in those places. The grammar of the Georgian text is not always very strict.

SLAVONIC.

32 There is another who beareth witness of me; and we know that his witness is true which he beareth of me.

33 Ye sent unto John, and he bare witness of the truth.

34 Yet I receive not witness from men: but I speak these things, that ye may be saved.

35 He was a light shining and burning: and ye wished to rejoice for an hour¹ of his light.

36 But I have a witness greater than *that* of John:² for the works which the Father gave me that I should finish them, those works that I do, bear witness of me, that the Father sent me.

37 And the Father who sent me, himself beareth witness of me. Ye never heard his voice, nor saw his form.³

38 And ye have not his word abiding in you: for ye have no faith in him whom he sent.

¹ A note in the text renders this, *do vremene* *v* *svyetyenii* *yevu*, 'for a time in his light.'

² *bol'ye* *Iohannova*, 'greater than of John.' The use of the adj. *Iohannova* proves that the Slavonic text was understood the Greek text rightly, as if τῆς or τῆς μαρτυρίας, were understood. The Gothic alone, took τοῦ Ἰωάννου to mean 'John himself,' and not his 'witness.'

³ or, 'appearance.'

ANGLO-SAXON.

32 Other is he that beareth witness of me; and I wot that that record is true, which he beareth¹ of me.

33 Ye sent unto John, and he bare witness unto the truth.

34 I receive² not witness from men: but these things I say, that ye may be whole.³

35 He was a burning and shining lamp:⁴ ye would rejoice a while⁵ in his light.

36 I have a greater⁶ witness than *that* of John: for the works that the Father gave me that I should fulfil them, these works that I work, bear witness of me, that the Father sent me.

37 And the Father⁷ who sent me, beareth witness of me. Ye never either heard his voice, or saw his form.

38 And ye have not his word dwelling in you: for that ye believe not in him whom he sent.

¹ *the he cyðð*. Although 'to witness' is used in English for 'to bear witness,' as well as for 'to be witness,' it never is so in A. S., consistently with the etymology of 'witness.' See Notes ch. i. 19. I follow therefore the A. S., and not the A. V., and in this verse I render 'the witness he beareth' by 'the witness he beareth' or 'bare.'

² or, 'take.' *onfo*.

³ or, 'healed.'

⁴ *leohht-fet*, 'light-vessel.'

⁵ lit. 'some.' *sum*.

⁶ or, 'a greater' witness than John, if *Johannes* be taken as the nominative.

⁷ *see Feder*.

ARABIC.

32 But he that beareth witness of me is another; and I know that the witness which he beareth of me¹ is true.

33 You, you sent unto John, and he bare witness of me in truth.

34 Yet for my part I do not seek² witness from men: but I said this, that you be saved, *even* you.

35 He was a candle, he shone and gave light:³ and you, you wished that ye should rejoice in his light one hour.

36 But as for me, I have⁴ a witness greater than the witness of John: because the works which the Father gave me that I should finish them, those very works that I do, bear witness of me, that the Father sent me.

37 And the Father who sent me, he beareth witness of me. But ye do not ever hear his voice, and ye have not known him, nor seen him.

38 And his word dwelleth⁵ not in you: for ye do not believe in him whom he sent.

¹ 'on My account.' Polyg.

² or, 'ask,' 'require.'

³ 'that one was a lamp, full, bright,' or 'shining.' Polyg. and the Arabic translator both read *qan* *muqan* *qan* *qan*, in the sense of 'full,' instead of 'burning.'

⁴ lit. 'there is for Me.'

⁵ or, 'abideth.'

PERSIAN.

32 There is another that beareth witness of me; and I know his witness that he beareth of me is true.

33 Ye sent unto John, and he bare witness of the truth.

34 And I receive not witness from man: but I say these things that ye may be living.¹

35 He was a burning candle, and gave light: and ye wished to glory in his light for a while.

36 But I have a witness greater than the witness of John: the works which the Father gave me to finish, the works which I do, bear witness of me, that the Father sent me.

37 And the Father who sent me, gave witness of me. From aforetime ye heard not his voice, nor saw his face.

38 And his word abideth³ not in you: for ye do not credit⁴ the man whom he sent you.

¹ or, 'saved.'

² lit. 'to make complete.'

³ lit. 'sitteth.'

⁴ *bawar na dāstēd*.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

39 ¶ ¹[Search] the scriptures; [for] in [them] ye think ye have eternal life:² and they are they which testify of me.

40 ³[And ye will not] come to me, that ye [might] have life.

41 ⁴I receive not [honour] from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another [shall] come in his own name, him ye will receive.

44 ⁵How can ye believe, [which] receive [honour] one of another, and seek not ⁶the [honour] that cometh [from God only.]

45 Do not think that I will accuse you to the Father: ⁷there is one that accuseth you, even Moses, in whom ye [trust.]

46 For [had ye] believed Moses, ye would [have believed] me: ⁸for he wrote of me.

39 Search the scriptures; for in them ye think¹ that ye have everlasting life:² and they bear witness of me.

40 And ye are not willing to come to me, that ye may³ have life everlasting.

41 I receive not glory⁴ from men.

42 But I know you, that the love of God is not in you.

43 I came in my Father's name, and ye receive⁵ me not: if another should come in his own name, him ye will receive.

44 How can ye believe, ye who receive⁶ glory⁴ one from the other, and seek not the glory⁴ that cometh from one God?⁷

45 Do ye think,⁸ perhaps, that I accuse⁹ you before the Father? there is one who accuseth you, Moses, he in whom ye hope.¹⁰

46 For if ye believed¹¹ in Moses, ye would also believe¹² in me: for Moses wrote of me.

39 Search, look into the scriptures;¹ for in them ye think that ye find eternal life: and they are witness for me.

40 And ye will not come to me, that ye may find life.

41 For my part, I do not wish that man should try to please me.²

42 And I know you so far,³ that ye have not the love of God in you.⁴

43 I came in my Father's name, and ye received me not: but if another came in his own name, him ye would receive.⁵

44 How can ye believe, ye who choose honour⁶ from your fellow-men, and seek not honour from the only God.⁷

45 Think not that I shall accuse you to the Father: there is Moses, in whom ye trust, who accuseth you.

46 If ye believed Moses, ye would also believe me: for he wrote concerning me.

A.D. 31.

¹ Isa. viii. 20; xxxiv. 16; S. Luke xvi. 29; Ch. v. 46; Acts xvii. 11.

² Deut. xviii. 15, 18; S. Luke xxiv. 27; Ch. i. 45.

³ Ch. i. 11; iii. 19.

⁴ Ch. v. 34; 1 Thess. ii. 6.

⁵ Ch. xii. 43.

⁶ Rom. ii. 29.

⁷ Rom. ii. 12.

⁸ Gen. iii. 15; xii. 3; xviii. 18; xxii. 18; xlix. 10; Deut. xviii. 15, 18; Ch. i. 45; Acts xxvi. 22.

¹ or, 'expect.'

² lit. 'that in them is for you everlasting life.'

³ or, 'that ye should.'

⁴ or, 'praise.'

⁵ *nosvān*, 'take up,' or 'accept.' Hrk1.

⁶ *nosvān*. Hrk1.

⁷ Hrk1. adds, *bal'hudawī*, 'Him alone,' 'only.'

⁸ or 'expect.'

⁹ lit. 'am accusing.'

¹⁰ 'have hoped' or 'placed your expectation.' Hrk1.

¹¹ 'were believing.' Hrk1.

¹² 'be believing.' Hrk1.

¹ 'Search, look into the hidden things of the scriptures.' Polygl.

² The meaning of *yādū līlā* is 'should ingratiate themselves,' or try to please through hypocrisy.

³ *bā'hatu*.

⁴ or, 'that for you there is no love of God towards you.'

⁵ lit. 'ye will receive.'

⁶ or, 'praise,' *kābr*; but the Polygl. has *zabābadra adalwa labitsakāmma*, 'who prefer to please,' or 'to carry favour with your fellows,' 'to pleasing God alone.'

⁷ or, 'the one God,' *āmAgziab'her wā'hād*. But Polygl. has *bā'hittu*, 'alone,' as in ch. vi. 15, 22, &c.

SAHIDIC.

MEMPHITIC.

GOTHIC.

39 Search into the scriptures, of which ye think that life eternal is in them: and they are they that bear witness of me.

40 And ye will not come to me, that life may be unto you.

41 I receive not glory from men.

42 But I know you, that the love of God is not in you.

43 I came in my Father's name, and ye receive me not: if another should come in his own name, ye receive him.

44 How can ye believe, ye who receive glory from one another, and seek not after the glory of the only One?¹

45 Think not that I shall accuse you with² the Father: and he that will accuse you, is Moses, in whom ye place your hope.

46 For if ye believed Moses, ye would believe me also: for he is one that wrote of me.

¹ *ante pi unī ammautph*; but the ed. of Wilkins adds *phnuti*, 'of the only one God.'

² *haten*, 'apud.'

45 that I should accuse¹ you to the Father: there is one who accused² you, Moses, in whom ye hope.

46 If ye really believed Moses, ye would believe me: for he wrote of me.

¹ *vrohidedjau*. Ulfilas seems to have understood *κατηγορήσω* as a subjunctive, since he renders the Greek through that mood in Gothic.

² *saci vrohida xris*.

ARMENIAN.

39 Search the scriptures;¹ for ye think to have eternal life through them: and they also are they that bear witness of me, through which ye think to have life.²

40 And ye will not come to me, that ye may have life.²

41 I receive not³ glory from man.

42 But I know you, that ye have not the love of God in yourselves.⁴

43 I came⁵ in my Father's name, and ye receive me not: if another should come in his own name, him ye will receive.

44 How can ye believe, who receive⁶ glory from one another, and seek not the glory which is from the one God?⁷

45 Think not that I would ever be your accuser to the Father: there is one who accuseth you, Moses, in whom you have placed your hope.

46 Because if ye believed Moses, ye would also now believe me: since⁸ he wrote of me.⁹

¹ S. Seperian, Hom. v., says to those who will teach the word of God, instead of being taught by it, "Search the Scriptures, and do not search your own counsels." See also Hom. vii., "Search, and gainsay not; search, and do not inquire anxiously; search, and believe, and contradict not."

² lit. 'the lives,' 'which' refers to 'Scriptures.'

³ or, 'take not.'

⁴ or, 'persons,' 'natures,' *handzins*. Some copies omit *handzins*.

⁵ var. 'I verily came,' or, 'but I came.' ⁶ or, 'take.'

⁷ This clause is omitted in some copies.

⁸ lit. 'for' or 'because.'

⁹ This clause is wanting in some copies.

ANGLO-SAXON.

39 Search¹ the holy Scripture; because that ye ween² that ye have everlasting life in them: and they are they that bear witness of me.

40 And ye will not come to me, that ye may have life.

41 I receive no glory³ from men.

42 But I know you, that ye have not God's love in you.

43 I came in my Father's name, and ye received me not: if another come in his own name, him ye receive.

44 How may ye believe, that receive glory between⁴ yourselves, and seek not the glory that is from God himself?

45 Think not that I accuse you to Father: there is one who accuseth you, Moses, in whom ye hope.

46 But if ye believed Moses, ye would also believe me: for he wrote of me.

¹ or, 'meditate on.'

² *ge wendh*.

³ lit. 'brightness,' *beorhtnesse æt mannun*.

⁴ *æow betwýnan*.

GEORGIAN.

39 Search out of the scriptures; for ye think that ye have eternal life in them: and they are they that bear witness of me.

40 And ye will not come to me, that ye may have life.

41 I shall not take glory from men.

42 But I know you that ye have not the love of God within yourselves.

43 I came in my Father's name, and ye receive me not: if another came in his own name, him ye would receive.

44 How then can ye believe, since ye take glory from one another, and seek not glory of the only God?¹

45 Think not that I will accuse you to my Father: there is one who accuseth you, Moses, in whom ye hope.

46 If, however, ye believed Moses, ye would believe me also: for he wrote of me.

¹ *da dalebaſa mchlopesi Gheſt'Uſiſt'ara zoh'U*.

ARABIC.

39 Search the scriptures; in which ye think that in them is life eternal for you: and they bear witness of me.¹

40 Ye wish not to come to me, that life may belong to you.

41 I do not take glory from men.

42 But for my part, I know you that the love of God is not in you.

43 I came in my Father's name, and ye receive me not: but if another had come in his own name, ye would have received him.

44 How may² ye believe, since ye receive glory³ from one another, and ye seek not the glory from the one God?

45 Think not that I shall complain of you to God: there is one for you who complaineth⁴ of you, Moses, in whom ye trust.

46 And if ye were believing in Moses, ye would believe in me: for he wrote of me.⁵

¹ lit. 'because of Me,' 'for My sake.'

² lit. 'have you power that ye should.'

³ lit. 'the praise.'

⁴ or, 'will complain.'

⁵ lit. 'for My cause' or 'sake.'

SLAVONIC.

39 Search the scriptures; for ye think to have in them life everlasting: and they are they that bear witness of me.

40 But ye will not come to me, that ye may have life.

41 I receive not glory from men.

42 But I understand¹ you, that ye have not the love of God in yourselves.

43 I came in my Father's name, and ye receive me not: if another come in his own name, him ye receive.

44 How can ye believe who receive glory one from another,² and seek not the glory which is from the only God?

45 Think not that I shall speak against you to the Father: there is one, who speaketh against you, Moses, in whom you trust.

46 For if ye were believers in Moses, ye would also be believers in me: for he wrote of me.

¹ or, 'am acquainted I with,' 'have known you,' *razn'nych' u*.

² lit. 'friend from friend.'

PERSIAN.

39 Search the scriptures; for your opinion is this,¹ that in them ye have life everlasting: those scriptures bear witness of me.

40 Ye do not wish to come to me, that everlasting life be yours for ever.

41 I do not wish for praise² from man.

42 But I have made you aware³ that the love of God is not in you.

43 I came⁴ in my Father's name, and ye receive me not: but if another man come in his own name, him ye will receive.

44 How can ye believe, that wish for praise² from one another, and wish not for praise² from the one God?

45 Ye think, perhaps, that I will accuse you, make you blush before my Father: there is one who maketh you blush, Moses, in whom ye trust.

46 If ye put faith in Moses, ye would also put faith in me: for Moses wrote of me.

¹ 'such.'

² *aitish*, 'praise,' 'thanksgiving,' e.g. *tabinan barô bar sitash girft*. Chrest. Shah Nam. p. 67.

³ *âgh kardam*, 'made you informed,' 'aware of.'

⁴ *âgh kardam*, 'made you informed,' 'aware of.'

AUTHORISED VERSION.

47 But if ye believe not his writings, how shall ye believe my words?

CHAP. VI.

1 AFTER ¹these things Jesus [went] over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw [his] miracles which he did on them that were [diseased.]

3 And Jesus went up into [a] mountain, and there he sat with his disciples.

4 ²And the passover, [a] feast of the Jews, was nigh.

5 ¶ ³[When Jesus then lifted] up *his* eyes, and [saw a] great company [come] unto him, he saith unto Philip, Whence [shall we] buy bread, that these may eat?

6 [And] this he said [to prove] him: for he himself knew what [he would] do.

7 Philip answered him, ⁴Two hundred

A.D. 32.

¹ S. Matt. xiv. 15; S. Mark vi. 35; S. Luke ix. 10, 12.

² Levit. xxiii. 5, 7; Deut. xvi. 1; Ch. ii. 13; v. 1.

³ S. Matt. xiv. 14; S. Mark vi. 35; S. Luke ix. 12.

⁴ See Numb. xi. 21, 22.

SAHIDIC.

CHAP. VI.

SYRIAC.

47 But if ye believe not his writings, how shall ye believe in my words?

CHAP. VI.

¶ XV.—1 AFTER these things Jesus went across the sea of Galilee, of Tiberias.¹

2 And great multitudes² went after him,³ because they were seeing the signs which he wrought⁴ on the sick.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 But the feast of the Jews' passover was nigh.⁵

5 ⁶And Jesus lifted up his eyes, and saw a great multitude that was coming unto him, and he said unto Philip, Whence shall we buy bread,⁷ that these may eat?

6 But he said this trying him: for he knew what he was ready to do.⁸

7 Philip saith unto him, Bread⁹ for two

¹ *daGūlo dTeberins*, 'of Galilee of Tiberias,' *τῆς Γαλιλαίας τῆς Τιβερίδος*, perhaps in order to distinguish it from the waters of Merom, *El-Huleh*, also a *λίμνη*, and in the country that went by the general term *Gahlee*.

² lit. 'gatherings.'

³ 'and a great multitude was clinging to Him,' *nā-ḡiph'wō*. Hrkl.

⁴ 'was working.' Hrkl.

⁵ 'but it was near the passover, the feast of the Jews,' Hrkl.

⁶ S. Cyril, Comm. on S. Luke, Exp. xlviii. p. 72, sq.

⁷ 'loaves,' Hrkl.

⁸ 'tid lme'vad.

⁹ 'loaves,' Hrkl.

MEMPHITIC.

47 But if ye believe not the writings of that one, how shall ye believe my words?

CHAP. VI.

1 AFTER these things Jesus went to the other side of the sea of Galilee, of Tiberias.¹

2 And a great multitude went after him, because they saw the signs which he wrought on them that were sick.

3 Jesus went upon the mountain,² and he sat down there with his disciples.

4 And the passover, the feast³ of the Jews, was near.

5 Jesus then having lifted up his eyes, and having seen that a great multitude was coming unto him, said unto Philip, Where shall we find bread to buy,⁴ that these may eat?

6 But he said this to try him: for he himself knew what he intended to do.

7 Philip answered him, Not two hun-

¹ lit. 'of Tiberiados.'

² *edjen pi lūn*, *εἰς τὸ ὄρος*.

³ *pshai*, *ἡ ἑορτή*.

⁴ lit. 'that we may buy.'

ETHIOPIC.

47 But if so be ye believe not what Moses wrote, how shall ye believe my word?

CHAP. VI.

1 AND after this Jesus went to the other side of the sea of Galilee, which is Tiberias.¹

2 And much people² followed him, because they saw the signs which he wrought on the sick.

3 And Jesus went up into a mountain, and there he sat down with his disciples.

4 And the feast of the Jews' passover was nigh.

¶ VIII.—5 And Jesus lifted up his eyes, and saw many people³ coming unto him, and he saith unto Philip, Whence shall we buy bread, that we may give these to eat?

6 And he saith this trying him: but himself knew what he was to do.

7 And Philip answered and saith unto

¹ *zaT'bāryados*. As the Ethiopic understands *Tiβερίδος* to be a nominative, it may be rendered as it is in this place, or be made to agree with the Memphitic.

² *bzu'hān a'hzāb*. lit. 'many peoples,'—'many men,' Polyg.

³ *bzu'hān sab'a*, πολλοὺς ἀνθρώπους.

GOTHIC.

47 Since now ye believe not his writings, how should ye believe¹ my words?

CHAP. VI.

1 AFTER these things Jesus went over the sea, that of Galilee and of Tiberias.

2 And a great multitude followed him because they saw *the* signs which he wrought on the sick.

3. Then Jesus went up into a mountain, and there he sat with his disciples.

4 And then passover, this feast of Jews, was near.

5 Then Jesus lifted up his eyes, and saw² that a great multitude was coming unto him, he said unto Philip, Whence shall we buy loaves,³ that these may eat?

6 This, however, he said tempting him: for himself knew what he had to do.

7 Philip answered him, Loaves for two

¹ *galaunjaith*, subjunc. πιστεύσητε.

² *gaumida*, 'saw,' or 'beheld,' or 'noticed.'

³ lit. 'do we buy.'

ARMENIAN.

47 For if ye believe not his writings,¹ how shall ye believe my words?

CHAP. VI.

1 AFTER this Jesus passed² to the other side³ of the sea of the Galileans, of Tiberias.

2 And a great multitude went after him, because they saw the signs which he wrought on the sick.

3 Jesus went into a mountain, and there he sat with his disciples.

4 And the passover, the feast of the Jews, was nigh.

5 Jesus lifted up his eyes, and saw that a great multitude was coming unto him, he saith unto Philip, Where shall we buy bread,⁴ that these may eat?

6 He said this trying him: but himself knew what he was going to do.

7 Philip answered him,⁵ Bread for two

¹ var. 'in his writings.'

² var. 'went.'

³ lit 'that side.'

⁴ var. pl. 'breads,' i.e. 'loaves.'

⁵ var. 'Philip answered.'

ANGLO-SAXON.

47 If ye believe not his writings,¹ how shall ye believe my words?

CHAP. VI.

¶ XIV.—1 AFTER these things the Saviour departed over the Galilean sea, that is³ of Tiberias.

2 And much people followed him, because that they saw the signs which he wrought on them that were infirm.⁴

3 Then the Saviour went up into a mountain,⁵ and sat there with his disciples.

4 It was near Easter,⁶ a feast-day of the Jews.

5 When the Saviour lifted up his eyes, and saw that much people came unto him,⁷ he said unto Philip, Where⁸ buy we loaves, that these may eat?

6 This he said proving him:⁹ he knew what he would do.

7 Then Philip answered him and said,

¹ 'staves' or 'letters.' *his stafum ne gelyfath.*

² From ver. 1 to 14 forms the subject of Ælfrie's Hom. for Mid Lent, p. 130. The text, which is different from that of Dr. Marshall and of Mr. Thorpe, is probably a rendering from the Latin by Ælfrie himself.

³ 'that is called.' Ælfrie.

⁴ *ofer ðæs weorðneses oðre. 130r. on ðæm ðe weorðneses geuntrumode.* Marsh. Thp.

⁵ *anne munt.* Marsh. Thp. *anne ðeas.* 131r. letter.

⁶ *æo hulige Easter-tid.* Ælfrie.

⁷ *weorðneses weorðneses. 131r. weorðneses fæc eow to heom.* Marsh. Thp.

⁸ *mid hwam.* 'with what.' Ælfrie.

⁹ lit. 'of him.'

GEORGIAN.

47 But if ye believe not his writings, how shall ye believe my words?

CHAP. VI.

1 AFTER this Jesus went over to the other side of the sea of Galilee, which is that of Tiberias.¹

2 And a great multitude followed him, because they saw the miracles which he wrought on the sick.

3 And Jesus went up into a mountain, and there he sat down with his disciples.

4 And the passover, the feast of the Jews, was nigh.

¶ XVIII.—5 Jesus lifted up his eyes, and saw that a great multitude cometh unto him, and he said unto Philip, Where shall we buy bread, that these may eat?

6 He said this to try him: but he himself knew what he intended to do.

7 Philip said, Two hundred drachmæ

¹ Jona, Metr. of Ruis, Pilgrim., p. 54, received a very painful impression of this beautiful lake. *Da nardid'ch' d'ba'si Tiberiasa usheni, da mearsa d'ghesa mardid'ch' d'ba'si Gensarethasa, da isetsa d'ba'si sashineh m'ha Tiberiasa.*—'We came to the lake of ruined Tiberias, and the day after we went along the shore of Gensareth, but the lake itself is a waste like Tiberias,' &c.

ARABIC.

47 But if ye are not believing in what he wrote, how shall ye believe in my word?

CHAP. VI.

¶ XIII.—1 AFTER this Jesus went to the other side of the sea of Galilee, to Tiberias.¹

2 And a great multitude followed him, because they beheld the signs which he wrought on the sick.

3 And Jesus went to the mountain, and he sat there, he and his disciples.

4 And the feast of the Jews' passover was nigh.

5 When Jesus looked² at it,³ and saw a great multitude coming unto him, he said unto Philip, Whence shall we buy bread, that these may eat?⁴

6 But he only said this to try him: for he knew what he was going to do.

7 Philip answered and said unto him,

¹ *ala Tiberya*, 'to Tiberias' for 'of Tiberias' in this passage, to argue the Egyptian origin of this name, to be in favour of the supposed Egyptian origin of this name, see Abulfeda, Tab. Syr. p. 135, sq. ed. Koehl. Ibn Al-Wardi, p. 8, l. 2, and Al-Khalil, p. 18, l. 1, ed. Rosenm. Also Edrisi, ed. Rom. in *el-djaz al-hames men* with the text, p. 1, l. 1, and the text, p. 1, l. 1, ed. Saladin, p. 68, sq., and Note in Index Geogr.

² *Medic. and Polygl.* 'raised His eyes.'

³ i.e. the multitude.

⁴ 'that we may feed these.' Polygl.

SLAVONIC.

47 But if ye believe not his writings, how shall ye have faith in my words?

CHAP. VI.

1 AFTER these things Jesus went to the other side of the sea of Galilee, of Tiberias.

2 And much people went after him, because they saw his miracles, which he wrought on the infirm.¹

3 And Jesus went up into a mountain, and there sat with his disciples.

4 And the passover, the feast of the Jews, was nigh.

¶ XVIII.—5 Jesus then lifted up his eyes, and having seen that much people cometh unto him, said unto Philip, Whence shall we buy loaves,² that these may eat?

6 But he said this trying him: for himself knew what he intended to do.

7 Philip answered him, Loaves for two

¹ *nedujniti.*

² *hlyebni*, pl. of *hlyeb*, A. Saxon, *hlaf*, 'a loaf,' making no distinction between 'bread' and 'a loaf.'

PERSIAN.

47 If ye put not faith in his writings, how shall ye put faith in my words?

CHAP. VI.

¶ VII.—1 AND after this Jesus went into Galilee, across the sea of Tiberias.

2 And a great multitude went after him, because they saw the signs which he wrought on the sick and paralytics.

3 Then Jesus went up a mountain with his disciples, and sat down.

4 And the feast of the Jews' passover had become near.

5 Then Messiah raised his eyes, and saw great multitudes coming after him, he turned his face towards Philip and said, Whence shall we buy bread, that these may eat?

6 He said this that he might try him: for he knew what he intended to do.

7 Philip said, Two hundred dinars¹ of

¹ The Persian word *dinar* is derived from the Greek *δυναμις* in Persian money is far greater than the Greek *δυναμις* *δυναμις*—reckoning the denarius at about 74d., 8d., or 10d.

AUTHORISED VERSION.

pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a [lad] here, which hath five barley loaves, and two small fishes: ¹but what are they among so many?

10 [And] Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed [to the disciples, and the disciples to them] that were set down; and [likewise] of the fishes as much as they would.

12 [When] they were filled, he [said] unto his disciples, Gather up the fragments that [remain,] that nothing be lost.

A.D. 32.

¹ 2 Kings iv. 43.

SYRIAC.

hundred pence¹ is not sufficient for them, when every one of them takes ever so little.²

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is here a lad, who hath³ five cakes⁴ of barley and two fishes: but these, what are they for all those?⁵

10 Jesus saith unto them, Make all the men⁶ sit down.⁷ But there was much grass in that place. And the men sat down, in number five thousand.

11 And Jesus took⁸ the bread,⁹ and he blessed and divided *it* to them that were sitting down; likewise¹⁰ also of the fishes, as much as they wished.

12 And when they were satisfied, he said unto his disciples, Gather the fragments that are over, that nothing be lost.

¹ *dinorin*.² *qatil qatil*. Pesch. *qatil medem*, 'a little thing,' 'a little.' Hrk1.³ lit. 'on whom is.' Pesch. 'is to him.' Hrk1.⁴ *gritson*, pl. of *gritshō*, Syr. and Chald.; Heb. *geres*, 'mola,' a cake made with the first barley or wheat that ripens, when the grain is yet too soft to be ground into flour. At the early season of this miracle, wheat could not have been ripe, even in the warm district around the lake. We are, therefore, told expressly that it was barley, to show the truth of the narrative. And the use of this term, *gritshō*, in the Peschito, which Hrk1. changes to the less exact *la'hmo*, 'bread' and pl. 'loaves,' is strongly in favour of the supposition that the Peschito was written in Palestine, as it is certain the Harkleean version was written far from it.⁵ 'to those like these,' i.e. to so many as these. Hrk1.⁶ *'nosho*, *ānḥrāwōmōs*—*gabre*, *ānḥpes*.⁷ lit. 'that they shall sit down.'⁸ also, 'received' or 'carried.' ⁹ 'the loaves,' Hrk1.¹⁰ *ōkanō*. Pesch. *bo' badmutō*. Hrk1.

SAHIDIC.

dred staters¹ of bread will suffice, that every one should take a little.

8 One from among his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here with five barley loaves and two fishes by him: ²but whereunto will these reach for this multitude?

10 And Jesus saith, Let the men sit down to eat. And there was a quantity of grass in that place. The men, therefore, sat down on the grass, their number making up five thousand.

11 Then Jesus took the loaves, and having given thanks,³ he gave to those that were sitting; likewise of the two fishes, all that they wished.

12 When they were satisfied, he said unto his disciples, Gather the fragments that are over, that not one of them be lost.

¹ According to Dictionaries, *satēri*, or *sateere* is the Memph. and Sahid. for *δηνάριον*. But it is more likely to be the *στράχη*, either gold or silver; this latter being equal to the Attic tetradrachm, i.e. about 3s. 3d. of English money. But all these versions formed a wrong estimate of the sum meant by Philip.

² lit. 'to,' or 'in his hand.'³ *aphnāsht epashō*, &c. Lit. S. Marc. p. 315, ed. Rom.

ETHIOPIIC.

him, Bread for two hundred dinars¹ would not suffice them that they should take every one a little.

8 And one of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is here a lad, with whom are five barley loaves and two fishes: but what will they profit so many people?

10 And Jesus saith unto them, Make unto the people places to sit down to eat. And there was much grass in that place. And the men² sat down to eat, and they amounted to five thousand in number.

11 And Jesus took the bread; and gave thanks, brake, and gave *it* to his disciples, and then his disciples brought it to the people; and of the fishes likewise as much as they wanted, and they were satisfied.

12 And when they had had enough, he saith unto his disciples, Gather the pieces that remain, that nothing whatever of them be thrown away.

¹ *dinār*, like the Arabic V.; *δηνάριον*, or rather *dinār*, is taken in the Ethiopic version for a silver and a gold coin.

² *ādāwihōmu*, 'their men,' i.e. of the multitude, as if women and children stood until the men had eaten. This sense is borne out by, 'besides women and children.' Moreover, it renders exactly the *ἀνθρώποι* and *ἄνδρες*, men, i.e. 'the people,' and men, i.e. 'males alone,' this distinction is observed neither in the A. V. nor in the R. V.

GOTHIC.

hundred pieces of silver are not enough for these, that they take every one a little.

8 One of his disciples, Andrew, Simon Peter's brother, said,

9 There is a little boy here, who hath five barley loaves and two fishes: but what is this for such a multitude?¹

10 Then Jesus said, Make these men² sit down. Now there was much grass in that place. The men³ therefore sat down, in number about five thousand.

11 Then Jesus took these loaves; and having given thanks, he divided them to those that were seated down; ⁴likewise also of these fishes as much as they would.

12 Then when they were satisfied, he said unto his disciples, Gather these remaining bits, that a thing be not lost.

¹ "Not considering the Lord's power; nor yet (*Stains*, Stone) Peter, but also Andrew, who said: 'There is a little boy here that hath five barley loaves and two fishes,' and who was blamed like Philip for not thinking anything great nor considering the worthiness of the Teacher; wherefore he cried out: 'But these, what are they for such a multitude?'" Skeir. vii.

² *wurkeith thana man—ānḥrāwōmōs*. lit. 'work these men to sit down.'³ *vairon—ānḥpes*.⁴ The Gothic, with the Syriac, Memphitic, Armenian, A. Saxon, and Persian, omits *τοῖς μαθηταῖς, οἱ δὲ μαθηταί*.

ARMENIAN.

hundred pence¹ is not enough for them, though every one of them should only take a little.

8 One of his disciples, Andrew, Simon Peter's² brother, saith unto him,

¶ XIV.—9 There is here a youth who hath five barley cakes³ and two fishes: but what is that for so many men?⁴

10 Jesus saith, Make the men⁴ sit down to eat. And there was much grass in that place. And the men⁴ sat down to eat, in number about five thousand.

11 And Jesus took the bread, and gave thanks; and he divided it among them that were sitting at meat; likewise also of the fishes as much as they would.

12 And when they were satisfied, he saith unto his disciples, Gather the pieces that are left, that nothing be lost.

¹ *tahegani*.

² *Simōni Vimi*, or 'Simon Stone.'

³ *nganag*, lit. 'an unleavened cake, baked on the hearth,' the exact rendering of the Syriac, and of what these loaves must have been, so early in the season.

⁴ *martig*, coll. *ἀνθρώπους*. The Armenian makes no difference between *ἀνθρώποι* and *ἀνδρες*. But from the Greek, Syriac, Ethiopic, Gothic, Slavonic, Vulgate, and Alfric's A. Saxon, it would appear that our Saviour gave a general order that the multitude should sit down to eat, and that, according to custom, the men sat down first, and the women and children only after them.

ANGLO-SAXON.

They have not enough in two hundred pennyworth of bread, that every one take some portion.¹

8 Then one of his disciples, Andrew, Simon Peter's brother, answered him,

9 Here is a lad, who hath² five barley loaves and two fishes: but what are these things betwixt so many men?³

10 Then the Saviour said, Do, that these men sit down. In that place was much grass. There sat they as many as five thousand men.³

11 The Saviour took the loaves, and gave thanks,⁴ and distributed them to those that were seated down; and also⁵ of the fishes, as much as they would.

12 When they were full, then he said unto his disciples, Gather the broken bits⁶ that were left there, that they be not lost.

¹ *cume dæl nyme*. Marsh. Thp. *ne mihte furdhon hyra ælcenne bitan of tham gelæccan*. Alfric. 'yet could not every one of them bite a morsel of the loaves.'

² *her byrdh an cnafa*, 'here carrieth a lad five barley loaves.' Alfric.

³ Marshall and Thorpe do not observe the difference between *ἀνθρώπους* and *ἀνδρες*, although the Vulgate has 'homines' and 'viri'. But Alfric says, *weode to .i. ff dhusend wera*; and he dwells on *wera*, viri, at p. 189 of the Hom. for Mid-Lent.

⁴ lit. 'dæl thank-worthily.'

⁵ *callwa*.

⁶ *tha lufe*, 'the remainder.' Alfr.

GEORGIAN.

worth of bread are not enough for these, so that each man¹ should take a little.

8 One from among his disciples, Andrew, Simon Peter's brother, said unto him,

9 There is here a lad, who hath five barley loaves and two fishes: but what is that to be put before so many?

10 Jesus said unto them, Make those men² sit down. And there was much grass in that place. And those men² sat down, in number about five thousand.

11 And Jesus took the loaves, and gave thanks, and handed them to the disciples, and the disciples handed them to the multitude that were set down; likewise of the fishes as much as they would.

12 And when they had had enough, he said unto his disciples, Gather the bits that remain, that nothing whatever be lost.

¹ *qatsad—qatsadman*, 'man by man.'

² *qatsebi*, *ἀνδρες*. The Georgian, like the Armenian, makes no distinction between *ἀνθρώποι* and *ἀνδρες*. The Georgian, however, reads *ἀνδρες* throughout, and not *ἀνθρώποι*.

ARABIC.

Bread for two hundred dinars would not suffice them, if every one of them partook of a little.

8 One of the disciples said unto him, it was Andrew, brother of Simon Peter,¹

9 There is a lad here, and with him five barley loaves, and two fishes:² but whereunto will this reach among them?

10 And Jesus said unto them, Make the men sit down to eat. And there was in that place much grass. And five thousand men in number sat down to eat upon the grass.

11 And Jesus took the bread, and gave thanks, and gave to the disciples, and the disciples gave to them that were sitting; and likewise of the two fishes as much³ as they would.

12 And when they had had enough, he said unto his disciples, Gather up the fragments which are over, that nothing be lost.

¹ *es-asaf*, 'the Rock.'

² Spoken of as 'daughters of the lake.' Al-Motanabbi, l. 35. ed. Reisk. *na'imat el-djiam, li 'at'am lahā, lahā bnāt, wma lahā ra'ham*.

³ lit. 'in quantity.'

SLAVONIC.

hundred pence¹ would not be enough for these, that every one of them should take a little.

8 One of his disciples, Andrew, Simon Peter's brother, said unto him,

9 There is a lad here, who hath five barley loaves and two fishes: but what are these for so many?

10 Then Jesus said, Make the men² sit down.³ And there was much grass in that place. The men⁴ therefore sat down, in number about five thousand.

11 Then Jesus took the loaves, and having given thanks, he gave it to his disciples, and the disciples to them that were set down; likewise of the fishes, as much as they would.

12 And when they were satisfied, he said unto his disciples, Gather what remains of bits of bread, that nothing be lost.

¹ *dođymd stōma pyēnazei*.

² *tcheloryēki*, *ἀνθρώπους*.

³ lit. 'he down.'

⁴ *mujei*, *ἀνδρες*.

PERSIAN.

bread would not be enough for them, even if every one took but a mouthful.

8 One of his disciples, whose name was Andrew, brother of Simon Peter, said unto him,

9 There is a youth here, who hath five barley loaves and two fishes: but how can this quantity be enough for all this multitude?¹

10 Jesus said unto them, So manage² as that all the people sit down. And that place was a station abundant in pasture.³ And they sat down, in number five thousand.

11 Jesus took the bread, and blessed it; and he bestowed it on them that were set down; and likewise of the fishes as much as they wanted.

12 When they were satisfied, he said unto his disciples, Bring together the bits that are remaining, that of them nothing be lost.

¹ or, 'people.'

² or, 'contrive' or 'do.'

³ *maqām 'alafwāk*.

AUTHORISED VERSION.

13 [Therefore] they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over [and above], unto them that had eaten.

14 [Then those men,] when they [had seen] the miracle that Jesus did, said, This is of a truth ¹[that] prophet that [should come] into the world.

15 ¶ [When] Jesus therefore [perceived] that they would come and take him by force, to make him a king, [he departed] again into [a] mountain himself alone.

16 ²[And] when even was [now] come, his disciples went down unto the sea,

17 And entered into [a] ship, and [went] over the sea toward Capernaum. And [it was now dark] and Jesus was not come to them.

18 And the sea [arose] by reason of a great wind that blew.

SYRIAC.

13 And they gathered, and filled twelve baskets of fragments, that were¹ over unto those who had eaten of the five barley loaves.²

14 But those men who saw the sign³ which Jesus did, were saying, Truly this is the prophet that is coming into the world.⁴

15 But Jesus knew⁵ that they were ready to come and take him by force, that they should make him king, and he retired into the mountain he alone.

16 And when it was evening, the disciples went down unto the sea,

17 And they sat⁶ in a ship, and they were coming over to Capernaum. And it was dark,⁷ and Jesus was not come to them.

18 But the sea rose⁸ against them,⁹ because of a violent wind that blew.

ETHIOPIIC.

13 And they gathered *them*, and twelve baskets were filled with the pieces of the five barley loaves that remained of what they had eaten and had enough.

14 And the people that saw the signs which Jesus did, said, Truly this is the prophet that is come¹ into the world.

¶ IX.—15 And Jesus having had intelligence that they would come and take him by force, and make him king, withdrew to a mountain alone.

16 And in the evening his disciples went down unto the sea,

17 And they got on board a ship,² and went to the other side of the sea toward Capernaum.³ It was now grown dark, and as yet Jesus was not come to them.

18 And the sea was moved, because a great wind was blowing.⁴

A.D. 32.

¹ Gen. xlix. 10; Deut. xviii. 15, 18; S. Matt. xi. 3; Ch. i. 21; iv. 19, 25; vii. 40.

² S. Matt. xiv. 23; S. Mark vi. 47.

¹ lit. 'they' or 'those that were over.'

² *la'hmin*, 'loaves.' Pesch. The generic term is sufficient in this place, after that the specific *gristhū* was mentioned in ver. 9. See also S. Mark viii. 14, for *la'hmin* and *gristhū*.

³ 'this sign.' Hrkl.

⁴ 'this is truly that prophet, that is coming into the world.' Hrkl.

⁵ 'then Jesus when He knew,' or 'now, as Jesus knew.' Hrkl.

⁶ 'when they went up into a ship.' Hrkl.

⁷ i.e. 'it had grown dark;' 'darkness was already.' Hrkl.

⁸ 'rose in heaps.' Hrkl.

⁹ or, 'over.'

¹ lit. 'that came,' as having heard of Him.

² lit. 'and they ascended, or rode, a ship.'

³ The Polyglot omits *eis*, and reads *bāh'ra Qafaranā'hōm*, 'the sea of Capernaum;' evidently a mistake. See also Chr. A. Bodius, *Fragm.* V. 1. Pref. p. 16.

⁴ lit. 'bloweth.'

SAHIDIC.

15 ¹When Jesus understood that they would come and take him by force, to make him king, he withdrew again unto² the mountain alone.

16 But when it was evening, his disciples went down unto³ the sea.

17 And they went into the ship, that they should go across . . .

18 And there being⁴ a great wind outside the sea rose against them.

MEMPHITIC.

13 They gathered, therefore, what was¹ over, and they filled twelve baskets of fragments from the five barley loaves, that remained unto them that had eaten.

14 When therefore the men had seen the signs which Jesus had wrought, they said, Truly, this is the prophet that is coming into the world.

15 Then Jesus having seen that they intended² to come and take him by force, to make him king, he withdrew himself alone upon the mountain.

16 And when evening came on, his disciples went unto³ the sea.

17 And having got into the ship, they came across the sea towards Capernaum. And it had already grown dark,⁴ and Jesus was not come to them.

18 But the sea went on rising, a great wind blowing.

GOTHIC.

13 Then they gathered, and filled twelve baskets with fragments from these five barley loaves, that were left unto them that had eaten.¹

14 Then these men, seeing the sign that Jesus wrought, said, That this is in truth a prophet, the one coming into this world.²

15 Then Jesus knowing that they were minded³ to come out and take him by force, that they should make him king, went away again into a mountain, he alone.

16 And as it grew late, his disciples went down unto the sea,

17 And they entered into a ship, and went over the sea to Capernaum. And it was already dark,⁴ and Jesus was not yet come to them.

18 And the sea was raised by a great wind blowing.

¹ This portion of Ch. vi. and fragments, Ch. vii., and Ch. viii. 12—24, are not found in the work of G. Woide. They are translated from Fragmentum Ev. S. Johannis Græco-Copto-Thebaicum Seculi iv. 4to. ed. A. A. Georgi, Romæ, 1789, p. 296 sq., 134 sq., and 235 sq.

² or, 'upon.'

³ or, 'upon.'

⁴ or, 'there doing.'

¹ lit. 'were.'

² lit. 'made proof,' 'showed intention.'

³ also, 'towards' or 'upon.'

⁴ or, 'the darkness had already come on.' *us'h ne at hems'ede staga pe.*

¹ *thaim matjandam.*

² *in tho manaseth*, lit. 'in this seat,' or 'abode of men.'

³ *thetor manasethum usgaggon jahvitan.*

⁴ lit. 'and darkness already was.'

ARMENIAN.

13 They gathered *them*, and filled twelve baskets with pieces of the five barley cakes¹ there, which were over from them that had eaten.

14 Then the men² when they saw the signs which he did, said, This is the true³ prophet who was⁴ to come into the world.

15 When Jesus knew that they were about to come to take him away by force, that they should make him king, he went back into a mountain alone.

16 And when evening came on, his disciples went down unto the sea-shore.

17 And having entered into a ship, they passed⁵ to the other side of the sea, towards Capernaum. And as it grew dark, Jesus was not yet come to them.

18 And the sea was moved⁶ by a great wind blowing.

¹ *nganag*. See ver. 9.

² *martig*, *ἀνθρώποι*.

³ or, 'truly the prophet.'

⁴ Some copies have, 'who is to come,' *ὁ ἐρχόμενος*.

⁵ var. 'came' or 'went.'

⁶ or, 'stirred.'

GEORGIAN.

13 And they gathered them, and filled twelve baskets with the remnants of the five barley loaves, which were left by¹ those that had eaten.

¶ XIV.—14 But these men, when they saw the miracle which Jesus had done, said, This is in truth the prophet who is coming into the world.

15 But Jesus understood that they would come to take *him* away, that they should make him king,² he separated himself from them and went away alone into a mountain apart.

16 And when it was evening, his disciples went down unto the sea.

17 And they got into a ship, and went across the sea towards Capernaum. And when it had grown dark,³ Jesus was not yet come to them.

18 And the sea rose by a great wind.⁴

¹ lit. 'to.'

² 'ques *igi* *mep'hed*, lit. 'they should make Him,' or 'set Him up to be king.'

³ *she-ūden—rijwadebūda*.

⁴ *kariangan didisa aghizrebūda*, *πνεῦμα*, 'wind,' is *kari*; as here, and in S. Matt. vii. 25, 27, xi. 7, xiv. 24, &c. But in ch. iii. 8, *πνεῦμα* is rendered by *suli*, 'Spirit,' q.v. The Georgian omits *πνέοντος*.

SLAVONIC.

13 They gathered them, and they filled twelve baskets of bits of bread out of the five barley loaves, that remained unto them that had eaten.

¶ XIV.—14 Then the men having seen the miracle that Jesus did, said, This is in truth the prophet coming into the world.

15 Then Jesus having understood that they wished to come that they should carry him away and make him king, went back into a¹ mountain alone.

16 When it was evening, his disciples went down unto the sea,

17 And they entered into a ship, and went to the other side of the sea, towards Capernaum. And darkness was now come on, and Jesus was not yet come to them.

18 And the sea was moved, by a great wind blowing.

¹ As the Slavonic has no article, *e'goru* may be like 'in montem' rendered 'into the,' or 'into a mountain.'

ANGLO-SAXON.

13 They gathered¹ and filled twelve baskets full of broken bits,² of those that left them, that ate of the five barley loaves.

14 Then *the* men said, when they saw that he wrought that sign, This is truly *the* prophet that cometh³ unto the world.

15 When the Saviour knew that they should come and take him, and make him king,⁴ then he fled again upon the mountain.

16 [darkness was come on.]

17 And when they went into a ship, they came over the sea unto Capernaum. Then it had grown dark, and the Saviour came not to them.

18 Much wind blew, and there⁵ was rough sea.

¹ *Elfr.* adds, *of broken bits*, 'the broken bits.'

² *mid ðære lfe*, 'with the remainder,' says *Elfric*, who omits the last clause of the verse.

³ *se ðe was toweard*, 'who was toward.' *Elfr.*

⁴ *Elfric*, Hom. for Shrove Sunday, vol. i. p. 162.

⁵ These words are between brackets in Dr. Marshall's edition, but they are not actually omitted in Mr. Thorpe's.

⁶ lit. 'it was.'

ARABIC.

13 And they gathered, and filled twelve baskets¹ with the fragments that remained over and above² unto them that had eaten of the five barley loaves.

14 Then the men who beheld the signs³ which Jesus did, said, In truth this is the prophet who is coming into the world.

¶ XIV.—15 And when Jesus knew that they intended to take him by force, that they might make him king, he removed again to the mountain alone.

16 And when evening was come,⁴ disciples went down unto the sea.

17 And they got into a ship, that they should cross over on the sea towards Capernaum. And it had now grown dark,⁵ and Jesus was not yet come after them.

18 And the sea rose, because a strong wind blew on it; and it was on the point of swallowing them up.

¹ *zambel*, 'a rush basket,' very much like fish or game baskets in use at present.

² *elati fadhilat*. The Arabic versions Erpen, Polygl. and Med. connect the 'barley loaves' with 'them that had eaten.'—*τῶν κλασμάτων—ἃ ἐπερίσσευσεν τοῖς βιβρωκόσιν*.

³ *fa'amma en-nas ellazim 'anhu*, *Medic.* Erpen. *falamma ra'd en-nas*, 'and when the men saw.' Polygl.

⁴ lit. 'present' or 'ready.' *hadhara*, Erpen. *Medic.* *kama*. Polygl. 'when it was evening.'

⁵ *waqad kana dhalaman*, acc. Erpen. *Medic.* *dhalaman*, nom. Polygl.—Erpen. and *Medic.* mean 'that the time of day had come,' or 'it was dark.'

PERSIAN.

13 And when they had brought them together, twelve baskets were filled with the bits which remained before them that had eaten the five barley loaves.

14 And the men¹ who saw the sign that Jesus did, said, This is in truth the prophet that cometh into the world.

15 And Jesus knew that they had the intention² of taking him away by force, and of setting him up as king; Messiah withdrew³ alone from that mountain.

¶ XIII.—16 And when it was even-tide⁴ his disciples went down unto the sea,

17 And sat in a boat, and they went across⁵ toward Capernaum. And it was night, and Jesus was not with them.

18 And the sea roared against them, because the wind was strong.

¹ *dil dārand*, lit. 'had heart to.'

² *naql kard*, lit. 'made a transit,' or 'going over.'

³ *shab-i 'angam*.

⁴ lit. 'before them.'

AUTHORISED VERSION.

19 So when they had rowed about five and twenty or thirty furlongs, they [see] Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they [willingly received] him into the ship: and immediately the ship was at the land whither they [went].

22 ¶ The day following, [when the people] which stood on the other side of the sea [saw] that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not [with] his disciples into the [boat,] but that his disciples [were gone] away alone;

23 ([Howbeit there] came other boats from Tiberias nigh unto the place where they [did eat] bread, [after that] the Lord had given thanks:)

24 When the [people] therefore saw

SYRIAC.

19 And they rowed¹ about five and twenty or thirty furlongs, and they saw Jesus as he was walking on the sea, and when he drew near unto the ship,² they were afraid.

20 But Jesus himself³ said unto them, I am *he*; fear not.

21 And they had wished⁴ that they might receive him into the ship: and at that moment⁵ the ship was at the very land to which they were going.

22 And the day after,⁶ the multitude that was standing on the other side of the sea, saw that there was no other ship there, except the one into which the disciples went up, and that Jesus did not enter the ship with them, with his disciples;⁷

23 But other ships were come from Tiberias nigh unto⁸ the place in which they ate bread when Jesus blessed *it*.

24 And when⁹ that multitude saw that

¹ lit. 'led,' 'drew.'

² 'and as He was in the neighbourhood of the ship.' Hrk1.

³ Hrk1. omits 'Jesus.'

⁴ 'then,' or 'now, they were willing' or 'desirous.' Hrk1.

⁵ or, 'hour,' *me'hdō*, 'immediately.' Hrk1.

⁶ 'of the morrow.' Hrk1.

⁷ Hrk1. omits 'with them,' and adds, 'but that His disciples went alone.'

⁸ lit. 'by the side of.'

⁹ 'now when,' or 'when therefore.' Hrk1.

ETHIOPIIC.

19 And when they had rowed as much as twenty-five or thirty furlongs, they saw Jesus walking on the sea, and he drew near unto the ship: and they were frightened.

20 And he said unto them, I *am* he; be not afraid.

21 And as they were wishing to make him get into the ship, the ship immediately drew nigh unto land, the country to which they wished to go.

22 And on the morrow, the people who stood on the other side of the sea saw that there was there no other ship except the one ship, and that moreover Jesus had not entered¹ into the ship with his disciples, but that the disciples went away alone;

23 Other ships, however, came from Tiberias nigh unto the place where they ate the bread which our Lord blessed.

24 And when those men² saw that Jesus

¹ lit. 'gone up.'

² 'and those men.' Polygl.

SAHIDIC.

19 But when they had advanced¹ about twenty-five furlongs or thirty, they saw Jesus walking on the sea, drawing near unto the ship: and they feared.

20 But he said unto them, I am *he*; fear not.

21 They would therefore take him² into the ship: and that moment the ship stood³ on the shore to which they were going.

22 On the morrow⁴ the multitude that stood on the sea-shore saw that there was no other ship, besides the one into which the disciples of Jesus were entered,⁵ and that Jesus had not entered⁶ into the ship, but that his disciples were gone alone;

23 And, lo, other ships came from Tiberias nigh unto the place where they had eaten the bread over which the Lord gave thanks.

24 When the multitude therefore saw

¹ lit. 'moved' or 'proceeded out.'

² or, 'put Him on board,' or 'that He should get on board.'

³ or, 'rested,' 'abode.'

⁴ *pephrastī*, 'the morrow.' Sahid.; but Memph. *e. pephraisti*, 'on the morrow.'

⁵ lit. 'gone up.'

MEMPHITIC.

19 When they were distant¹ five and twenty or thirty furlongs, they saw Jesus walking on the sea, and drawing near unto the ship: and they feared.

20 But he said unto them, I am *he*; fear not.

21 They would therefore take him with them into the ship, and immediately the ship came ashore² at the land to which they were going.

22 On the morrow the multitude that stood across the sea saw that no other ship was there, save one, and that Jesus went not into the ship with his disciples, but that his disciples were gone away alone;

23 Other ships came from Tiberias unto the place where they ate the bread over which the Lord gave thanks.³

24 When therefore the multitudes saw

¹ i.e. from whence they started.

² *a pū dīm aph ē epā 'thra*, whereas the Sahidic has *moone epekro*. The Sahidic rendering seems best for *ἐπέβητο*, and shows, with many other like proofs, that the Sahidic and Memphitic versions were made each independent of the other.

³ lit. 'said grace,' *et-a-shep'mot*.

GOTHIC.

19 When they had proceeded twenty and five or thirty furlongs, they saw Jesus going on the sea, and coming near the ship: and they were frightened.¹

20 Then he said, I am *he*; be not afraid.²

21 Then they would³ take him into the ship: and immediately that ship was at the land to which⁴ they were going.

22 The day after, the multitude that stood on the other side of the sea,⁵ saw that there was no other ship there but one, and that Jesus came not with his disciples in this ship, but that his disciples went away alone;

23 Howbeit other ships came from Tiberias nigh unto the place where they ate bread over which the Lord gave thanks:

24 When therefore the multitude saw

¹ *jah ahtedun sis*, lit. 'and they frightened themselves.'

² *ni ogeith izwis*, 'frighten not yourselves.'

³ *riidedun*, 'would,' or 'wished.'

⁴ *ana airthai ana thaei*. Uppstr.

⁵ *hindar marin*, as at ver. 25, i.e. behind the side of the sea on which the disciples landed, or that on which the multitudes were.

ARMENIAN.

¶ xv.—19 And having rowed¹ five and twenty or thirty furlongs, they saw Jesus who was walking on the sea, and was near the ship: and they were much afraid.

20 He saith² unto them, I am *he*,³ fear not.

21 And they wished⁴ to receive him into the ship: and immediately the ship reached the land to which they were going.

22 And the next day the multitude that was on the other side of the sea, seeth that there was there no other ship, but only the one⁵ into which the disciples of Jesus entered, and that Jesus did not get into the ship with his disciples, but that his disciples went away alone;

23 For other ships came from Tiberias near unto the place where they ate bread.⁶

24 When therefore the multitude was

GEORGIAN.

19 And when they were come about five and twenty or thirty furlongs, they saw Jesus walking on the sea:¹ and as he drew near unto the ship, they were afraid.

20 But himself said unto them, I am *he*; be not afraid.

21 And they wished that they might receive him into the ship: and immediately the ship found itself at the land whither they were going.

22 On the morrow, the multitude which stood on the other side of the sea knew that there was no other ship except that one only in which the disciples of Jesus were gone away, and that Jesus went not with the disciples in that ship, but that his disciples went away alone;

23 Other ships, however, came from Tiberias nigh unto the place where they ate the bread which the Lord blessed, and for which he gave thanks.

24 When that multitude saw that Jesus

SLAVONIC.

19 When they had rowed about five and twenty or thirty furlongs, they beheld Jesus walking on the sea,¹ and being near the ship: and they were frightened.

20 But he said unto them, I am *he*; be not frightened.

21 Then they wished to receive him into the ship: and anon the ship was² at the land whither they were going.³

22 On the morrow, the people that were standing on the other side the sea,⁴ having seen that there was no other ship there, but only that one into which his disciples entered, and that Jesus did not go down with his disciples to the ship, but that his disciples went away alone;

23 And other ships came from Tiberias near unto the place where they ate the loaves, the Lord having given thanks:

24 When therefore the people saw that

¹ var. 'they rowed.'

² 'and He saith,' Ven. 1805. In some MSS. these words are omitted.

³ lit. 'I am.'

⁴ *gamein*, 'wished,' or 'would,' 'were anxious to receive Him.'

⁵ var. 'but the one.'

⁶ The words, *ἐλθαριστήσαντος τοῦ Κυρίου*, are omitted in all Armenian copies.

¹ *vidida ra zghwusa zeda da moed'ila ra narsa mas*. lit. 'they saw Jesus when He walked on the sea: and when He drew nigh unto the ship, it frightened them.'

¹ *'hodyai po moru aki po su'hu*. Vit. SS. Slav. p. 9.

² lit. 'got,' 'came to,' 'became,' *buist*. It is explained in a marginal reading by 'When art thou come hither?' *hodyai openo prisle' sa*.

³ *idyn'hu*, lit. 'went,' but this tense is also used in the sense of Greek imperfect; *ὑπῆγον*, 'were going.'

⁴ *obon'pol'*, i.e. 'from Capernaum.' In ver. 17, *na on'pol'* means 'to the other side' from the place where the miracle was wrought.

ANGLO-SAXON.

19 But when they had rowed as much as twenty or thirty furlongs, then they saw the Saviour going¹ upon the sea, and that he was near unto the ship: and they were afraid.

20 Then he said unto them, I am *he*,² be not afraid.

21 They would take him into the ship; and soon the ship was at the land to which they would go.³

22 But the next⁴ day that multitude which stood beyond the sea,⁵ saw that there was not there but one ship, and that the Saviour went not into the ship with his disciples, but his disciples themselves departed alone;

23 Other ships came from Tiberias near unto the place where they ate of the bread, the Lord thanking:

24 When that multitude saw that the

ARABIC.

19 And they proceeded about five and twenty or thirty spaces,¹ and then they saw Jesus walking on the sea: and when he drew near unto their ship, they feared.

20 Then he said unto them, I am *he*,² fear not.

21 And they desired³ to take him into the ship: and lo, that ship found itself at home at the land whither they were tending.⁴

22 And on the morrow the multitudes that were on the other side of the sea saw that there was there no other ship, except one ship,⁵ and that Jesus did not get into it with his disciples, but that his disciples started alone;⁶

23 But there were other ships that came from Tiberias to land at the place where they ate bread, over which the Lord gave thanks:

¶ xv.—24 And when the multitude saw

PERSIAN.

19 It carried them about twenty-five or thirty miles,¹ and they saw Jesus that walked on the water of the sea, as one doth on dry land: when he drew near unto their ship, the disciples feared.

20 Jesus said unto them, Fear not; I am *he*.²

21 They desired to bring him into the ship: and that same moment the ship went to the place to which their wish was to come.

¶ xiv.—22 The second day, the crowd that was standing on the opposite shore of the sea saw that in that place there was no other ship³ except the one in which the disciples were, and that Jesus was not with them in that ship;⁴

23 Other ships⁵ had arrived from Tiberias, at the shore of the place where Jesus the Lord having blessed the bread they ate.

24 And when the multitude saw that

¹ lit. 'go upon that sea.' *tippan there se gan*.

² lit. 'I am.'

³ or, 'depart.' *to faran*.

⁴ or, 'other.'

⁵ *mere*.

¹ *gholwat* is the space measured by an arrow shot from a stone bow. It is used in the Ethiopic version, Isa. iv. p. 20.

² lit. 'I am.' *ana hu*.

³ lit. 'boat,' *kashli*.

⁴ 'for when they were left, or to wit, & they were left to go.'

⁵ 'that there was there no ship; and that as to the ship that was there, Jesus did not enter into it (mount it) with Him (disciples) & they were left.'

⁶ 'started,' or 'went away in it alone.' Polygl.

¹ *mil*.

² *manam man*, 'I am I.'

³ or, 'boat,' *kashli*.

⁴ or, 'boats,' *kashlihd*.

AUTHORISED VERSION.

that Jesus was not there, [neither] his disciples, they [also took shipping,] and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw [the] miracles, but because ye [did eat] of the loaves, and were filled.

27 [Labour] not for the meat which perisheth, but [for] [that] meat which endureth unto everlasting life, which the Son of man shall give unto you: [for] him hath [God the Father] sealed.

28 Then said they unto him, What [shall] we do, that we [might] work the works of God?

29 Jesus answered and said unto them, [This is the work of God, that ye [believe] [on] him whom he [hath] sent.

30 They said therefore unto him, [What

SYRIAC.

Jesus was not there, nor his disciples, they went up into these ships,¹ and came to Capernaum, and they were seeking for Jesus.

25 And when they found him on the other side of the sea, they say unto him, Our master, when camest² thou hither?

26 Jesus answered and said unto them, Verily, verily, I say unto you, That ye seek me, not because ye saw signs, but because ye ate bread,³ and were satisfied.

27 Labour not for the food that perisheth, but for the food that endureth unto everlasting life, which the Son of man shall give you: for him God the Father stamped.

28 They say⁴ unto him, What shall we do, that we may work⁵ the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe in him⁶ whom he sent.

¶ XVI.—30 They say unto him, What

¹ 'into ships.' Hrk1.

² 'waith, 'wast,' i.e. 'camest Thou to be here.' Hrk1. Comp. ch. i. 38, 39.

³ 'loaves.' Hrk1.

⁴ 'They said therefore.' Hrk1.

⁵ or, 'labour.'

⁶ *baman*. Pesch. *ba'aw*. Hrk1.

ETHIOPIC.

was not there, and that his disciples did not get into those ships,¹ they came to Capernaum, seeking for Jesus.

25 And when² they found him on the other side of the sea,³ they say unto him, Rabbi, when didst thou land here?

26 And Jesus answered and saith unto them, Verily, verily, I say unto you, That ye seek me not because ye saw miracles, but because ye ate bread, and were satisfied.

27 Work then not for the food that perisheth,⁴ but for the food that abideth unto everlasting life, which the Son of man shall give you: for him alone⁵ God the Father stamped.

28 And they say unto him, What shall we do, that we may work the work of God?

29 And Jesus answered and said unto them, This is the work of God, that ye believe in him whom he sent.

30 And they say unto him, What signs

¹ *wā'tūn* 'a'hmār. Platt. 'hamara. 'ships; 'they took ship.' Polygl.

² Polygl. omits 'when.'

³ i.e. from whence they started.

⁴ or, 'passeth away,' lit. 'passing away.'

⁵ *lazasa*, implies that God the FATHER sealed or stamped this food, and no other. For 'food' being masc., 'hātumā' may refer either to 'the food' or to the 'Son of man,' so that it may be rendered either 'sealed Him' or 'stamped it.'

SAHIDIC.

that Jesus was not there

25 ¹ beyond the sea,² they said unto him, Rabbi, at what hour camest thou hither?

26 Jesus answered them, saying, Verily, verily, I say unto you, That ye inquire³ not after me, because ye saw the signs, but because ye ate of the bread, and were satisfied.

27 Work not the food that perisheth,⁴ but the food that abideth unto life everlasting,⁵ this, which the Son of man will give you: for this is he whom God the Father sealed.⁶

28 They said therefore unto him, What shall we do, that we may work the works of God?

29 Jesus answered them, This is the work of God, that ye believe in him whom he hath sent.

30 They said unto him, What sign then

¹ *Phragm. Ev. S. Johannis*, p. 236.

² *klein n'halat*, 'near land,' 'the shore of the sea,' or 'beyond, on the other side of the sea.' But this verse is incomplete in the Sahidic original.

³ or, 'seek.'

⁴ *'imperer' hūb ete' hre etnatako*.

⁵ lit. 'of eternity.'

⁶ or, 'stamped.' *pentapnute peiut sphragize mmoph*

MEMPHITIC.

that Jesus was not there nor his disciples, they got into those ships, and came to Capernaum, seeking after Jesus.

25 And after they had found him across the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, That ye sought¹ after me not because ye saw¹ signs, but because ye ate¹ of the bread, and were satisfied.

27 Labour not for the food that shall perish, but for the food that shall exist unto eternal life, that which the Son of man shall give you: for this² God the Father stamped.³

28 Then they said unto him, What shall we do,⁴ that we may work the works of God?

29 Jesus answering said unto them, This is⁵ the work of God, that ye believe in him whom he hath sent.

30 Then they said unto him, What is

¹ *Memph. ver. arsten*, cannot be rendered otherwise in this place; except in a present indefinite sense; 'ye seek,' 'because ye see,' and 'eat, and are satisfied.'

² *phai*, refers only to the 'Son of man.'

³ or, 'sealed,' a *phnuti phūt'er sphragizin mmoph*.

⁴ *u potennmoph* lit. 'what is that we shall do it'

⁵ lit. 'that this is.'

GOTHIC.

that Jesus was not there, nor his disciples, they entered into ships, and came to Capernaum, seeking for Jesus.

25 And they found him on the other side of the sea, and said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs and wonders, but because ye ate these loaves, and were satisfied.

27 Work not the food that perisheth,¹ but the food that abideth unto life everlasting, which the Son of man giveth you: for the Father sealed him, God.²

28 Then they said unto him, What should we work, that we may do the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe in him whom he sent.

30 They said unto him, But what signs

¹ *saurkjaith ni thana mat thana fralusanan*. lit. 'this, or the perishing,' 'this, or the abiding.'

² or, 'it,' as *thanuh* may refer either to *mat*, 'food,' or to *anuns nans*, 'the Son of man.' This verse has greater force and beauty in Gothic, A. Saxon, Syriac, Ethiopic, &c., than even in Memphitic and in Greek, in which *βρώσις* being fem. *τούτων* refers only to the 'Son of man.' Whereas in these other versions 'the food' and the 'Son of man' being of the same gender, the latter clause, *τούτων—σφράγισεν ὁ Θεός*, identifies 'the food' with the 'Son of man,' and preserves the allusion to the stamping of loaves, as it is usually done in the east and often in the west when loaves are of the same shape as they are in the east.

ARMENIAN.

that Jesus was not¹ there,² nor his disciples, they took the ships, and came to Capernaum to seek for Jesus.

25 And when they found him on that side of the sea, they say unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not at all because ye saw signs, but because ye ate of that bread, and were satisfied.

27 Go, work, not the food that perisheth, but the food that abideth unto life everlasting, which the Son of man will give you: for him Father stamped, God.³

28 They say unto him, What shall we do, that we may do the works of God?

29 Jesus answered and said unto them, This is the work of God, That ye should believe in him whom he sent.⁴

30 They say unto him, What sign⁵ may-

¹ lit. 'is not.'

² lit. 'and not.'

³ *zna Hair gnyeats, Asdwadz.*

⁴ var. 'who sent Me.'

⁵ var. 'what sort of sign,' or 'what thing of a sign.'

GEORGIAN.

was not there, nor yet his disciples,¹ they got into those ships and came to Capernaum, and sought for Jesus.

25 And they found him on that other side of the sea, and said unto him, Rabbi, when camest thou hither?

26 Jesus answered and said unto them, Verily, verily, I say unto you, Ye seek me not only because ye saw miracles, but because ye ate of those loaves, and were filled.

¶ XX.—27 Work out² not the food that perisheth, but the food that remaineth unto everlasting life, which the Son of man giveth you: because this the Father stamped, God.³

28 They said unto him, What shall we do, that we may work the work of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe in him whom he sent.

30 And they said unto him, What mi-

¹ *vit'harmed Yesō ara mian ara artau mōls.* lit. 'that Jesus is not there, nor yet His disciples.'

² *ikmōdel'h,* 'make,' 'work out.'

³ *ramel'hu amas Mamaman da'bedjda Ghmert'hman.* lit. 'because on this the FATHER set a seal,' or 'a stamp, God Himself.' This is the nearest rendering for *Ghmert'hman* in this place.

SLAVONIC.

Jesus was not there, nor his disciples, themselves took ship,¹ and came to Capernaum, seeking for Jesus.

25 And having found him on the other side of the sea,² they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw miracles, but because ye ate loaves, and were satisfied.

¶ XX.—27 Work not the food that perisheth,³ but the food that endureth unto life everlasting, which the Son of man giveth you: for him Father signed, God.⁴

28 They said then to him, What shall we do, that we may work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe in him whom he sent.

30 Then they said unto him, What sign

¹ or, 'entered into ships.'

² i.e. this side of the sea.

³ lit. 'the perishing,' 'the enduring.' *brashno gibly-ustchee, prebūayustchee, τὴν βρῶσιν τὴν ἀπολλυμένην, τὴν μένουσαν.*

⁴ or, 'stamped,' 'zمامena. The Russian V. renders it *podol' petchet' svoim otets', Bosh'*. 'For God, His own seal the FATHER, GOD.'

ANGLO-SAXON.

Saviour was not there, nor his disciples, then they went into ships, and came to Capernaum, and sought the Saviour.

25 And when they met him beyond the sea, they said unto him, Teacher, when camest thou hither?

26 The Saviour answered and said, Of a truth I tell you ye seek me, not because that ye saw signs, but because that ye ate of those loaves, and are full.¹

¶ XV.—27 Work not after the meat that perisheth, but after that which abideth through² unto life everlasting: this the Son of man giveth you: this God the Father signed.³

28 They said unto him, What do we that we work God's work?

29 Then the Saviour answered and said unto them, This is God's work, that ye believe in him whom he sent.

30 Then they said unto him, What

¹ *sind fultu.* Marsh. *sind fultu.* Thorpe.

² *thurhweunadh.*

³ *getenode.*

ARABIC.

that Jesus was not there, nor yet his disciples,¹ they got into those ships, and they came to Capernaum, seeking for Jesus.

25 And when they found him on the other side the sea, they said, O Teacher, when camest² thou hither?

26 Jesus answered them and said, The truth, the truth, I say unto you that ye do not seek me because ye saw³ the signs, but because ye ate the bread and were satisfied.

27 Work not for the food that perisheth, but for the food that remaineth unto life everlasting, which the Son of man⁴ giveth you to eat: for him the Father stamped, God.⁵

28 They said unto him, What is it we must do that we may work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe in him whom he sent.

30 They said unto him, What sign doest

¹ 'and when the multitude saw not Jesus there, nor His disciples.' Polygl.

² *sirda,* 'becamest Thou.'

³ 'being, ye saw.' Polygl.

⁴ lit. 'Son of the flesh.'

⁵ 'for, for.' The Arabic may refer either to the Father or to the 'Son of man.'

PERSIAN.

Jesus was not there, nor his disciples, they sat in ships, and came to Capernaum, and inquired for Jesus.

25 When they found him across the sea, they said unto him, Our Elder,¹ when camest thou hither?

26 Jesus said unto them, Truly, truly, I say unto you, Ye seek me, not because of the miracles you saw, but because ye ate bread, and were satisfied.

27 Toil not² for the food that perisheth,³ but for the food that shall endure unto life everlasting, which the Son of man giveth you: this fruit hath God stamped.⁴

28 The people said unto him, What shall we do,⁵ that we may do the works of God?

29 Jesus answered them and said, This is the work of God, that ye put faith in him whom he sent.

30 They said unto him, What sign doest

¹ *ustad.*

² lit. 'do not service.'

³ lit. 'groweth less.'

⁴ or, 'sealed,' *mukhar kard.*

⁵ or, 'may we do,' or 'do we.'

AUTHORISED VERSION.

sign [shewest] thou then, that we may see, and believe thee? what dost thou work?

31 ¹Our fathers [did eat] [manna] in the [desert]; as it is written, ²He gave them bread from heaven to eat.

32 [Then] Jesus said unto them, Verily, verily, I say unto you, Moses [gave you not] [that] bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is [he] which cometh down from heaven, and giveth life unto the world.

34 ³[Then] said they unto him, Lord, evermore give us this bread.

35 [And] Jesus said unto them, ⁴I am the bread of life: ⁵he that cometh to me shall [never] hunger; and he that believeth [on] me shall never thirst.

36 ⁶But I said unto you, That ye [also have] seen me, and believe not.

SYRIAC.

sign¹ doest thou,² that we shall see and believe in thee? what doest thou?

31 Our fathers ate manna in the wilderness; as it is written,³ That he gave them bread from heaven to eat.

32 Jesus said⁴ unto them, Verily, verily, I say unto you, That it is not⁵ Moses who gave you bread from heaven; but my Father giveth you the true bread⁶ from heaven.

33 For the bread of God is he that came down from heaven, and giveth life unto the world.

34 They say⁷ unto him, Our Lord, give us this bread at all times.

35 Jesus saith⁸ unto them, I am the bread of life: he that cometh to me shall not hunger; and he that believeth in me shall not thirst for ever.⁹

36 But I said unto you, That ye have seen me, and ye believe not.

ETHIOPIC.

doest thou, that we may see and believe in thee through what thou doest?

31 Our fathers ate manna in the wilderness; as it is written, He gave them bread from heaven to eat.

32 And Jesus saith unto them, Verily, verily, I say unto you, It is not Moses who gave you that bread from heaven; but my Father who giveth you right¹ bread from heaven.

33 For the bread of God is he that came down from heaven, and giveth life unto the world.

34 And they say unto him, O Lord, give us of this bread at all times.²

35 And Jesus saith unto them, I am that bread of life: he that cometh to me shall not hunger; and he also that believeth in me shall not thirst for ever.

36 And I say unto you, moreover, Ye have even seen me, and ye believe not.

A.D. 32.

¹ Exod. xvi. 15; Numb. xi. 7; Neh. ix. 15; 1 Cor. x. 3.

² Ps. lxxviii. 24, 25.

³ See Ch. iv. 15.

⁴ Ch. vi. 48, 58.

⁵ Ch. iv. 14; vii. 27.

⁶ Ch. vi. 26, 61.

¹ 'now, what sign,' or 'what sign, then.' Hrk1.

² 'such as that,' or 'so that.' Hrk1.

³ 'according as it is written.' Hrk1.

⁴ 'Jesus himself therefore said unto them.' Hrk1.

⁵ 'that not.' Hrk1.

⁶ lit. 'bread of truth.' Pesch. 'true bread.' Hrk1.

⁷ 'they say therefore.' Hrk1.

⁸ 'therefore saith.' Hrk1.

⁹ P'lam. Pesch. 'enthum.' Hrk1.

¹ *tsdq*, 'righteous';—when 'true' or 'truth' is implied apart from 'righteousness' or 'right,' the Ethiopic uses *amān* and *amān*, adv. I have adopted 'right' as coming nearer the original than 'true.' See ch. i. 14, 17.

² 'always give us this bread.' Polygl.

SAHIDIC.

doest thou, that we may see and believe in thee? what is the work that thou doest?

31 Our fathers ate the manna in the desert; according to what is written, That he gave them bread from heaven to eat.¹

32 Jesus therefore said unto them, Verily, verily, I say unto you, That Moses is not he that gave you the bread from heaven; but my Father is he that giveth you from heaven the true bread.

33 For the bread is the Son of God² that cometh down from heaven, and giveth life unto the world.

34 They said therefore unto him, Lord, give us this bread at all times.

35 Jesus therefore said unto them, I am the bread³ of life: he that cometh to me shall not hunger; and he that believeth in me shall not thirst for ever.

36 But I said unto you, That ye have seen me, and ye believe not.

MEMPHITIC.

the sign which thou doest, that we may see and believe in thee: what is the work that thou doest?

31 Our fathers ate the manna in the wilderness; as it is written, That he gave them bread from heaven for them to eat.¹

32 Jesus saith unto them, Verily, verily, I say unto you, That Moses did not give you the bread² from heaven; but it is my Father who giveth you the true bread from heaven.

33 For the bread of God is he that cometh down from heaven, and giveth life unto the world.

34 Then they said unto him, Lord, give us this bread at all times.³

35 Jesus saith unto them, I am the bread of the life; he that cometh to me shall not hunger; and he that believeth in me shall not thirst for ever.

36 But I said unto you, And⁴ ye have seen me and believe not.

GOTHIC.

doest thou, that we may see and believe thee? what workest thou?

31 Our fathers ate manna in the wilderness; as it is written, He gave them bread¹ out of heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Not Moses gave you bread from heaven; but my Father hath given² you that true bread from heaven.

33 And this is the bread of God which came down from heaven, and giveth life to this world.³

34 Then they said unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he⁴ that cometh to me shall not hunger; and he that believeth in me shall not thirst for ever.

36 But I told you that ye have seen me,⁵ and believe not.

¹ lit. 'to eat out of, or, from heaven.'

² This reading is found only in the Sahidic version, according to A. A. Georgi, note 10, p. 268, who quotes S. Clem. Alex. for a like expression. Theodot. Epitom. p. 791; ed. Col. *ὁ Ἰησοῦς ἄπὸς τοῦ πατρὸς δοθεὶς, ὁ υἱὸς ἐστίν*. R. Tuki Rudim. Copt. p. 411, also quotes this passage in Sahidic; but incorrectly. This reading is also given by him in Arabic as a rendering of the Sahidic. It does not however exist in any of the Arabic versions I have seen.

³ The text has *poekā*, 'the time,' evidently a mistake for *poek*, 'the bread.'

¹ lit. 'to eat it.'

² The Sahidic and Memphitic, like the Gothic, A. Saxon, Slavonic, and Georgian, make no difference between 'loaf' and 'bread,' thus giving greater force to this and to other passages. The A. V. by rendering *ἄπὸς* both 'loaf' and 'bread' imparts to certain expressions a sense not given in the Greek.

³ *sop gar niben*, &c. Lit. S. Marc. p. 317, ed. Rom.

⁴ *uw'h*, 'and.' Memph. *dye*, 'that.' Sahid.

¹ *hluf*, 'loaf.' See the translation from the Slavonic.

² The Goth. past t. *gaf*, 'gave,' is here rendered by the English perf. as being nearer to the meaning of *δίδωμι* than 'gave.'

³ *thizni manusedai*, 'to this seat,' or 'abode of men.'

⁴ lit. 'him—it shall never,' &c.

⁵ *gascun*. lit. 'saw.'

ARMENIAN.

est thou do, that we shall see, and believe? what mayest thou do?¹

31 Our fathers ate manna there in the wilderness; as it is written, He gave them bread from heaven to eat.

32 Jesus saith unto them, Verily, verily, I say unto you, That Moses gave you not² the bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread from God³ is he that cometh down from heaven, and giveth life to the world.

34 They say unto him, Lord, give us that bread⁴ at all times.

35 Jesus saith unto them, I am the bread of life:⁵ he that cometh to me shall not hunger; and he that believeth in me shall not thirst for ever.

36 But I said unto you, That ye have seen me,⁶ and ye believe not.

¹ var. 'what shalt Thou do?'

² var. 'giveth you not.'

³ var. 'bread of God.'

⁴ or, 'that which.'

⁵ var. *hatsn zain*, cannot be rendered literally.

⁶ lit. 'of lives.'

⁷ lit. 'saw Me.' var. 'that ye see Me.'

GEORGIAN.

raclo doest thou, that we may see and believe thee in what thou doest?¹

31 Our fathers ate manna in the wilderness; as it is written, He gave them bread from heaven to eat.

32 Jesus said unto them, Verily, verily, I say unto you, Not Moses gave you² bread from heaven; but my Father gave you² true bread from heaven.

33 For the bread of God is he that came down from heaven, and gave life unto the world.

34 They said unto him, Lord, evermore give us this bread.

¶ XXI.—35 Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger; and he that believeth in me shall never³ thirst.

36 But I said unto you, That ye have seen me, and ye believe not.

¹ or, 'what doest Thou?' *da wilsnems sheni us ilne*. The meaning of this depends on *ras dno*. If *ras* is *ras* dat. be taken as at the beginning of the verse, as only governed by *ilne*, this clause will agree with the Armenian. But as the punctuation in this case does not help, if we take *ras* in its strict dative sense, this passage will agree with the Ethiopic *baza*, q.v.

² *moglsa*.

³ *ara snda*. lit. 'not ever.' Here 'never' holds the place it has in the original. The construction differs from the Armen., *Memph.*, &c.

SLAVONIC.

then doest thou that we may see and have faith in thee? what workest thou?

31 Our fathers ate manna in the wilderness; as it is written, He gave them bread¹ from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Not Moses gave you bread from heaven; but my Father giveth you true bread from heaven.

33 For the bread of God is that which cometh down from heaven, and giveth² life to the world.

34 Then they said unto him, Lord, always give us this bread.

¶ XXI.—35 Jesus said unto them, I am the bread of life: he that cometh to me hath not to hunger; and he that believeth in me hath not³ to thirst ever.

36 But I said unto you, That ye have even seen me,⁴ and believe not.

¹ *hlyeb' s'nebeed*.

² *s'hodyal*—i *davai*, ὁ καταβαλὼν—καὶ διδοὺς.

³ i.e. shall not. *ne imat' ezalkátisya—ne imat' rjijdi*. *tsya*.

⁴ lit. 'saw Me.'

ANGLO-SAXON.

doest thou for sign, that we see and believe that thou workest it?

31 Our fathers ate heavenly meat in the wilderness; as it is written, He gave them to eat bread out of heaven.

32 The Saviour said unto them, Of a truth, I say unto you, Moses gave you not bread out of the heavens; but my Father giveth you true bread out of the heavens.

33 This is God's bread that came out of heaven, and giveth the world life.

34 They said unto him, Lord, give us of this bread.¹

35 The Saviour said unto them, I am the bread of life:² he hungereth³ not that cometh to me; and he thirsteth³ never that believeth in me.

36 But I said unto you, That ye saw me, and believed not.

¹ The A. S. omits *πάντοτε*.

² *lifes hlif*, 'life's loaf.'

³ lit. 'it hungereth, it thirsteth.'

ARABIC.

thou, that we may see it, and believe in thee? what is it that thou doest?

31 Our fathers ate manna in the wilderness; as it is written, He gave¹ them bread from heaven that they should eat.²

32 Jesus said unto them, The truth, the truth, I say unto you, That it is not Moses who gave you the bread from heaven; but it is my Father who giveth you the true bread from heaven.

33 For the bread of God is he that came down from heaven, and giveth life unto the world.

34 They said unto him, O Lord, give us of this bread at all times.

¶ XVI.—35 And Jesus said unto them, I am the bread of life:³ and he that cometh⁴ to me shall not hunger; and he that believeth in me shall not thirst for ever.

36 But I said unto you, That ye have seen me, and ye believe not.

¹ lit. 'that He gave.'

² 'and they ate.' Polyg.

The Arabic. 'I am.'

⁴ or, 'draweth near,' 'cometh towards.'

PERSIAN.

thou, that we may see and believe in thee? what showest thou?

31 Our fathers ate manna¹ in the wilderness; as it is written, He gave them bread from heaven that they might eat.

32 Jesus said unto them, Truly, truly, I say unto you, It is not Moses that gave you bread from heaven; but my Father is he that gave you the true bread from heaven.

33 Because when the bread of God came down from heaven, it gave life unto the world.

34 They said unto him, Give us of this bread at all times.

35 Jesus said unto them, I am, I am the bread of life: every one that cometh to me shall not be hungry; and every one that believeth in me shall not be thirsty for ever.

36 But I say unto you, Ye have seen me,² and ye have not believed.⁴

¹ *kujangabin*.

² 'that He gave them.'

³ lit. 'ye saw Me,' *marâ didêd*.

⁴ lit. 'ye believed not,' *imân ne âwardêd*.

AUTHORISED VERSION.

37 ¹[All that] the Father giveth me shall come to me; and ²him that cometh to me I will in no wise cast out.

38 For I came down from heaven, ³not to do mine own will, ⁴but the will of him that sent me.

39 And this is the [Father's will which hath] sent me, ⁵that of all which he hath given me I should lose nothing, but should raise it up [again] at the last day.

40 [And] this is the will of him that sent me, ⁶that every one which [seeth] the Son, and believeth [on] him, [may] have everlasting life: and [I will] raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, ⁷Is not this Jesus, the son of Joseph, whose father and mother we know? how [is it then that he saith,] I [came] down from heaven?

A.D. 32.

¹ Ch. vi. 45.² S. Matt. xxiv. 24; Ch. x. 28, 29; 2 Tim. ii. 19; 1 S. John ii. 19.³ S. Matt. xxvi. 39; Ch. v. 30.⁴ Ch. iv. 34.⁵ Ch. x. 28; xvii. 12; xviii. 9.⁶ Ch. vi. 27, 47, 51; iii. 15, 16; iv. 14.⁷ S. Matt. xiii. 55; S. Mark vi. 3; S. Luke iv. 22.

SAHIDIC.

37 And all whom my Father shall give me shall come to me; and he that cometh to me, I will not cast him out.

38 Because I came not from heaven to do my will, but the will of him that sent me.

39 But this is the will of him that sent me, that of all whom he hath given me I lose none of them: but I raise them¹ at the last day.

40 For this is the will of my Father, that every one who seeth the Son, and believeth in him have everlasting life:² and I shall raise him up³ at the last day.

41 The Jews therefore murmured against him, because he said, I am the bread that is come down from heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how then saith he, I came from⁴ heaven?

¹ *erlunou*; this is not a fut. like *natako*, 'I lose,' or 'shall lose;' but it is an indefinite tense which implies power inherent in the subject. 'I shall raise' is too definite; the nearest expression of the original I can find is *erlunou*.

² lit. 'life of eternity.'³ *tatunoph*, 4th fut.⁴ or, 'out of.'

SYRIAC.

37 All¹ that my Father gave me shall come to me; and him that cometh to me I will not cast out.

38 For I came down from heaven, not that I should do my will, but the will of him that sent me.

39 But this is the will of him that sent me, that of all² he gave me I should lose none,³ but raise him up at the last day.

40 For this is the will of my Father, that every one⁴ that seeth the Son, and believeth in him, may have life everlasting: and I will raise him up at the last day.

41 But the Jews were murmuring against him, because he said, I am the bread that came down from heaven.

42 And they were saying, Is not this Jesus,⁵ the son of Joseph, he whose father and mother we know, and how⁶ saith he, I came down from heaven?

¹ *kul mō*, *πᾶν ὅ*. Hrk1.² *kul mō*. Hrk1.³ lit. 'that all that He gave Me I should not lose of, or from, him,' or 'from it.'⁴ *kul man*, *πᾶς ὅ*. Pesch. makes no difference between *πᾶν ὅ* and *πᾶς ὅ*.⁵ 'that Jesus.' Hrk1.⁶ 'how then.' Hrk1.

MEMPHITIC.

37 Every one whom my Father gave me cometh to me; and he that cometh to me I will not cast him out.

38 For indeed, I came down from heaven, that I should not do my will, but the will of him that sent me.

39 And this is the will of him that sent me, that of all that he gave me, I should not lose any of them: but that I should raise him up at the last day.

40 For this is the will of my Father, that every one who seeth the Son, and believeth in him, should have everlasting life: and that I should raise¹ him up at the last day.

41 Then the Jews murmured against him, because he said, I am the bread that is come down from heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how saith he now, I am come down from heaven?

¹ Independently of the difference of dialect, the Sahidic original of these verses, bears the stamp of greater antiquity than the more polished, or rather, the more Hellenised Memphitic.

ETHIOPIIC.

37 All whom my Father gave me, shall come to me; and him that cometh to me I will not drive away nor will I turn him out.

38 For I came down from heaven, not that I should do my own will, but rather the will of him that sent me.

39 And this is the will of the Father who sent me, that all he gave me, I should not let perish, no, not one of them, but that I should raise him up at the last day.

40 And this is the will of my Father, that every one who seeth the Son, and believeth in him, shall find life everlasting: and I will¹ raise him up at the last day.

41 Then the Jews murmured about this that he said unto them, I am the bread of life that came down from heaven.

42 And they say, Is not this Jesus,² son of Joseph, whose father and mother we ourselves know? how then saith he unto us, I came down from heaven?

¹ The tense used here and in ver. 37 is the fut. or imperfect indic., and not the subjunctive. It is impossible to render literally into English that requires 'shall' or 'will' for the future, corresponding tenses in other languages that use no auxiliary verbs; as 'shall' or 'will' often impart a sense not given in the original.

² 'the Lord Jesus.' Polyg.

³ *ai'ud waladu wana'hnasa tawakafno*. "Jews gave Him birth, but we received Him; Jews fed and brought Him up, but we chose Him and welcomed Him." Homil. in Nat. D. p. 5.

GOTHIC.

37 All that my Father gave¹ me cometh to me; and him that cometh to me I cast not out.

38 For I came down from heaven, not that I should do my will, but the will of him that sent me.

39 For this is the will of him that sent me, that²

40 whosoever seeth the Son, and believeth in him, should have life everlasting: and I raise him up at the last day.

41 The Jews therefore murmured against him, because he said, I am the bread coming down from heaven.

42 And they said, Is not this Jesus the son of Joseph, of whom we have known the father and mother? how saith he, I came down from heaven?

¹ *gaf*, *ḡlōwsti*.

² The mistake seems to have taken place here on the part of the Gothic copyist, which is found in some Greek MSS., owing to the same expressions occurring in vv. 39, 40. Loebe and De Gabelentz say that ver. 39 is wanting in Cod. Argentens; and 1 position, Cod. Argent. p. 21: the Stockholm ed. 1671, and the Oxford ed. 1750 omit ver. 39 altogether. Julius and Massmann, however, give these verses as they are here rendered, while Gausgenigl numbers vv. 39, 40, but does not divide them.

ARMENIAN.

37 All that my Father giveth me shall come to me; and him that cometh to me I will not cast out.

38 For I came down from heaven, not that I should do my will,¹ but the will¹ of him that sent me.

39 This is the will¹ of my Father who sent me, that of all that the Father gave me I shall lose none, but I shall raise him up at the last day.

40 This is the will¹ of my Father, that all that may see² the Son and believe in him shall receive life everlasting: and I will raise him up at the last day.

¶ XVI.—41 The Jews murmured against him, because he said, I am the bread come down from heaven.

42 And they said, Is not this Jesus,³ the son of Joseph, whose father and mother we know? how then saith he, I came down from heaven?

¹ lit. 'not that I shall do the wills.'

² var. 'seeth.'

³ Ven. 1805 omits 'Jesus' and 'mother.'

GEORGIAN.

37 All that my Father gave me¹ cometh to me; and him that cometh to me I will not cast out.

38 For I came down from heaven, not that I should do my will, but the will of the Father who sent me.²

39 But this is the will of my Father who sent me, that of all whom he gave me I shall lose nothing, but shall raise him up at the last day.

¶ XXII.—40 Because this is the will of him that sent me, that every one who may see the Son, and believeth in him, may have everlasting life: and I will raise him up at the last day.

41 The Jews murmured about him, because he said,³ I am the bread that came down from heaven.

42 And they said, Is not this one Jesus, the son of Joseph, whose father and mother we know? how then saith he, I came down from heaven?

¹ *mōntsa*.

² *aramed neba mōmartinebelisa tchemisa mamisa*. lit. 'but the will *τῷ πέμψαντός με πατρός*.'

³ or, 'murmured about this, that He said.'

SLAVONIC.

37 All that my Father giveth me cometh to me; and him that cometh to me I will not drive away.

38 For I came down from heaven, not that I should do my will, but the will of the Father who sent me.

39 And this is the will of the Father who sent me, that of all that he gave me I should lose nothing, but should raise¹ him up at the last day.

¶ XXII.—40 And this is the will of him that sent me, that every one who seeth the Son, and believeth² in him should have everlasting life: and I raise¹ him up at the last day.

41 The Jews then murmured against him, for that he said, I am the bread come down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, of whom we know the father and mother? how then saith he, I came down from heaven?

¹ *voskreshu*, strictly speaking, is the pres., sometimes with a fut. sense. In all these verses the future *voskreshu* takes no auxiliary 'shall' or 'will,' has been translated in these verses according to the sense given by A. V.

² *vsyak' vidgai—i vsyugai, pās d' theōrōn kal pisteuōn*.

ANGLO-SAXON.

37 All that the Father giveth me cometh to me; and I cast not out him that cometh to me.

38 Because that I came not out of the heavens that I *should* do my will, but the will of him that sent me.

39 This is the will of the Father that sent me, that I lose not one thing of them that he gave me, but *that* I awake it¹ in the last day.

40 This is the will of my Father that sent me, that every one who seeth the Son, and believeth in him, have everlasting life: and I awake him² in the last day.

41 Then the Jews murmured at him, because that he said, I am *the* bread that came out of *the* heavens.

42 And they said, How is not this the Saviour, Joseph's son? we know his father and his mother. How saith he,³ I came out of the heavens?

¹ *we awoke that*.

² *and ic hine awoke*.

³ lit. 'this.'

ARABIC.

37 All that the Father gave me shall come to me; and him that cometh to me I will not cast out.

38 For I came down from heaven, not that I should do my will, but the will of him that sent me.

39 And this is the will of the Father who sent me,¹ that of all which he gave me not one from among them should perish, but that I should raise him up at the last day.

40 For this is the good pleasure of my Father who sent me,² that whosoever seeth the Son, and believeth in him, life everlasting may of necessity be³ his: and I shall raise him up at the last day.

41 And the Jews began to murmur against him, because he said, I am⁴ the bread that came down from heaven.

42 And they were saying, Is not this Jesus, the son of Joseph, whose father and mother we know? how saith he, I came⁵ down from heaven?

¹ *Pol. omits 'who sent Me.'*

² *Polyg. omits 'who sent Me.'*

³ *Polyg. omits 'of necessity.'*

⁴ lit. 'I am.'

⁵ lit. 'I came.'

PERSIAN.

37 Every one whom my Father gave me is he that cometh to me;¹ and every one that cometh to me,¹ I shall not cast out.

38 Because I came down from heaven, not that I should do mine own will, but the will of him that sent me.

39 And this is the will of him that sent me, that of all that he gave me, I should lose nothing, but that I should raise him up at the last day.

40 This is the will of my Father, that unto every one who seeth the Son and believeth in him, everlasting life may belong for ever: and I shall raise him up at the last day.

41 The Jews made a joke of him, because he said, I am, I am the bread of life, that came down from heaven.

42 And they said, Is not this Jesus,² the son of Joseph, whose father and mother we know? how saith he, I came down from heaven?

¹ lit. 'in My presence.'

² *Yeshua*.

ETHIOPIC.

43 And Jesus answered and said unto them, Murmur not among yourselves.

44 There is no one that can come to me, unless the Father that sent me draw him: and I shall raise him up at the last day.

45 And it is written in the writings of the Prophets, They shall all be taught by God.¹ Therefore whosoever heareth from my Father his teaching, cometh unto me.

46 And there is no one that hath seen the Father, except him who is from him, he is God, and he hath seen the Father.²

47 Verily, verily, I say unto you, He that believeth in me hath in him everlasting life.³

48 I am that bread of life.

49 Your fathers ate manna in the wilderness, and died.

50 This is the bread that came down
from heaven: that whosoever eateth of it
die not.

2 This is the sense of the reading and punctuation given by Mr. Platt in his edit. of the N. T. But in Polyg, it runs thus, 'And there is no one that hath seen *laḡzy-ab'her ab God the FATHER*, except Him who is from God; He hath seen the FATHER.' In either case the Ethiopic tense is literally, 'that saw.'

3 "Hear the name of the first power the Church holds, *amman smā, wabati wāḡaya 'hayaḡan',* 'Iath' is the name of it; and by it the chosen of the LORD shall live.'" —Hermas. Vis. iii. p. 15.

GOTHIC.

43 Then Jesus answered and said unto them, Murmur not among yourselves.

44 No man can¹ come to me, unless the Father who sent me draw him to himself: and I raise him up at the last day.

45 It is written in the Prophets, And they shall all be taught of God.² Whosoever now heareth from the Father, and learneth,³ cometh unto me.

46 Not that any one should have seen the Father, except him that is from the Father, he hath seen^d the Father.

47 Verily, verily, I say unto you, He that believeth in me hath life everlasting.

48 I am the bread⁵ of life.

49 Your fathers ate manna in the wilderness, and died.

50 This is the bread that came down from heaven, that he who may eat of it, should not die.⁶

¹ *may*, 'may,' but indicative, and not sign of the subjunctive.

² *lainsidi tiuths*, 'taught of God,' i.e. 'docti Dei,' and not, 'a Deo' in the sense of 'of God' in A. V.

³ lit. 'every one now the hearing at, by, or from, the FATHER.'

⁴ *su saw*, lit. 'that one saw.'

⁵ or, 'this bread,' *su hlaifs*.

⁶ *snei this matjai ni gadauthnat*.

AUTHORISED VERSION.

51 I am the living bread¹ which came down from heaven: if any man eat of this bread, he shall live for ever: [and]² the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore³ [strove] among themselves, saying, ⁴How can this man give us *his* flesh to eat?

53 [Then Jesus] said unto them, Verily, verily, I say unto you, Except⁵ ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 ⁶[Whoso] eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, ⁷dwelleth in me, and I in him.

A.D. 32.

¹ Ch. iii. 13.² Heb. x. 5, 10.³ Ch. vii. 43; ix. 16; x. 19.⁴ Ch. iii. 9.⁵ S. Matt. xxvi. 26, 28.⁶ Ch. vi. 27, 40, 63; iv. 14.⁷ 1 S. John iii. 24; iv. 15, 16.

SYRIAC.

51 I am the living bread that came down from heaven: if a man shall eat of this bread, he shall live unto eternity: and this¹ bread that I shall give is my body, which I give for the sake of the life of the world.

52 But the Jews were disputing one with another, and saying, How can this man give us his body to eat?²

53 And Jesus³ said unto them, Verily, verily, I say unto you, That if ye shall not eat the body of the Son of man, and shall not drink his blood, ye have not life in your own persons.⁴

54 But he that eateth of my body, and drinketh of my blood, hath everlasting life; and I shall raise him up at the last day.

55 For my body is really⁵ food, and my blood is really drink.

56 He that eateth my body, and drinketh my blood, abideth in me, and I in him.

¹ 'that.' Hrk. The Pesch. also reads, 'and the bread that.'

² S. Ephraem quotes this verse in the terms of the Hrk. version, using *notse* for *meshkiah*. De Fide, Serm. liv. vol. iii. p. 102, E.

³ Hrk. adds, 'Himself.'

⁴ or, 'substance.' *baqnām'kūn*. Hrk. has only, 'in you.'

⁵ or, 'truly,' 'firmly.'

ETHIOPIIC.

51 I am that bread of life that came down from heaven: and he that eateth of this bread shall live unto eternity: and this very bread that I shall give him is my body, which is for the life of the world.

52 And the Jews disputed among themselves, saying, How can this one give us his body for us to eat?¹

53 And Jesus saith unto them, Verily, verily, I say unto you, If ye do not eat the flesh of the Son of man, and drink not his blood, ye have no life in you.²

54 He that eateth my flesh,³ and drinketh my blood, hath in him everlasting life; and I shall raise him up at the last day.

55 For my flesh is in truth righteous food,⁵ and my blood is in truth a draught of life.⁶

56 He that eateth my flesh, and drinketh my blood is with me, and I am also with him.

¹ lit. 'that we should eat.'

² *lā'alkanimu*. On the doctrine and sacred rites of the Holy Eucharist, as they are held in Abyssinia, — *mit'a lazantu 'hāb'st, nāmfas qaddus ge'ad wamwotsa' wayan-tsabraq dība zāntu hābst waykun sagā Krāstis amlākna waytūnat' l'a'amu lazantu ts'wā'*, &c. See J. Ludolf. Hist. Æth. iii. 5, and Comm. p. 341, sq., and G. Örtel. Theol. Æth. p. 125, sq.

³ or, 'body.'

⁴ lit. 'in him is life everlasting.'

⁵ *tsōd q z'baamān*, 'right, righteous, or just, which is in truth.'

⁶ Polyg. omits 'of life.'

SAHIDIC.

51 I am the living bread that came from heaven: if one eat of this bread, he shall live unto eternity: but the bread that I shall give is my flesh, for the life of the world.

52 The Jews therefore fought among them themselves, saying, How shall this one give us his flesh to eat?¹

53 Jesus therefore said unto them, Verily, verily, I say unto you, That if ye do not eat the flesh of the Son of man, and drink not his blood, ye have no life in yourselves.

54 He that eateth my flesh, and drinketh my blood, hath life unto eternity; and I shall raise him up at the end of days.

55 For my flesh is true² food, and my blood is true² drink.

56 He that eateth my flesh, and drinketh my blood, shall abide in me, and I in him.

¹ lit. 'to eat it.'

² lit. 'of truth.' *nephdjō ūmos dje poik ēlūdji mēnoph 'idjā pmañtoph an pe paima mpeyc*, &c., is an interesting passage on the Eucharist in the Ethiopic version of the Holy Eucharist; in Martyr. S. Coluthi, Rome, 1793, p. 57, sq.

MEMPHITIC.

51 I am the living bread that is come down from heaven: he that shall eat of this bread shall live for ever: and the bread that I shall give him is my flesh, that I shall give for the life of the world.¹

52 The Jews then contended among themselves, saying, How can this man give us his flesh to eat?²

53 Jesus saith unto them, Verily, verily, I say unto you, That if ye do not³ eat the flesh of the Son of man, and do not drink his blood, ye have no life in you.

54 He that eateth my flesh, and drinketh my blood, hath everlasting life; and I shall raise him up at the last day.

55 For my flesh is true food,⁴ and my blood is true drink.⁵

56 He that eateth my flesh, and drinketh my blood, shall abide in me, and I also shall abide in him.

¹ *dje antok gar*, &c. "For Thou art our whole life, our whole salvation, our only hope, our only health, and our only resurrection." Lit. S. Basil. p. 68.

² lit. 'for us to eat it.'

³ or, 'unless ye eat,' &c.

⁴ lit. 'food of truth.'

⁵ lit. 'drink of truth.' "Thou who, out of Thine infinite goodness hast prepared for us a bread of heaven—this Thy body." Lit. S. Gregor. p. 249.

GOTHIC.

51 I am the living bread that is come down from heaven: If any one eat of this bread, he shall live unto eternity: and the bread that I give is my body, which I give for the life of this world.

52 The Jews therefore strove¹ among themselves, saying, How can this man give us *his* body to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Unless ye eat the body of the Son of man, and drink his blood, ye have not life in yourselves.

54 He that eateth my body, and drinketh my blood, hath life everlasting; and I shall raise him up at the last day.

55 For this my body in truth² is food; and this my blood in truth² is drink.

56 He that eateth my body, and drinketh my blood, existeth³ in me, and I in him.

¹ or, 'disputed.'

² *bi sunjai*.

³ or, 'is.' *weath*. This renders partly the Lithopic expression in this verse *gñāto*, Sp. 'esta,' 'is,' i.e. 'abideth' or 'dwelleth.' Lat. stat. But the Gothic is more expressive; it implies the abiding of 'existence.'

ARMENIAN.

51 I am the living bread, which *is* come down from heaven.

52 If any one eat¹ of this bread, he shall live unto eternity: and the bread that I shall give is my body, which I shall give for the life of the world.

53 The Jews disputed among themselves, and said, How can this man give us his body to eat?

54 Jesus saith unto them, Verily, verily, I say unto you, If ye shall not eat the body of the Son of man, and shall not drink his blood, ye have no life in yourselves.

55 He that eateth my body, and drinketh my blood, hath everlasting life;² and I shall raise him up at the last day.

56 For my body is true³ food, and my blood is true³ drink.

57 He that eateth my body, and drinketh my blood, shall abide in me, and I in him.

¹ also, 'should eat.'

² lit. 'lives everlasting.'

³ or, 'truly.' *aron* 'zhatsch uchupet narmin dshmaradus' *arabos dyran narm*, &c. Service of the Holy Eucharist of the Armen. Ch. fol. ed. Constant. p. 22, sq.

GEORGIAN.

51 I am the living bread that came down from heaven: if any one eat of this bread he shall not die, but he shall live for ever: and the bread which I give is my flesh, that I give for the life of the world.

52 The Jews quarrelled among themselves, and said, How can he give us his flesh to eat?

53 Jesus said unto them, Verily, verily, I say unto you, If ye do not¹ eat the flesh of the Son of man, and drink *not* his blood, ye shall have no life within yourselves.

54 But he that shall eat of my flesh, and shall drink² of my blood, shall have everlasting life: and I shall raise him up at the last day.

55 Because my flesh is true³ food, and my blood is true³ drink.

¶ XXIV.—56 And he that shall eat⁴ of my flesh, and shall drink⁴ of my blood, is abiding with me, and I in him.

¹ *ara*, 'not,' governs both clauses of the verse in Georgian.

² *sdjmales*—'*smades*. lit. 'may eat,'—'may drink.' pres. subj.

³ *djeshmariti*, 'true.'

⁴ pres. subj. The sense is, 'if a man eat,' &c. *ara azina, ase ugi utsona, aramed arton puri shvazgebali tsamia mier*, &c. "Bread not unleavened, but leavened and seasoned with salt; and pure wine, not mixed with water, for the Holy Mysteries."—Anton. Met. Kart. st. 78, p. 31.

SLAVONIC.

51 I am the bread of life that is come down from heaven: if any one eat of this bread he shall be alive for ever: and the bread which I give is my flesh, which I give for the life of the world.

52 Then the Jews disputed among themselves, saying, How can this one give us his flesh to eat?

53 Jesus then said unto them, Verily, verily, I say unto you, If ye eat not the flesh of the Son of man, and drink not his blood, ye have not life in yourselves.

54 He that eateth¹ my flesh, and drinketh my blood, hath everlasting life: and I shall raise him up at the last day.

55 For my flesh is true food, and my blood is true drink.

¶ XXIV.—56 He that eateth my flesh and drinketh my blood, abideth in me, and I in him.²

¹ *yadii, o trwagw. piyai, o pilwaw.*

² *i dajd' m' Gospodi Jisue Christe Boje moi, molyutinya, razda pomagaj*, &c. "And give me, Lord Jesus Christ my God, to pray, and evermore to remember Thy holy sufferings, while partaking of the true mystery of Thy Body and Blood," &c. Prayers for the Holy Eucharist. Constant. 1849, fol. 19.

ANGLO-SAXON.

51 I am *the* living bread that came out of the heavens: whosoever eateth of this bread he liveth unto eternity: and the bread that I give is my flesh, for *the* life of *the* world.

52 Then the Jews strove between themselves, and said, How can this one give us his flesh to eat?

53 Then the Saviour said unto them, ¶ XVII.—Truth I say unto you, Ye have not life in you, unless ye eat the flesh of the Son of man, and drink his blood.

54 He hath everlasting life that eateth my flesh, and drinketh my blood: and I raise him up at the last day.

55 In truth my flesh is meat, and my blood is drink.¹

56 He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.²

¹ *Sume thing sind gecweden be Criste thurh getacunge, sume thur gewissun thinge.—He is gecweden hlóf thurh getacunge, and lumb, and leo, and ge hu elles.—He is hlóf geacweden to þam he is an of eowumbe, &c.*—*Ant.* Hom. on Easter Day, vol. II. 269, also quoted in Select Monuments, &c., p. 18, 19. See also Epist. ad Wulfstanum, p. 58, 89.

² *Ne het he na etan dhone lichaman dhe he mid befangen was, ne het he na deowian dhe he for an eard, ne he secgað neð þam secgað that he sceal hwas ðe secgað is his lichaman and his blod, and se dhe thes onbyrigh mid getenfulre heortan: he sceal ðæt secgað of heortan, Hom. on Easter Day, vol. II. p. 274. Select Monum. p. 34.*

ARABIC.

51 I *am* the bread that giveth life¹ which came down from heaven: and he that eateth of this bread shall live for ever: and the bread that I shall give him is my body, which I shall give for the life of the world.

52 And the Jews quarrelled among themselves, saying, How can this one give us his body for us to eat?

53 Then Jesus said unto them, The truth, the truth,² I say unto you, If ye eat not the body of the Son of man,³ and drink not his blood, there is then no life in you.

54 He that eateth my body, and drinketh my blood, to him is everlasting life; and I shall⁴ raise him up at the last day.

55 For my body is true eating, and my blood is true drink.

56 He that eateth my body, and drinketh my blood, dwelleth in me, and I in him.

¹ 'the living bread' *Bodyg*.

² *veritas, veritas* 'Peace.'

³ lit. 'Son of the flesh.'

⁴ All these versions except the A. Saxon adopt the future without auxiliary verb, in their rendering of *ἐγὼ ἀναστήσω αὐτόν*. The A. V. has 'I will raise him up,' but I have adopted 'shall' as a better rendering of a tense in which no idea of 'will' is implied.

PERSIAN.

51 I am the bread of life that came down from heaven: and if one eateth of this bread he shall remain alive for ever: and that bread that I give him is my body, which I give for the life of men.

52 The Jews looked at one another and said, How can this man give us his body that we eat *it*?

53 Jesus said unto them, Truly, truly, I say unto you, If ye eat not the body of the Son of man, and drink not his blood, ye have no life in your nature.¹

54 Every one that eateth my body, and drinketh of my blood, hath everlasting life for ever; and I shall² raise him up at the last day.

55 In truth my body is food, and in truth my blood is drink.

56 Every one that eateth my body, and drinketh my blood, he shall abide firm in me, and I in him.

¹ *bar 'azānam*, the aorist which may be rendered 'I raise him,' or 'I shall raise him up.' This tense does not give the idea of 'intention' implied in the fut. with *shall*.

AUTHORISED VERSION.

57 As the living Father [hath sent] me, and I live [by] the Father: so he that eateth me, even he shall live [by] me.

58 ¹This is [that] bread which came down from heaven: not as your fathers [did eat] manna, and [are dead:] he that eateth [of] this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 ²Many therefore of his disciples, when they [had] heard *this*, said, [This is an hard saying:] who can hear it?

61 [When Jesus knew] in himself that his disciples [murmured at it,] he said unto them, Doth this offend you?

62 ³What [and if ye shall] see the Son of man [ascend up] where he was before?

63 ⁴It is the spirit that quickeneth; the flesh profiteth nothing: the words

A.D. 32.

¹ Ch. vi. 49, 50, 51.² Ch. vi. 66; S. Matt. xi. 6.³ Ch. iii. 13; S. Mark xvi. 19; Acts i. 9; Eph. iv. 8.⁴ 2 Cor. iii. 6.

SYRIAC.

57 As the living Father sent me, and I live because¹ of the Father: so he that eateth me, shall live because of me.²

58 This is the bread that came down from heaven: it is not like that one your fathers ate, manna, and died: he that eateth of this bread shall live for ever.

59 These things he said in the synagogue,³ while teaching in Capernaum.

60 And many⁴ from among his disciples who heard,⁵ were saying,⁶ This word is hard; who can hear it?

¶ XIX.—61 But Jesus knew⁷ in himself that his disciples were murmuring about this, and he said unto them, Doth this offend you?

62 If therefore ye shall see that the Son of man goeth up to the place where he was of old?⁸

63 The spirit *is* he that giveth life; the body profiteth nothing: the⁹ words which

¹ *me'tul avō.*² *me'utlothi.*³ or, 'assembly.'⁴ 'many therefore.' Hrk1.⁵ This may also read, 'and many who heard from His disciples,' as in ver. 45.⁶ 'said.' Hrk1.⁷ 'but when Jesus knew,' or 'but as Jesus wist.' Hrk1.⁸ or, 'from before.'⁹ 'those words.' Hrk1.

ETHIOPIC.

57 And as the living Father sent me, and I also¹ am living by reason of the Father; so also he that eateth my flesh, shall live by reason of me.²

58 This then *is* that bread that came down from heaven: and not like the manna your fathers ate, and died: but he that eateth this bread shall live unto all ages.

59 And he spake thus unto them in the synagogue³ of Capernaum while teaching them.

60 And many of his disciples who heard *him*, said,⁴ This saying⁵ is hard; and who can hear it?

61 And Jesus understood⁶ in his spirit that his disciples murmured about that, and he saith unto them, Doth this offend you?

62 How then if ye shall see the Son of man going up where he was before?

63 The spirit is that which giveth life; but there is no thing at all for which the flesh

¹ rather, 'I too.'² *bañta ab*, or, 'because of the FATHER.' *bañtiñ'ya* or, 'because of Me,' also 'through the FATHER' and 'through Me.' *bañta* renders *διὰ* c. acc. and *anta* frequently *διὰ* c. gen.³ or, 'temple.'⁴ lit. 'say.'⁵ *nagar*, 'discourse,' 'speech.'⁶ lit. 'had knowledge of them.'

SAHIDIC.

57 As the living Father¹ sent me, and I also live because of the Father; and he that eateth me, he also shall live because of me.

58 This is the bread that came from heaven: not as your fathers ate,² and died: but he that shall eat this bread shall live unto eternity.³

MEMPHITIC.

57 As the Father who sent me is he that liveth,¹ and I also live because of the Father: he that eateth me, shall also live because of me.

58 This is the bread that came down from heaven: not like the fathers who ate, and died: he that shall eat of this bread shall live² for ever.

59 He said these things teaching in their synagogue at Capernaum.

60 Multitudes then that heard from his disciples,³ said, Hard is this saying; who shall endure to hear it?

61 Jesus then, having seen⁴ within himself that his disciples murmured because of this, said unto them, Doth this offend you?

62 What⁵ if ye should see the Son of man going up unto the place where he was before?

63 The spirit is that which maketh alive; the flesh yieldeth no profit at all;

¹ or, 'as the FATHER who is living.'² The Sahidic, like the Memphitic, omits τὸ αἰώνιον.³ Verses 59—67 are wanting.⁴ or, 'as He that sent Me, the FATHER, He that is living.' The Memph. renders *ὁ ἑαυτὸν* by *phertom'h*, 'He that is living' or 'that liveth,' with greater emphasis than the Greek.² or, 'liveth.'³ This is the literal rendering of this passage.⁴ *aphnau*, 'having seen,' see note on ch. i. 7.⁵ also, 'or.'

GOTHIC.

57 As the living Father sent me,¹ and I live in the Father; so he that eateth me, liveth also in me.

58 This is the bread that came down from heaven: not as your fathers ate manna, and died: but he that eateth this bread liveth unto eternity.

59 He said this in the synagogue, teaching in Capernaum.

60 Then many of his disciples, hearing *this*, said, Hard is this word; who can hear it?

61 But Jesus, knowing within himself that his disciples murmured this, said unto them, Doth this offend you?

62 If now you behold the Son of man go up³ where he was before?

63 The spirit is he that maketh alive; the body doth not profit a thing: the

¹ *zraus inwandida mik libands atta.*² *jabai nu gasaiweth sunu mans unsteigan.*

ARMENIAN.

58 As the living Father sent me, and I am living because of the Father:¹ he that eateth me,² he shall live because of me.

59 This is the bread that *is* come down from heaven: not as your fathers ate the manna in the wilderness, and died: he that eateth this bread shall live for ever.

60 He said this in the synagogue,³ while teaching⁴ in Capernaum.

61 And many of the disciples, when they heard *it*, said,⁵ Hard is this word; who can hear it?

62 When Jesus knew within himself that his disciples⁶ murmured on account of this, he saith unto them, Doth this offend you?

63 What then if ye were to see the Son of man going up⁷ where he was before?⁸

64 The spirit maketh alive; the body profiteth nothing: the⁹ word that I have

GEORGIAN.

57 As the living Father hath sent me and I also am living with the Father;¹ he that shall eat of me, he also shall live through me.

58 For this is the bread that came down from heaven: not like as your fathers ate manna, and perished: for he that shall eat of this bread shall live for ever.

59 He said this in the synagogue, and taught in Capernaum.

60 Many therefore from among his disciples heard this, and said, This saying is hard; who can hear it?

61 Jesus knew from himself that his disciples murmured among themselves, and he said unto them, Doth this offend you?

62 If ye were to see the Son of man going up where he was before?

63 The spirit is that which giveth life; but the flesh² profiteth nothing: the words

SLAVONIC.

57 As the living Father sent me, and I live by reason of the Father:¹ he that eateth me shall live by reason of me.²

58 This is the bread come down from heaven: not as your fathers ate manna, and died: he that eateth this bread, shall be alive³ for ever.

59 He said these things in the synagogue, teaching in Capernaum.

60 Many therefore of his disciples having heard⁴ *it*, said, This word is hard; who can hear it?

61 But Jesus, knowing in himself that his disciples murmured about this, said unto them, Doth this offend you?

62 If then you should see the Son of man going up where he was before?

63 It is the spirit that giveth life;⁵ the flesh profiteth nothing: the words that I

¹ *vas'n hair—vas'n im.* διὰ τὸν πατέρα—δι' ἐμέ.

² *because, by reason of.*

³ One MS. has 'He that loveth Me.'

⁴ lit. 'assembly.' Some copies have 'to the assembly.'

⁵ lit. 'in the teaching.'

⁶ var. 'they say.'

⁷ var. 'His own disciples.'

⁸ lit. 'that He were to go up.'

⁹ or, 'at first.'

⁹ var. 'these works that I have done.' This passage is quoted by S. Seperian, Hom. l. p. 12, in *Gyentani e hair*, 'the FATHER liveth, the SON liveth, who saith, I am the way, the truth, and the life: and the HOLY SPIRIT liveth—the flesh profiteth nothing, but it is the Spirit that maketh alive.'

¹ *da metsa ts'hovel-var Mamisa-t'hana*; as in ch. i. 1, 2, &c.

² *khörtani*, 'flesh,' in the pl.

¹ or, 'for the FATHER's sake,' *otsa rddi*.

² *meno rddi*. The Russian V. renders this prep. *меню*, which is also commonly used in Russian, by *меню*, m-tr. c. 'by or through the FATHER,' 'by or through Me.'

³ or, 'living,' *jio*.

⁴ This sentence in Slavonic may also be rendered,—'Many therefore having heard from (as in ver. 45) His disciples;' but the Russian V. renders it as it is here given: its most natural sense.

⁵ *ojielgast*, 'maketh alive,' 'quickeneth.'

ANGLO-SAXON.

57 As the living Father sent me, and I live through *the* Father: and he that eateth me, he liveth through me.

58 This is the bread that came out of *the* heavens: not as our fathers ate heavenly meat, and were dead:¹ he that eateth of this bread, he liveth unto eternity.

59 These things he said in the assembly, when he taught in Capernaum.

60 Many of his disciples said, when they heard this, This speech is hard; who may hear it?

61 Then the Saviour wist² that his disciples murmured betwixt themselves³ concerning these things, and he said unto them, Doth this offend you?

62 If ye see the Son of man going up where he was before?

63 *The* spirit is he that⁴ quickeneth; the flesh profiteth nothing: the words

ARABIC.

57 As the living Father sent me, and I live because of the Father: so he that eateth me, shall live because of me.

58 This is the bread that came down from heaven: not like the manna which your fathers ate, and died: but he that eateth of this bread shall subsist for ever.

59 He said this in the congregation, and he was teaching¹ at Capernaum.

60 And when many of his disciples heard *this*, they said, How hard is this saying; who is fit² to hear it?

61 And Jesus knew within himself that his disciples murmured about this,³ he said unto them, Doth this cause you to doubt?

62 How then if ye shall see the Son of man⁴ go up where he was at first?

63 The spirit alone giveth life; but the flesh giveth no advantage whatever.⁵

¹ lit. 'and He teacheth.'

² or, 'able.'

³ lit. 'grumbled at this.'

⁴ *yushakkikkam*.

⁵ lit. 'Son of the flesh.'

⁶ lit. 'enricheth not of one thing.'

PERSIAN.

57 As the living Father sent me, and I am alive because of the Father:¹ so every one that eateth me, shall also live because of me.¹

58 This is the bread that came down from heaven: it is not like your fathers who ate manna, and died: every one that eateth this bread shall remain alive for ever.

59 He said these words among² the congregation, while he taught in Capernaum.

60 And many of his disciples heard and said, This is a very hard saying; so that who may hear it?

61 And Messiah knew within himself that his disciples were speaking vain things about this, and said unto them, Is this what offendeth you?

62 Now if ye see that the Son of man goeth up to the place where he was before?

63 It is the spirit that maketh alive; the body giveth no advantage: the words

¹ *barâ padar, barâ man*.

² or, 'in the middle of.'

¹ *deadly earnest*, 'becoming death.'

² *wyste*.

³ *between him sylfum*.

⁴ *se dhe*.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

that I [speak] unto you, [they] are spirit, and [they] are life.

64 But ¹there are some of you that believe not. For ²Jesus knew from the beginning who they were that believed not, and [who] should betray him.

65 And he said, [Therefore] ³[said I] unto you, that no man can come unto me, except it [were] given unto him of my Father.

66 ¶ ⁴[From that time] many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, [Will ye] also go away?

68 [Then] Simon Peter answered him, Lord, to whom shall we go? thou hast ⁵the words of eternal life.

69 ⁶And we [believe] and [are sure] that thou art that Christ, the Son of the living God.

70 Jesus answered them, ⁷[Have not I

I spake with you,¹ they are spirit, and they are life.

64 But there are men from among you who believe not. For Jesus was aware of old² who they were that believed not, and who he was that betrayed him.

65 And he said unto them, Because of this I said unto you, that no man can come unto me, if it be not given him³ from my Father.

66 Because of this word⁴ many from among his disciples went back, and were not⁵ walking about with him.

67 And Jesus said unto the twelve, Perhaps you also you will go?

68 Simon Peter answered, and said, My Lord, to whom shall we go? thou hast words of eternal life.

69 And we have believed and we have known that thou art the Christ the Son⁶ of the living God.

70 Jesus saith unto them, Did I not

profiteth: and this very word that I have spoken unto you, it is spirit, and it is life.¹

64 And yet there are some from among you that believe not. For Jesus knew from olden time² who they were that should not believe in him, and who he was that should betray him.

65 And he saith unto them, For this reason I say unto you, there is no one that can come unto me if it be not given him from my Father.

66 And because of this many from among his disciples retreated back,³ and no longer went about with him.

67 And Jesus saith unto the twelve, And you also, do you wish to go?

68 But Simon Peter answered and saith unto him, Lord, to whom shall we go? the word of eternal life is in thee.

69 And we for ourselves have believed and have known that thou art Christ¹ the Son of the living God.

70 And Jesus answered and said unto

A.D. 32.

¹ Ch. vi. 36.

² Ch. ii. 24, 25; xiii. 11.

³ Ch. vi. 44, 45.

⁴ Ch. vi. 60.

⁵ Acts v. 20.

⁶ S. Matt. xvi. 16; S. Mark viii. 29; S. Luke ix. 20; Ch. i. 49; xi. 27.

⁷ S. Luke vi. 13.

¹ 'unto you.' Hrk1.

² or, 'from before.' Pesch. *men shāriyo*, 'from the beginning.' Hrk1.

³ 'if it be not that is given him from My FATHER.' Hrk1.

⁴ Hrk1. omits 'word.'

⁵ Hrk1. adds, 'again,' or 'more.'

⁶ 'that Thou art that Christ that Son.' Hrk1.

¹ *manfas wā'tu wā'hawāt wā'tu*. See ch. i. 1.

² *dmkāt*.

³ lit. 'who retreated back.'

⁴ This may also be rendered, 'that Thou art that Christ,' *kama anta wā'tu Krāstos*.

SAHIDIC.

MEMPHITIC.

GOTHIC.

the words that I have spoken unto you are spirit, and are life.

64 But there are some among you who believe not. For Jesus knew from the beginning who they were that should not believe, and who he was that should betray him.

65 And he said unto them, Therefore said I unto you, that no one can come unto me if it be not given him from the Father.¹

66 For this a multitude of his disciples fled back, and walked no more with him.

67 Then Jesus saith unto the twelve, Will not you also go away?²

68 Simon Peter answered him, Lord, to whom should we go?³ for the words of eternal life are of thee.⁴

69 And we have known and have believed that thou art the Christ, the Holy One of God.

70 Jesus answering, said unto them,

words that I spake unto you, are¹ spirit, and are life.

64 But there are some of you who believe not. For Jesus also knew² from the very first who are the unbelievers, and who he is that betrayeth him.

65 And he said, Therefore said I unto you, that no one can come unto me, unless it be given him from my Father.

66 From that time many of his disciples went back, and went no more with him.

67 Then Jesus said to the twelve, Perhaps you also will go?

68 Then Simon Peter answered, Lord, to whom might we go?³ thou hast words of eternal life.⁴

69 And we have believed and acknowledged¹ that thou art Christ, Son of the living God.

70 Jesus answered them, Have I not

68 Simon Peter answered him, Lord, to whom shall we go? thou hast¹ the words of life unto eternity.

69 And we have believed and have known that thou art the Christ, the Holy One² of God.

70 Jesus answered them and said, Have

¹ lit. 'the words—are in Thy hand.'

² *petuab ūte Pnute*. lit. 'the one that is holy of God.'

¹ *'hiten Phtōt, ēk tou patros*. This appears to be the unanimous reading of all Memphitic MSS. One more letter, however, would make it agree with the Greek, *ēk tou patros mou*.

² lit. 'will ye not go away you, you also?'

³ lit. 'should we have gone?'

⁴ i.e. 'belong to Thee,' *ete 'ntok*.

¹ lit. 'is' *tho vaurdē akma est*.

² *risuh*, 'wist also.'

u-met githawon.

³ The G. thic., together with Syr., Armen., Georg., Slav., and Pers., render correctly *ῥήματα*; and not 'the words,' A. V. and R. V., as if the original were *τὰ ῥήματα*.

⁴ or, 'ascertained.' *ufkunthedum*.

ARMENIAN.

spoken unto you, is spirit, and life.

65 But there are some of you who believe not. For Jesus knew from the beginning who were those that believe not, and who he was¹ that should betray him.

66 And he said, Therefore said I unto you, that no one can come unto me, if it be not given him from my Father.

67 From that time many of his disciples went back, and no longer walked about with him.

68 Jesus saith unto the twelve, May be you also will go away?

69 Simon Peter² answered him, Lord, to whom might we go? thou hast words of everlasting life.

70 And we have believed and have known that thou art the Christ, the Son of God.

71 Jesus answered them, Did I not

GEORGIAN.

which I speak unto you, are spirit and life.

64 But there are certain among you who do not believe. For Jesus knew from the first who were certain that did not believe, or who it was¹ that should betray him.

65 And he said, Therefore said I unto you, no one can come unto me if it be not given him from my Father.

66 For this reason many from among his disciples turned back, and no longer went with him.

67 Jesus said unto the twelve, Do you not also wish to go away?

68 Simon Peter answered him and said, Lord, to whom shall we go? for thou hast words of eternal life.

69 And we have believed thee and feel persuaded of thee,² that thou art Christ the Son of the living God.

70 Jesus answered and said unto them,

SLAVONIC.

speak unto you, are spirit, and are life.

64 But there are some of you who believe not. For Jesus knew from the beginning who were the unbelievers, and who was to betray him.¹

65 And he said, For this cause said I unto you, that no one can come unto me if it be not given him from my Father.

66 From this many from among his disciples went back, and walked no longer with him.

67 Then Jesus said unto the twelve, Do you, perhaps, also wish to go?

68 But Simon Peter answered him, Lord, to whom shall we go? thou hast words of eternal life.

69 And we have believed² and acknowledged,³ that thou art Christ, the Son of the living God.

70 Jesus answered them, Have I not

¹ lit. 'that one is.'

² *Simon Petros: Mudutsyeal harastch asatsê yen Betros, az. 'Simon Peter first drawing near, said, say, Thou art the Christ, Son of the Living God.'* S. Seper. Hom. vi. p. 250.

¹ lit. 'or who is.'

² *gvartsnenu da gvitsnobies.* The Georgian addresses those words to Christ, through the peculiar preform, *gv.* in a manner which cannot be rendered in English otherwise than by the pron. 'thee.'

¹ lit. 'and who is the betraying Him.'

² or only, 'believed.'

³ *pozna'hom', ἐγνώκαμεν.*

ANGLO-SAXON.

that I said unto you, they are spirit and life.

64 But some of you believe not. For the Saviour knew at first¹ who were the believers, and who would betray him.²

65 And he said, Therefore said I unto you, that no man can come unto me, unless my Father give it him.

66 Ever since, many of his disciples turned back,³ and went not with him.

67 Then said the Saviour unto the twelve, Say ye, will ye go from me?

68 Then Simon Peter replied to⁴ him and said, Lord, to whom go we? thou hast the word of everlasting life.

69 And we believe and know⁵ that thou art Christ the Son of God.

70 The Saviour answered them and said,

ARABIC.

And the words that I have spoken unto you they are spirit, and they are life.

64 But among you there are some that believe not. Because Jesus was acquainted from olden time¹ with those who believed not in him, and with him who would dare to² betray him.

65 Then he said unto them, For this cause did I tell you, that no one can come unto me, unless it be given him by my Father.

66 Because of this many of his disciples went back, and went about with him no more.

67 Then Jesus said unto the twelve, Do you also wish to go away?

68 Simon Peter³ answered and said unto him, O Lord, to whom shall we go? the words of everlasting life are with thee.

69 And we have believed and ascertained that thou art the Messiah, the Son of the living God.

70 Then he said unto them, Am I not he

PERSIAN.

that I have spoken unto you, are spirit, and life.

64 But there are some of you that believe not. For it was known to Messiah concerning the men that believed not, and who it was that should betray him.¹

65 And he said unto them, Therefore said I unto you, that no one can come unto me except it be given him from my Father.

66 Because of this saying many of his disciples went back, and went not about with him.

67 Then Jesus said unto his own twelve, You too perhaps wish to go?

68 Simon Peter² said, O Lord, to whom should we go? thou hast words of life for ever.³

69 And we believe and know that thou art Messiah, the Son of the living God.

70 Jesus said unto them, Did I not

¹ *æt fruman.* ed. Marshall. *fram fruman.* ed. Thorpe.

² *belæcan wolde.*

³ *cyrdon on-bæc.*

⁴ *andweyrde him.*

⁵ or, 'wit.' *we gelyfadh and witon.* See notes on ch. i. 19.

¹ or, 'from before.' *min qadamin.*

² Polyg. omits *mazmâ*. The rendering given is literal. But this Arabic term is used to express the future in inferior style. It is, perhaps, borrowed from the Syr. *'atid*.

³ *es-sapha*, 'the Rock.'

¹ lit. 'give Him into the hands' of His enemies.

² *kepha.*

³ or, 'Thou hast for ever the words of life.'

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

chosen] you twelve, ¹and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for [he it was that should betray him,] being one of the twelve.

CHAP. VII.

1 [AFTER] these things Jesus walked in Galilee: for he would not walk in ²[Jewry,] because the Jews sought to kill him.

2 ³Now the Jews' feast of tabernacles was at hand.

3 ⁴His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may [see the works] that thou doest.

4 For [*there is*] no man [*that*] doeth any thing in secret, and [he] himself seeketh to be known openly. If thou [do] these things, [show] thyself to the world.

5 For ⁵[neither did] his brethren believe in him.

choose you the twelve? and one of you is Satan.¹

71 He said this concerning Judas son of Simon Iscariot:² for he, one of the twelve, was ready³ to betray him.

CHAP. VII.

¶ XX.—1 AFTER these things Jesus was walking about⁴ in Galilee: for he would not walk about in Judæa, because the Jews were seeking to kill him.

2 And the feast of the tabernacles⁵ of the Jews was nigh.

3 And the brethren of Jesus said unto him, Remove hence, and go into Judæa, that thy disciples may see the works⁶ that thou doest.

4 For there is no man who doeth a thing in secret, and is himself wishing that he be made public.⁷ If thou doest these things, show thyself to the world.

5 For even his brethren believed not⁸ in Jesus.⁹

them, Did I not choose you twelve? one of you is Satan.¹

71 But he said this in particular² of Judas Simon of Iscariot: for he, one of the twelve, was to betray him.

CHAP. VII.

1 AND after this Jesus went into Galilee: for he would not go into the land of Judæa, because the Jews sought to kill him.

2 And a feast of the Jews, that of tabernacles, was nigh.³

3 And the brethren of Jesus said unto him, Remove hence, and go into the country of Judæa, that thy disciples also may see thy works which thou doest.

4 For there is no one who doeth aught in secret, and himself wisheth to be discovered. And if so be thou doest this, make thyself seen to the world.

5 For even his brethren did not believe in him.

A.D. 32.

¹ Ch. xlii. 27.

² Ch. v. 16, 18.

³ Lev. xxiii. 34.

⁴ S. Matt. xii. 46; S. Mark iii. 31; Acts i. 14.

⁵ S. Mark iii. 21.

¹ *Sôlôna* 'u. Pesch. *Σατανᾶς*. *ûkelqar'tsô*. *διὰβολος*.

Irkl. lit. 'Seariot.'

² *tîd*, or, 'prepared,' 'future.'

³ *tîd*, or, 'prepared,' 'future.'

⁴ *and* Jesus was walking about after these things.⁵

Irkl. lit. 'arbour,' 'sheds.' Pesch. 'pitching' or 'fixing of dwellings.'

⁵ *those works.* Irkl.

⁶ *or, 'in the open.'* Pesch. *dab'parrisia*. Irkl.

⁷ *were not believing.* Irkl.

⁸ *lit. 'in Him, in Jesus.'*

¹ *Saitân*—as in S. Matt. iv. 10, &c. But *διὰβολος* in S. Matt. iv. and elsewhere is written in Ethiopic *dyablos*.

² *wazantusa*, is omitted in Polyg. that reads, 'He said' or 'spoke concerning.'

³ *lit. 'had drawn near.'* 'and the feast of the Jews' tabernacles had drawn near.' Polyg.

SAHIDIC.

MEMPHITIC.

GOTHIC.

I not chosen you twelve, and one from among you is a devil?

71 He spake of Judas¹ the Iscariot: for he it was that should betray him, being one from among the twelve.

CHAP. VII.

1 AFTER these things Jesus was walking in Galilee: for he was not willing to walk in Judæa, because the Jews sought² after him to kill him.

2 But the feast of the Jews, that of tabernacles,³ was nigh.

3 His brethren therefore said unto him, Depart thou from this place, go into Judæa, that thy disciples also may see the works which thou doest.

4 For no one worketh in secret, and himself seeketh to become public.⁴ If thou doest these things, manifest thyself to the world.

5 For even his brethren did not believe in him.

Did I not choose you the twelve, and one of you is a devil?

71 For he said¹ this of Judas Simon the Iscariot: for he intended² to betray him, being one of the twelve.

CHAP. VII.

1 AND after these things Jesus was walking in Galilee: for he was not willing to walk in Judæa, because the Jews sought after him to kill him.

2 And the feast of the Jews, that of tabernacles³ was nigh.

3 His brethren therefore said unto him, Remove hence, and go into Judæa, that thy disciples may see thy⁴ works thou doest.

4 For no one is doing a work in secret, and would seek after it in public. If thou doest these things, show thyself to the world.

5 For his brethren also did not believe⁵ in him.

chosen you twelve, and one of you is a devil?¹

71 But he mentioned² that Judas son of Simon Iscariot: for he had to betray him,³ being one of the twelve.

CHAP. VII.

1 AND after this Jesus walked about in Galilee: for he would not go into Judæa, because the Jews sought to kill him.

2 And a feast of the Jews was then near; the setting up of booths.

3 Then his brethren said unto him, Move out hence,⁴ and go into Judæa, that thy disciples also may see thy works which thou doest.

4 For no man doeth aught in secret, and seeketh himself to become known openly.⁵ If thou doest this, reveal thyself to this world.

5 For these his brethren did not believe in him.

¹ In the margin is added, 'the son of Simon.'

² or, 'inquired.'

³ *Skênopêgia*.—'had drawn near,' as in Memph.

⁴ or, 'be in public.'

¹ or, 'was saying.'

² *lit. 'for he was to form the plan, have the care,' phè* *our emphatic.*

³ *Skênopêgia*.

⁴ *τὰ ἔργα σου*; the Sahidic, however, omits *σου*.

⁵ or, 'were not believing.'

¹ *diabaulus*.

² *lit. 'said,' i.e. 'in saying this, He alluded to Judas,'* &c.

³ *sa auk habaida'na galestan*.

⁴ *usleith thathro*.

⁵ or, 'known out.'

ARMENIAN.

choose you twelve,¹ and one of you² is Satan?

72 And he said *this* of Simon Judas of Iscariot: for he was to betray him, and was one of the twelve.

CHAP. VII.

¶ XVII.—1 AND after this Jesus went about in Galilee: for he would not walk about in Judæa, because the Jews sought to kill him.

2 And the Jews' feast³ of tabernacles was at hand.

3 His brethren say unto him, Remove hence, and go into Judæa, that thy disciples may see thy works which thou doest.

4 For no one doeth aught in secret, and seeketh himself to become public.⁴ If thou doest this, manifest thyself to the world.

5 For even his disciples had not believed in him.

¹ lit. 'the twelve.'

² var. 'this one,' or 'that one.' This verse is quoted by S. Gregory III. in Homil. vi. p. 50. He adopts *min't* and not *mit* for *els*.

³ *dom'n hriuts*, being simply in the genitive, is thus rendered in English. But when in the original there is a preposition, the genitive with 'of' is used in the translation.

⁴ or, 'open.'

GEORGIAN.

Did I not choose you twelve, and one from among you is a devil?

71 But he spake of Judas son of Simon Iscariot: who was one of the twelve, because he intended¹ to betray him.

CHAP. VII.

¶ XXV.—1 AFTER this Jesus went about into Galilee: and he would not walk in Judæa, because the Jews sought to kill him.

2 But the Jews' feast was nigh, which is that of tabernacles.

3 His brethren said unto him, Go hence, and pass into Judæa, that thy disciples may see thy works which thou doest.

4 Because no one doeth aught in secret, and seeketh that himself be seen openly.² If thou doest this, show thyself plainly to the world.

5 For even his brethren did not believe in him.³

¹ *egulebūda*. lit. 'had in the heart.'

² *gants'hadebul-iqō*, 'be made, become public,' or 'revealed.'

³ *ramet'ku artsagha zmat'ha mist'ha 'rtsmena misi*. lit. 'because not even by His brethren was it believed in Him.'

SLAVONIC.

chosen you twelve, and one of you is a devil?¹

71 But Jesus spake of Judas son of Simon of Iscariot: for he was wishing to betray him, being one of the twelve.

CHAP. VII.

¶ XXV.—1 AND after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him.

2 And a feast of the Jews,² the setting up of booths, was at hand.

3 His brethren, therefore, said unto him, Remove hence, and go into Judæa, that thy disciples also may see the works³ which thou doest.

4 For no one doeth aught in secret, and seeketh himself to be made known. If thou doest these things, show thyself to the world.

5 For his brethren even, did not believe in him.

¹ *diacol'*.

² lit. 'a Jewish feast.'

³ The Slavonic omits *σouv*. This tends to show that, if so be the Georgian version has been revised on the Slavonic as some seem to think, the Georgian is nevertheless the more independent of the two. For *sakmeni shenni ronelt'ha ikm*, is not strictly idiomatic in Georgian; but it is a close following of the Greek, and of the Armenian. *'zkōrdzēt kō, zūr kōrdzes*.

ANGLO-SAXON.

How chose not I you twelve, and one of you is a devil?

71 And he said this of Judas Iscariot¹ he that betrayed him, for he was one of the twelve.

CHAP. VII.

¶ XVIII.—1 AFTERWARDS the Saviour departed into Galilee: he would not go into Judæa, because that the Jews sought him and would slay him.

2 It was near the Jews' feast day²

3 His brethren said unto him, Depart hence, and go into the land of Judæa, that thy disciples see the works that thou workest.

4 No man doeth any thing³ in secret, and seeketh that it be open. If thou doest these things, manifest⁴ thyself to the world.

5 For his kinsmen⁵ believed not in him.

¹ *Symon's*. Dr. Marshall leaves a blank for the word *Σίμωνος*, 'Simon's son;' which Mr. Thorpe does not.

² Both Dr. Marshall and Mr. Thorpe omit *ἡ σκηνωπηγία*.

³ *ne dedh nan man nan thing*.

⁴ or, 'reveal,' *gewutela*.

⁵ *his magens*.

ARABIC.

that chose you,¹ a company of twelve, and one of you is Satan?

71 He meant by this Judas Simon the son of Iscariot: for he would dare to betray him,² and he was one of the twelve.

CHAP. VII.

1 AND after this Jesus went about in Galilee: for he did not like to return into the land of Judæa, because the Jews were wishing to kill him.

2 And the feast of tabernacles of the Jews was near.

3 The brethren of Jesus said unto him, Move hence, and go into Judæa, that thy disciples may see the works³ that thou doest.

4 For indeed, there is no one that doeth a thing in secret, and liketh to be seen openly. If thou doest these things, then show thyself to the world.

5 For his brethren were not believing in him.

¹ lit. 'he that chose you, out of the world.'

² *kāna muzmī'an*, by which *ἤθελεν* is rendered.

³ The Arabic, Erpen. Polygl., and Medici, omit *σouv*; but the Bib. Soc. ed. of 1829, and the Arabic printed side by side with the Coptic, S. P. R. ed. of 1841, have *σouv*. 'Thy works;' following the Coptic. In all these versions, the simple subjunctive is rendered 'may see;' this being the common form in English. But 'may' does not exist in any of these originals.

PERSIAN.

choose you twelve, and one of you is Satan?

71 He said this word with regard to Judas the son of Simon Iscariot: one of the twelve, he that would betray Jesus.¹

CHAP. VII.

1 AFTER that Jesus went about in Galilee: and he would not walk about in Judæa, because the Jews wished that they might kill him.

2 And the feast of the tabernacles of the Jews was nigh, that is the feast of booths.

3 The brethren of Jesus said unto him, Move hence, and go into Judæa, that thy disciples may see thy works.

4 There is no man that doeth aught in secret, and wisheth that he become known openly. They said also, Since thou doest these works, show thyself to the world.

5 For hitherto the brethren of Jesus had not put faith² in him.

¹ lit. 'he that wished that he might give Jesus into the hands of His enemies.'

² lit. 'brought faith.'

AUTHORISED VERSION.

6 [Then Jesus said] unto them, ¹My time is not yet come: but your time is always ready.

7 ²The world cannot hate you; but me it hateth, ³because I testify of it, that the works thereof are evil.

8 Go ye up unto [this feast:] I go not up yet unto this feast; ⁴for my time is not yet full come.

9 [When] he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as [it were] in secret.

11 [Then] ⁵the Jews sought him at the feast, and said, Where is he?

12 And ⁶there was much murmuring among [the people] concerning him: [for] ⁷some said, He is a good man: others said, Nay; but he deceiveth [the people.]

13 Howbeit no man spake openly of

A.D. 32.

¹ Ch. ii. 4; viii. 20; vii. 8, 30.

² Ch. xv. 19.

³ Ch. iii. 19.

⁴ Ch. viii. 20; vii. 6.

⁵ Ch. xi. 56.

⁶ Ch. ix. 16; x. 19.

⁷ S. Matt. xxi. 46; S. Luke vii. 16; Ch. vi. 14; vii. 40.

SAHIDIC.

6 Jesus therefore said unto them, My time is not yet come: but your time is ready at all seasons.

7 The world cannot hate you; but me it hateth, because I bear witness concerning it, that its works are evil.

8 You, go up¹ unto the feast: but I go² not yet unto this feast; because my time is not yet fulfilled.

9 When he said these *things*, he abode in Galilee.

10 But when his brethren were gone up unto the feast, then he also went up, not in public, but in secret.

11 The Jews therefore inquired after him³ in the temple, and said, Where is he?

12 And there was a great murmuring about him in the multitude: some on the one hand⁴ said, that he is a good *man*: others, however,⁵ said that he is not, but he deceiveth the multitude.

13 Yet no one spake openly concerning

¹ *ñtōten bōk e'hrat e psha.*

² *ñpa dīnu e el epeisha.*

³ *neu shine ññiph.* Such details of different rendering as this between the Sahidic and the Memphitic, show that, as regards punctuation, these two versions were made independently one of the other; the Sahidic being the older of the two.

⁴ *'hori ne men.*

⁵ *'henkoue de.*

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SYRIAC.

6 Jesus¹ saith unto them, My time until now is not come:² but your time is ready at all seasons.²

7 The world cannot hate you; but it hateth me, because I bear witness against it, that its works are evil.

8 You, go up unto that feast: I go not up now unto that feast; because my time is not yet fulfilled.

9 He said these things,³ and remained in Galilee.

10 But when his brethren were gone up unto the feast, then he also went up, not openly, but as in secret.

11 But the Jews⁴ were seeking him at the feast, and were saying, Where is he?

12 And there was a great murmuring because of him in the multitude: for⁵ there were some who were saying, that he *is* good: and others were saying, No; but he deceiveth the people.

13 But no man spake of him openly,

¹ 'Jesus therefore.' Hrkl.

² lit. 'season.'—'that time of Mine is not yet near: but that time of yours is ready at all season.' Hrkl.

³ 'when He said,' or, 'as He said these things.' Hrkl.

⁴ 'the Jews therefore.' Hrkl.

⁵ *dīn.* Pesch. *man.* Hrkl.

MEMPHITIC.

6 Then Jesus saith unto them, As for me my time¹ is not yet come: but as for you your time² is always ready.

7 The world cannot hate you; but as for me it hateth me, because I bear witness concerning it, that its works are evil.

8 As for you go ye up unto the feast: but as for me I shall not go up unto this feast; for my time is not yet fulfilled.³

9 Having said these things, he remained in Galilee.

10 But when his brethren were gone up unto the feast, then he also went up, not openly, but as in secret.

11 Then the Jews sought after him⁴ at the feast, and they said, Where is that one?

12 And there was a great murmuring in the multitude because of him: for some said, that he is a good *man*:⁵ but others said, No; but he leadeth astray the multitude.

13 But no one spake openly concerning

¹ *paucen pauc.*

² *petensanicu de 'nthūten.*

³ *djōk ebol,* 'finished,' 'perfected.'

⁴ *nau kōti ññiph.* See the note to the Sahidic.

⁵ That, both in Sahidic and in Memphitic, may also be rendered, 'that He is good.'

ETHIOPIIC.

6 And Jesus saith unto them, Hitherto my time¹ is not yet come: your time,² however, is always ready.

7 The world cannot hate you; but me it hateth, because I bear witness against them, and I reprove³ them, for that their works are evil.

8 You, however, go up unto that feast: but as for me, I shall not go up unto that feast; because my time is not yet come.

9 And he spake⁴ thus unto them, and abode in Galilee.

10 And when his brethren were gone up unto the feast, at that time he also went up in secret, and not openly.

11 And the Jews kept on⁵ seeking him at the feast, and said, Where is he?

12 And the people murmured much about him: and there were some that said,⁶ He is good:⁷ but others said,⁶ No; but he deceiveth the people.

13 There was, however, no one who

¹ *gizeyasu.* 'My time, however.'

² *gizeku ikana uā'tu gize.* Fethanegest. cxliv. sect. ii. 18.

³ or, 'convince' and 'convict.'

⁴ or, 'speaketh.'

⁵ or, 'took to,' *ahazu*, which Polyg. omits.

⁶ lit. 'say.'

⁷ lit. 'good that one.'

GOTHIC.

6 Then Jesus said unto them, My time is not yet: but your time is always ready.

7 This world cannot hate you; but it hateth me, because I bear witness concerning it, that its works are evil.

8 You, go up unto this feast: but I go not yet up unto this feast; because my time is not yet fulfilled.¹

9 This then he said unto them being in Galilee.

10 But after that his brethren were gone up, then he also went up unto this feast, not openly, but as in secret.

11 Then the Jews sought him at this feast, and said, Where is that one?²

12 And there was much murmuring among the multitude:³ some said, that he is true:⁴ others said, No; but he leadeth astray the multitude.

13 Howbeit, no one spake of him freely,

¹ lit. 'filled out.'

² *jains, êkeīnos.*

³ The Cod. Argenteus omits *περὶ αὐτοῦ*, which Massman encloses within brackets [*bi ina*].

⁴ *sunjeins ist, ἀληθινός ἐστι.*

ARMENIAN.

6 Jesus saith unto them, My time is not yet come:¹ but your time is ready at every hour.

7 This world cannot hate you;² but it hateth me, because I bear witness of it, that its works are of wickedness.

8 You, go ye unto that feast: I, I go not unto that feast; for my time is not yet come.

9 After he said this, he remained there in Galilee.

10 When his brethren³ were departed, then he also went up⁴ to the feast, not openly, but as in secret.

11 And the Jews sought him there at that feast, and said, Where can he be?⁵

12 And there was a murmuring⁶ against him in the multitude. Some were saying, that he is good; others were saying, No; but he deceiveth the multitude.

13 And no one⁷ spake of him openly,

¹ lit. 'arrived,' 'reached.'

² var. 'have hated you.'

³ var. 'and when,' or 'after His brethren were departed.'

⁴ or, 'departed.'

⁵ or, 'where may He be?'

⁶ var. 'and others out of the multitude said.' The Armenian omits *πολύς*.

⁷ lit. 'nobody at all,' 'no one whatever.'

GEORGIAN.

6 Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but it hateth me, because I bear witness concerning it,¹ that its works are evil.

8 Go ye up unto this feast: but I go not up unto this feast; because my time is not yet fulfilled.

9 He said this, and remained in Galilee.

10 And when his brethren were gone up unto the feast, Jesus himself also went up, yet not openly, but as in secret.

11 But the Jews sought him at the feast, and said, Where is he?

12 And there was a great murmuring concerning him among the multitude: some said, He is good: but others said, No, but he deceiveth the people.

13 And no one spake of him openly,

¹ *v'stume mistvis*.

SLAVONIC.

6 But Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but it hateth me, because I bear witness of it, that its deeds are evil.

8 You go up unto this feast: I go not up unto this feast;¹ because my time is not yet fulfilled.

9 Having said these things unto them, he remained in Galilee.

10 But when his brethren were gone up unto the feast, then himself also went up, not openly, but as it were hidden.²

11 And the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring about him among the multitude: some said, that he is good: but others said, No, but he deceiveth³ the people.

13 And no one spake of him openly,

¹ Marginal note, 'I do not yet go up unto this feast.'

² *no idko tol*.

³ or, 'beguileth the peoples.' *'stil' narōdul*.

ANGLO-SAXON.

6 Then the Saviour said unto them, My time is not yet come: your time is alway ready.¹

7 The world cannot hate you; but it² hateth me, because that I bear witness of it, that its works are evil.

8 Depart³ ye unto this feast: I depart³ not to this feast; because that my time is not yet fulfilled.

9 He dwelt⁴ in Galilee, as he said⁵ these things.

10 After that his brethren departed, then departed he also unto that feast-day, not openly, but secretly.

11 Then the Jews sought him at that feast-day, and said, Where is he?

12 And there was much tumult in that multitude on account of him: some said, He is good: others said, Not he;⁶ but he deceiveth this people.

13 Yet nevertheless no man spake

¹ or, 'yare,' *gearu*.

² lit. 'he.'

³ or, 'fare,' *fure*.

⁴ or, 'wonnede,' *he wunode*.

⁵ or, 'when He said,' *tha he tha thing sæde*.

⁶ or, 'not this.'

ARABIC.

6 Then Jesus said unto them, My time indeed is not yet arrived: but as to your time it is ready at all seasons.

7 The world cannot hate you; but they hate me, because I bear witness against¹ them that their works are evil.

8 Go ye up unto this feast: but I will not now go up unto this feast; because my time is not yet arrived.²

9 He said this saying, and then abode in Galilee.

10 But when his brethren were gone up unto the feast, then he also went up, yet not by open march, but in secret.

11 Then the Jews sought him at the feast, and they said, Where is he?

12 And there was much murmuring about him among the multitude: for among them some said, that he is good;³ and others said, No, but he leadeth astray the people.⁴

13 But there was no one that would

¹ Ethiopic and Gothic, *bi ins thatei saurstra tze*, 'concerning them that their works are evil.' The Gothic has been inadvertently corrected from *saurs* to *saursra*, and corrected from *tze* to *te*.

² 'accomplished' *Polxel*.

³ or, 'honest.'

PERSIAN.

6 Jesus said unto them, Until this hour, my time¹ is not yet come: but your time is come at all seasons.

7 The people² cannot hate you; but they hate me, because I bear witness against³ them at all times, that their works are evil.

8 Go ye up unto this feast; for I do not go up; because my time is not yet fulfilled.

9 He said these things, and remained in Galilee.

10 When his brethren were gone up unto the feast, he too went up also, not openly, but remaining in secret.

11 The Jews inquired after him at the feast, and asked, Where is he?

12 And a great deal of unbecoming⁴ language was said among the Jews about him: the multitude said, He is good: but some others said, He deceiveth the people.

13 But no one spake of him openly,

¹ or, 'occasion,' 'opportunity.'

² or, 'multitudes.'

³ also, 'concerning.'

⁴ *nāshāqist*.

AUTHORISED VERSION.

him, ¹for fear of the Jews.

14 ¶ [Now about] the midst of the feast Jesus went up into the temple, and taught.

15 ²And the Jews marvelled, saying, How knoweth this man ³letters, having never learned?

16 [Jesus] answered them, and said, ⁴My doctrine is not mine, but his that sent me.

17 ⁵If any man [will] do his will, he shall know of the doctrine, whether it [be] of God, or *whether* I speak of myself.

18 ⁶He that speaketh of himself seeketh his own glory: but he that seeketh [his glory] that sent him, the same is true and [no unrighteousness is in him.]

19 [⁷Did not Moses give] you the law, and *yet* none of you keepeth the law? ⁸[Why go ye about] to kill me?

A.D. 32.
¹ Ch. ix. 22; xii. 42; xix. 38.
² S. Matt. xiii. 54; S. Mark vi. 2; S. Luke iv. 22; Acts i. 7.
³ or, *learning*.
⁴ Ch. iii. 11; viii. 28; xii. 49; xiv. 19, 24.
⁵ Ch. viii. 13.
⁶ Ch. v. 41; viii. 50.
⁷ Exod. xxiv. 3; Deut. xxxiii. 4; S. John i. 17; Acts vii. 34.
⁸ S. Matt. xii. 14; S. Mark iii. 6; Ch. v. 16, 18; x. 31, 39; xi. 53.

SYRIAC.

for fear of the Jews.

14 But when the days of the feast were half spent¹ Jesus went up to the temple, and was teaching.

15 And the Jews were wondering, and saying, How doth this man know books,² as he hath not learnt?

16 Jesus answered, and said, My teaching is not of me, but of him³ that sent me.

17 He that wisheth⁴ to do his will, understandeth⁵ my teaching, if it be from God, or if I speak of mine own accord.

18 He that speaketh from his own imagination,⁶ seeketh praise for himself: but he that seeketh the praise of him that sent him, is true, and there is no guile in his heart.

19 Was it not Moses⁷ who gave you the law, and no man from among you keepeth the law? Why are ye seeking to kill me?

¹ lit. 'divided.' Pesch. 'but when the feast was already divided.' Hrk1.
² 'writings.' Hrk1.
³ or, 'Mine,' 'but His.' The prep. 'of' is here used because of the Syriac d'.
⁴ or, 'is willing.'
⁵ 'shall know concerning My teaching what in it is from God, or if I Myself speak of Myself.' *aidō men'ein men aloho dhr.* Hrk1.
⁶ or, 'from the impulse or inclination of his own thought.' Pesch. 'from himself.' Hrk1.
⁷ 'did not Moses give you.' Hrk1.

ETHIOPIC.

spake of him openly, because of the fear they had of the Jews.¹

14 And in the middle of the days of the feast Jesus went up to the temple, and he began² to teach.

15 And the Jews marvelled at his teaching, saying, How doth this man know the scriptures,³ he who was not taught?

16 And Jesus answered, and saith unto them, As to my teaching it is not of me, but of him that sent me.

17 And he that will do his will, he shall know that my teaching is from God, and that what I speak is not from myself.⁴

18 And he surely who speaketh of his own accord seeketh to please himself: but he on the other hand⁵ who wisheth to please him that sent him, is righteous, and there is no iniquity in him.

19 Did not Moses give you the law, and yet not one of you keepeth the law? ⁶Why then do ye seek to kill me?

¹ 'because they feared the Jews.' Polygl.
² *a'hazu*, 'took to,' is omitted in Polygl.
³ or, 'writings.' A parallel passage, *asma iyāmār mals'huf*, occurs in *Hermas*, Vis. ii. 1.
⁴ 'and that I speak Mine own self.' Polygl. This must be a mistake of the copyist; a very small alteration in one letter would set it right.
⁵ *wazasa*.
⁶ *itganarwā laōrit*, 'ye do, or work not the law.' The Ethiopic is literally *καὶ οὐδὲ εἰς ἐξ ὑμῶν οὐ ποιεῖτε τὸν νόμον*.

SAHIDIC.

him, for fear¹ of the Jews.

14 But in the middle of the feast Jesus went up to the temple, and taught.

15 The Jews therefore wondered, saying, How knoweth this one Scripture, no one having taught him?²

16 Jesus therefore answered them, saying, My teaching is not mine, but his that sent me.

17 If one will do his will, he shall know concerning my teaching, if it is from God, or if I speak of myself alone.

18 He that speaketh of himself alone seeketh after³ his own glory: but he that seeketh after³ the glory of him that sent him, is true,⁴ and there is no unrighteousness in him.

19 Is not Moses he that gave you the law, and not one of you doeth the law? Why seek ye after⁵ killing me?

¹ lit. 'the fear.'
² lit. 'whom they did not teach.' This may also be rendered, 'is not taught.'
³ *ephshine nna*.
⁴ lit. 'that one is true.'

MEMPHITIC.

him, for fear¹ of the Jews.

14 The feast being already half spent² Jesus went up to the temple, and taught.

15 Then the Jews wondered saying, How knoweth he the scriptures, not having learnt?³

16 Jesus answered them, and said, My teaching is not mine, but his that sent me.

17 He that shall do the will of him that sent me, shall know if my teaching is from God, or if I speak of myself alone.

18 He that speaketh of himself alone seeketh after⁴ his own glory: but he that seeketh after⁴ the glory of him that sent him, is true, and there is no unrighteousness in him.

19 Did not Moses give you the law, and not one among you keepeth the law? Why seek ye after⁵ me to kill me?

¹ lit. 'the fear.'
² lit. 'divided.'
³ *nephephabo*.
⁴ *aphōti nna*, lit. 'surroundeth after.'

GOTHIC.

for fear of the Jews.

14 And already about the middle of the feast¹ Jesus went up to the temple, and taught.

15 And the multitude marvelled, saying, How knoweth this one books, untaught?

16 Then Jesus answered and said, This my teaching is not mine, but his that sent me.²

17 If any one will do his will, he maketh experience as regards this teaching, if it be³ from God, or if I speak from myself.

18 He that speaketh from himself seeketh his glory: but he that seeketh the glory of him that sent him, is true, and there is no unrighteousness in him.

19 Did not Moses give you the law, and not one of you doeth that law? Why seek ye to kill me?

¹ *and midai duth*. Eye gives incorrectly *ana midai duth*, which he tries to defend. But Uppström Cod. Argent. l. c. p. 23, Massmann, l. c., and De Gabelentz and Lobe, correct it to *ana midai duth*, which they defend in a note to their text. Julius, and ed. Stockholm 1671, give *ana midai duthus*, and Gargensis, *ana midai duthai*. But *ana midai duth* is the correct reading.

² *this sandjandins mth, τοῦ πέμφαντός με.*

³ *framuh gutha sijai, ἐκ τοῦ Θεοῦ ἤ.*

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

20 [The people] answered and said, ¹Thou hast a devil: who [goeth about] to kill thee?

21 Jesus answered and said unto them, [I have done] one work, and ye all marvel.

22 [²Moses therefore gave unto] you circumcision; (not [because] it is of Moses, ³but of the fathers;) and [ye on the sabbath day circumcise] a man.

23 If a man on the sabbath day [receive] circumcision, ⁴that the law of Moses [should not] be broken; are ye angry at me, because ⁵I have made a man [every whit whole] on the sabbath day?

24 ⁶Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 [But] lo, he speaketh boldly, and they say nothing unto him. [⁷Do] the

20 The multitude answered, saying, A devil is with thee: ¹who seeketh to kill thee?

21 Jesus answered and said unto them, I wrought one work, and ye all are wondering.

22 Because of this Moses gave you the circumcision; (not because it is from him, from Moses, but it is from the fathers;) and on the sabbath ye circumcise a man.

23 And if a man is circumcised on the sabbath day, that the law of Moses be not broken; murmur ye against me ²because I made a whole man sound ³on the sabbath day?

24 Be not judging with respect of persons, ⁴but judge a right judgment.

25 And men ⁵from Jerusalem were saying, Is not this he whom they seek to kill?

26 But lo, he speaketh openly, ⁶and they say nothing unto him. Have the elders

20 Then the people answered and say unto him, A devil ¹is in thee: who seeketh to kill thee?

21 And Jesus answered and saith unto them, I wrought one work, and ye all marvel.

22 For this reason Moses gave you the circumcision; (though it came not from Moses, but from the fathers;) and ye circumcise a man on sabbath. ²

23 And if on the sabbath ye circumcise a man, that the rite of Moses be not set at naught; ³why then are ye angry with me, because I have made a man altogether whole on sabbath?

24 Judge not with respect of persons, ⁴but judge righteous judgment.

25 And there were some of the men of Jerusalem who said, Is not this he whom the Jews seek to kill?

26 But lo, he speaketh unto them openly, and there is no one that saith

A.D. 32.

¹ Ch. viii. 48, 52; x. 20.

² Levit. xii. 3.

³ Gen. xvii. 10.

⁴ or, without breaking the law of Moses.

⁵ Ch. v. 8, 9, 16.

⁶ Deut. i. 16, 17; Prov. xxiv. 23; Ch. viii. 15; S. James ii. 1.

⁷ Ch. vii. 43.

¹ or, 'a devil is for Thee.' *daivo*, i.q. *tev*, Arm.

² 'are ye angry with Me.' Hrk1.

³ or, 'because I made a man, the whole of him, sound.'

⁴ lit. 'taking of face.'

⁵ 'then men.' Hrk1.

⁶ *galtoith*. Pesch. *b'parrisia*. Hrk1.

¹ lit. 'a demon.'

² See on the *gāzrat* of Ethiopia, Confess. Fidei Claudii Reg. Ath. and J. Ludolf, Hist. Ath. lib. iii. c. 1.

³ "Septimum diem tanquam sacrum celebrare—antiquis Ecclesie primitive usum,—in Oriente diu retentum, in Ethiopia quoque invectus est." "Sed ako zanzakabra kama ihud, non sane celebramus ihud sicut Judaei." Claud. R. Conf. in J. Lud. Hist. Ath. lib. iii. 1, and Comm. p. 273, and G. Ertel. Theol. Ath. p. 55, 60.

⁴ *baadalwo lagats*, 'for what pleases in face.' Didasc. Apost. Ath. lib. iii. p. 19, 23, and vii. p. 73 and 87. *kama yafth mo'kala mur'etu bar'ta*. Petha N. c. xlv. Sect. iv. 1.

SAHIDIC.

MEMPHITIC.

GOTHIC.

20 The multitude answered, There is a demon with thee: who seeketh after killing thee?

21 Jesus answered and said unto them, There is one work which I wrought, and ye all marvel.

22 Because of this Moses gave you circumcision; (not that it is from Moses, but it is from the fathers;) and ye circumcise a man on the sabbath.

23 If a man receiveth circumcision on the sabbath, that the law of Moses be not broken; are ye angry with me, because I healed one whole man ¹on the sabbath?

24 Judge not according to respect ²of persons, but judge righteous judgment.

25 Some therefore from among the inhabitants of Jerusalem ³said, Is not this he whom they inquire after to kill him?

26 And behold, he speaketh in public, and they say nothing unto him. Have the

20 The multitude answered, There is a demon with thee: who seeketh after thee to kill thee?

21 Jesus answered and said unto them, There is one work which I wrought, and ye all marvel.

22 Because this Moses gave you the circumcision; (not because the circumcision is from Moses, but from the fathers;) and ye circumcise a man on the sabbath.

23 If a man shall receive the circumcision on the sabbath, that the law of Moses should not be set aside; ¹why ²are ye angry with me, because I made a man every whit whole ³on the sabbath?

24 Judge not according to appearance, ⁴but judge a true judgment.

25 Then some from among them of Jerusalem said, Is not this he whom they seek to kill?

26 Behold, he speaketh in public, and no one saith aught unto him. Have the

20 The multitude answered and said, ¹Thou hast a devil: who seeketh to kill thee?

21 Jesus answered and said unto them, One work I wrought, ²and ye all marvel.

22 For this cause did Moses give you circumcision; (not that it be from Moses, but from ³the fathers;) and on sabbath ye circumcise a man.

23 If a man receiveth circumcision on sabbath, that the law of Moses be not broken; are ye then angry with me, because I made ⁴a whole man sound on sabbath?

24 Judge not by appearance, ⁵but judge the righteous judgment.

25 Then said some of the inhabitants of Jerusalem, ⁶Is not this he whom they seek to kill?

26 But see, he speaketh publicly, and they say nothing unto him. Have the

¹ *aiudje urōne tēph*. 'I healed one man, the whole of him.'

² lit. 'acceptance,' or 'taking.'

³ *neu n'hoi—ebol'hen fremthilēm, ēk τῶν Ἱεροσολυμιτῶν*. The Sahidic of this passage is both more idiomatic and more literal rendering of the Greek, than the Memphitic, 'I healed one man, the whole of him.'

⁴ or, 'seek after,' as in vv. 18, 19, 20.

¹ or, 'destroyed.'

² or, 'what for.'

³ *aiθre urōmi tēph udjal*. lit. 'I made a man, all of him whole.'

⁴ or, 'face.'

¹ *andhof so managci jah gethun*. 'respondit—et dixit.' *thra*.'

² *galavida*.

³ lit. 'out of.'

⁴ *galavida*.

⁵ *bi siunai*.

⁶ *swnat thize Iairussulymēite, τινὲς ἐκ τῶν Ἱεροσολυμιτῶν*, with the Sahidic.

ARMENIAN.

20 The multitude answered and saith, A devil is in thee:¹ who seeketh to kill thee:²

21 Jesus answered them and saith, I wrought one work, and ye are all astonished.

22 For this cause Moses gave you the circumcision; (not that it was of Moses, but of the fathers;) and on sabbath ye circumcise a man.

23 Now if a man receiveth circumcision on sabbath, that the law³ of Moses may not be broken; are ye angry with me, because I healed wholly a man on sabbath?

24 Judge not according to the eye, but form a right judgment.

25 Some of the inhabitants of Jerusalem⁴ there said, Is not this he whom they seek to kill?

26 And now he speaketh openly, and they say nothing unto him.⁵ Have the

¹ *ten*, i.e. *den*, *δαίμων*, or *δαιμόνιον*. *Ku* means 'is' in the sense of 'exists' or 'abides.'

² var. 'who seeketh Thee.'

³ lit. 'the laws.'

⁴ var. 'the inhabitants of Jerusalem; is not this He,' &c.

⁵ or, 'with Him.'

GEORGIAN.

20 The multitude answered and said, There is a devil¹ with thee: who seeketh to kill thee?

21 Jesus answered and said unto them, I wrought² one work among you, and ye all marvel.

22 For this cause³ did Moses give you the circumcision; (not because it is from Moses, but rather from the fathers;) and on sabbath ye circumcise a man.

23 If a man receiveth the circumcision on sabbath, that the law of Moses be not made of none effect; do ye find fault with me, because I made a man quite whole on sabbath?

24 Judge not with respect of persons,⁴ but judge righteous judgment.

25 Some of the inhabitants of Jerusalem said, Is not this he whom they seek to kill?

26 Lo, he saith all this openly, and they do not speak unto him. Do the rulers know

¹ *eshmaki*, both *ὁ διάβολος* and *δαίμων*, or *δαιμόνιον*.

² *ekmen*.

³ *amist'heis*, *διὰ τοῦτο* in its full meaning.

⁴ *l'hwalt'ghebit*, 'taking of eyes.'

SLAVONIC.

20 The people answered and said, Hast thou a devil?¹ who seeketh to kill thee?

21 Jesus answered and said unto them, I wrought² one work, and ye all marvel.

22 For this cause³ Moses gave you the circumcision; (not that it is from Moses, but from the fathers;) and on sabbath ye circumcise a man.

23 If a man receiveth circumcision on sabbath, that the law of Moses be not broken; are ye angry with me, because I made a whole man⁴ sound on sabbath?

24 Judge not by the appearance,⁵ but judge righteous judgment.

25 Then some of the inhabitants of Jerusalem said, Is not this he whom they seek to kill?

26 But he speaketh without hindrance,⁶ and no one saith aught unto him. Have

¹ The Slavonic understands *δαιμόνιον ἔχεις* interrogatively. *Byts'* is either *δαίμων*, *δαιμόνιον*, or *διάβολος*.

² or, 'did,' *stecor'i'h*.

³ *syego rddi*, 'for the sake of this.'

⁴ *ylko esyego tcheloryčka*, ὅτι ὅλον ἄνθρωπον.

⁵ or, 'face,' *na litsi*.

⁶ also, 'unhesitatingly.'

ANGLO-SAXON.

20 Then the multitude answered and said, A devil dwelleth¹ in thee: who seeketh to slay thee?

21 Then the Saviour answered and said unto them, I wrought one work, and ye all marvel.

22 Because Moses gave you circumcision; (not because that it be of Moses, but of the fathers;) and ye circumcise a man on the day of rest.

23²that Moses' law be not cast aside; and ye are angry with me, because that I healed a man on the day of rest?

24 Judge not by appearance,³ but judge right judgment.⁴

25 Some said, they that were of Jerusalem, How is not this he whom they seek to slay?

26 And now he speaketh openly, and they say nothing unto him. Say we

¹ lit. 'sticketh.' *Deofol the sticend on*.

² The words *ἐν περιτομῇ λαμβάνει ἄνθρωπος ἐν σαββάτῳ* are omitted in both Dr. Marshall and Mr. Thorpe's editions. *ἐν σαββάτῳ*, on *ræste dage*.

³ *Ne dème ge be anyne*,—ac *denadh rihtne dom*.

ARABIC.

20 Then the multitude answered and said unto him, Verily, a devil¹ is in thee: who seeketh to kill thee?

21 Jesus answered and said unto them, I have wrought one² work, and ye marvel all of you.

22 For this cause did Moses give you the circumcision; (and yet it is not of Moses, but of the fathers;)

23 Yet ye surely circumcise a man on the sabbath day. If then a man receive the circumcision on the sabbath day, that the tradition of Moses³ may not be set at naught; why do ye murmur against me, because I entirely restored a man to health on the sabbath day?

24 Judge not with partiality,⁴ but judge righteous judgment.

25 And men of Jerusalem said, Is not this he whom they were wishing to kill?

26 But lo, he speaketh openly, and there is no one that saith aught unto him.

¹ lit. 'a Satan.'

² *Alm*, 'one work I have wrought ye all marvel.'

³ *sunnatun Musai*, Erpen.; *shariyatun Musai*, Polygl.; but the word used in ver. 19 for νόμος is *nāmus*.

⁴ or, 'with,' or 'by (according to) false pretence, dissimulation.' Polygl.

PERSIAN.

20 The people answered and said, Thou hast a devil:¹ who is he that wisheth to kill thee?

21 Jesus answered and said unto them, I did one work, and ye were amazed.

22 For this reason did Moses give you the circumcision; (not that the circumcision is of Moses alone, but of the forefathers;) and ye circumcise a man on the sabbath day.

23 When a man receiveth circumcision on the sabbath day, that the law of Moses be not vain; why speak ye falsely against me, because on the sabbath day I have made the sick and suffering whole?

24 Judge not with hypocrisy and a double face, but judge with truth and justice.

25 Some of Jerusalem said, Is not this he whom they wished they might kill?

26 But, lo, he speaketh openly, and they say nothing unto him. Have the elders

¹ *diē*, i.e. Armen. *ter*, not properly a 'devil,' but a *δαίμων* or *δαιμόνιον*. Ar. Jen.

² *sanjuran u dardmandanra 'hish kardam*, ἀσθενείς καὶ κακῶς ἔχοντας ὑγιεῖς ἐποίησα.

AUTHORISED VERSION.

rulers [know] indeed that this is the [very] Christ?

27 ¹Howbeit we know this man whence he is: but when [Christ] cometh, no man knoweth whence he is.

28 [Then] cried Jesus in the temple [as he taught,] saying, ²Ye both know me, and ye know whence I am: and ³I am not come of myself, but he that sent me ⁴is true, ⁵whom ye know not.

29 [But] ⁶I know him: [for] I am from him, and he [hath] sent me.

30 [Then] ⁷they sought to take him: [but] ⁸no man laid hands on him, because his hour was not yet come.

31 [And] ⁹many of the people believed [on] him, and said, When [Christ cometh] will he do more miracles than these which this man hath done?

32 ¶ The Pharisees heard [that the

SYRIAC.

ascertained¹ that he is really² the Messiah?

27 As to this one we know whence he is: but the Messiah when he cometh, no man knoweth whence he is.

28 And Jesus raised his voice, while teaching in the temple, and said, And ye know me, and ye know whence I come: and I came not of mine own accord,³ but he is true that sent me, he whom ye know not.

29 But I know him: because I am from him,⁴ and he sent me.

30 And they sought to take him: but no man laid⁵ hands on him, because his hour was not yet come.

31 But many from the multitude believed in him, and said, The Messiah when he cometh, will he do more signs than this one doeth?⁶

32 And the Pharisees heard the multi-

ETHIOPIC.

ought unto him. Have the elders perhaps ascertained that this truly is that Christ?

27 Moreover, as to this one we know whence he is: but Christ when he cometh, there is no one that knoweth whence he cometh.

28 And Jesus raised his voice¹ in the temple, as he was teaching and saith, Ye know me indeed,² and ye know whence I am: and I am not come of mine own accord,³ but he that sent me is righteous; and you, you know him not.

29 But as for me, I know him: because I come from him and he sent me.

30 And they wished to take him: yet there was no one that raised his hand against him, because as yet his time was not come.

31 And from among those men⁴ were many that believed in him, and they said, When Christ cometh, shall he do more miracles than this one hath done?

32 And the Pharisees heard that the

A.D. 32.

¹ S. Matt. xiii. 55; S. Mark vi. 3; S. Luke iv. 22.

² See Ch. viii. 14.

³ Ch. v. 43; viii. 42.

⁴ Ch. v. 32; viii. 26; Rom. iii. 4.

⁵ Ch. i. 18; viii. 55.

⁶ S. Matt. xi. 27; Ch. x. 15.

⁷ S. Mark xi. 18; S. Luke xix. 47; xx. 19; Ch. vii. 19; viii. 37.

⁸ Ch. vii. 44; viii. 20.

⁹ S. Matt. xii. 23; Ch. iii. 2; viii. 30.

¹ or, 'known.' Hrk1. adds 'truly,' the 1st ἀληθῶς.

² or, 'truly,' 'firmly.'

³ men tseuth waphshi. Pesch. menni. Hrk1.

⁴ men lwothe, lit. 'from by,' or 'with Him.' See ch. i. 1.

⁵ or, 'cast.'

⁶ 'than these this man doeth.' Hrk1.

¹ 'cried.' Polygl.

² 'do ye then know Me.' Polygl.

³ or, 'of myself.' Polygl. and var. lect. vol. vi. p. 50.

⁴ lit. 'that mankind.'

SAHIDIC.

rulers and the chief priests¹ ascertained really that this is the Christ?

27 But this one we know him, whence he is: the Christ, however, when he cometh, no one shall know whence he is.

28 But Jesus cried out in the temple, teaching, and saying, Ye know me, and ye know whence I am: and I came not of myself, but he is true that sent me; him ye know not.

29 I know him: because I am with him,² and it is he that sent me.

30 They sought therefore after taking him: and no one laid³ his hand on him, because his hour was not yet come.

31 Many from among the multitude believed in him, and said, When the Christ cometh, shall he do more signs than this one doeth?

32 But the Pharisees heard the multi-

MEMPHITIC.

rulers ascertained truly that this is the Christ?

27 Now as to this one we know whence he is: but when the Christ shall come, no one shall know whence he is.

28 Then Jesus cried aloud in the temple teaching and said, Ye know me, and ye know whence I am come:¹ but I am not come² of mine own accord, but he is true that sent me, whom ye know not.

29 But I know him: because I am from³ him, and he it is that sent me.

30 Then they surrounded him to take him:⁴ but no one laid his hands⁵ on him, because his hour was not yet come.

31 Then many⁶ out of the multitude believed in him, and they said, When the Christ cometh, shall he indeed do more signs than this one hath done?

32 The Pharisees heard the multitude

GOTHIC.

rulers perhaps truly¹ acknowledged that this is truly¹ Christ?

27 Howbeit,² this one we know whence he is: but³ Christ when he cometh, no man knoweth whence he is.

28 Jesus then cried in the temple, teaching, and saying, Ye both⁴ know me, and know whence I am: and I came not of myself, but he is true that sent me, whom ye know not.

29 But I know⁵ him: because I am from him, and he sent me.

30 They sought then to take him: and no one laid hand on him,⁶ because his time was not yet come.

31 And many of that multitude believed him, and said,⁷ Christ when he cometh, shall he do more signs than this one hath done?

32 The Pharisees, then⁸ heard the mul-

¹ ἡγί ἰαρχίμ αὐθ ἰαρχίρεα, "Nulli sunt codd. qui prietor of ἀρχοντες habent καὶ ἀρχιερεῖς. Wetstenius animum profert cod. Ephesin. sub n. 71, qui pro ἀρχοντες legit ἀρχιερεῖς. Quare αὐθ ἰαρχίρεα quæ nec in Memph. extant, insititia, arbitrator, et in hunc locum a ver. 32 et 45, transvecta." A. A. Georgius adnot. p. 287. The Sahidic omits the second ἀληθῶς in this verse.

² 'ha'hteph, 'apud eum.'

³ This word is omitted in the Sahidic text; probably by mistake, as 'injecit' is in the translation.

¹ This is the nearest rendering in this place of ἰταῖ—netai an.

² lit. 'one out of Him.' ucbol amneph, 'emanat', 'issued from Him.' The Memphitic expresses 'origin,' and means ἐξ αὐτοῦ rather than παρ' αὐτοῦ.

³ It might also read, 'they sought to take Him,' as D. Witten renders it, if ἡβη were followed by amneph as it usually is, (see ver. 31, &c.) As it is not so in this case the literal meaning of the passage is given.

⁴ amneph-aly, 'his hands,' but Sahid. atephealy, 'his hand.'

⁵ lit. 'multitude.'

¹ ἡ αὐνῆι—bi αὐνῆι. The Gothic has the two ἀληθῶς.

² akri, ἀλλὰ.

³ ith, δέ.

⁴ lit. 'and—and.'

⁵ ith ik kann ἡνα. ἐγὼ δὲ οἶδα αὐτόν. Ulfila must have found in his Greek MSS. δέ, which is said to have been added by Stephen.

⁶ uslagida ana ἡνα handu. lit. 'out-laid on Him hand.'

⁷ jah qethun, καὶ ἔλεγον.

⁸ This may also be rendered, 'when the Pharisees,' &c. 'then the Pharisees and chief priests,' &c.

ARMENIAN.

rulers perhaps ascertained now that he may be the Christ?

27 Yet this one we know whence he is: but the Christ when he cometh, no one knoweth whence he is.¹

28 Jesus cried aloud in the temple, taught, and said, And ye know me, and ye know whence I am,² and I am not come of myself, but he that sent me is true, whom ye know not.

29 I know him: for I am from him, and he sent me.

¶ XIX.—30 They were seeking to lay hold of him: but he got out of their hands, and no one laid his hand on him, for his hour was not yet come.

31 And many from the multitude believed in him, and were saying, The Christ when he cometh, shall he do more miracles³ than this one doeth?

32 And the Pharisees heard the murmur

¹ var. 'whence He may be.'

² var. *see end of ch. vi.* The *u in emn*, adds a force to this 'I am' which cannot be rendered into English.

³ lit. 'CHRIST, when He may come, would,' or 'might He do more miracles,' &c.

GEORGIAN.

for a truth that this is in truth Christ?

27 But this one we know who he is: when, however, Christ cometh, no one shall know who he is.

28 Jesus cried in the temple, taught, and said, Ye know me indeed, and know who I am: and I am not come of myself,¹ but he that sent me is true, whom ye know not.

29 But I know him: for I am from him,² and he sent me.

30 They sought to take him: but no one laid hands on him: because his hour was not yet come.

31 And many of that multitude believed in³ him, and said, Christ when he cometh, shall he do⁴ more miracles than this man hath done?⁵

32 But the murmur of the people con-

¹ or, 'of Mine own accord,' *t'havit'h t'heisit'h*.

² *mis mier*, see ch. i. 6. It may also mean, 'through Him,' see ch. i. 3, 10, &c.

³ *mimarth*, *eis*.

⁴ lit. 'doeth He.'

⁵ or, 'did,' *'kmnna*.

SLAVONIC.

the rulers¹ perhaps understood² that this is Christ?

27 But we know this one whence he is: but Christ when he cometh, no one knoweth whence he shall be.³

28 Then Jesus cried aloud in the temple, teaching, and saying, And ye know me, and ye know whence I am: and I came not of myself, but he that sent me is true, whom ye know not.

29 I know him: because I am from him, and he sent me.

30 Then they sought to take him: but no one laid hands upon him, because his hour was not yet come.

31 But many from among the people believed in him and said, Christ, when he cometh, shall he do greater miracles than this one doeth?

32 The Pharisees heard the people mur-

¹ or, 'princes.'

² 'in truth,' *voistinnu* is added in the margin.

³ i.e. 'shall come,' *'budet'*.

ANGLO-SAXON.

whether the elders have acknowledged that this is Christ?

27 But we wot whence this one is: when Christ cometh no one knoweth whence he is.

28 The Saviour cried and taught in the temple, and said, Me ye know, and ye wot whence I come: and I come not from myself, but he is true that sent me, him ye know not, I know him: and if I say that I know him not, I am a liar, and like you.¹

29 I know him: and I am of him,² and he sent me.

30 They sought to take him: but none of them touched him,³ because that his time was not yet come.

31 Many of the multitude believed in him, and said, Say ye Christ worketh more signs when he cometh than this one doeth?

32 The Pharisees heard the multitude

¹ The A. Saxon, both in Dr. Marshall's and Mr. Thorpe's ed. adds, *kal ðan eþwa 8ti ouk oþða aut8n, 8somai 8mois 8u8n, 8eas888. Ac beo leas and eow gelic*, borrowed, it would seem, from ch. viii. 55. The A. S. uses the subjunctive, which is here rendered by the indicative.

² or, 'out of Him,' *of him*.

³ lit. 'of Him.'

ARABIC.

Have the elders perhaps, known truly that this is the Messiah?

27 But we well¹ know whence this one is: but when the Messiah cometh, no one knoweth² whence he is.

28 Then Jesus raised his voice while he was teaching in the temple, and said, Ye know me, and ye know whence I came: yet I am not come of myself, but he that sent me is truthful, whom ye know not.

29 But I know him: because I am from him, and he sent me.

30 And they sought to take him: but no one stretched forth his hand towards him, because his hour was not yet come.

31 And many from among the multitude believed in him, and they said, When the Messiah cometh, will he do more than these signs which this one doeth?

32 And the Pharisees³ heard the multi-

¹ *qad 'arefna*, 'we have well known,' 'ascertained.'

² or, 'shall know.'

³ *el-farisiy8n*. "Among the many sects of the Jews was one called *al-frushim*, the meaning of which is *al-muhfazalat*; (i.e. Separatists, Seceders, or Dissenters. Their tenets were the words of what is in the law, according to the sense expounded by the wise men who went before them." M. G. on Jewish sects, in Dr. Sney Chrest. Ar. vol. i. p. 103 and 293.

PERSIAN.

perhaps become aware that this is in truth Messiah?

27 But as to this one we know whence he is: but Messiah when he cometh, no one knoweth whence he is.

28 And Jesus was giving instruction in the temple, and knew this secret; he raised his voice and said, Ye know me, whence I am: and ye know that I came not of mine own accord, but he that sent me is true, he whom ye know not.

29 But I know him: for I came from before him,¹ and it is he that sent me.

30 They wished that they might take him: but no one laid hands on² him, because as yet his time was not come.

¶ XVII.—31 In that day much people in the temple believed in him, and said, Messiah when he cometh³ shall he be able to do greater miracles and signs than this one doeth?

32 The seceders⁴ heard that the people

¹ or, 'from His presence,' *az pish-i-8*, see ch. i. 1, 2, &c.

² lit. 'laid hand on.'

³ *agar Mesia waqfi ki ayid*. lit. 'if Messiah at the time He may come,' or 'cometh.'

⁴ *muh'tazlan*, see ch. i. 24, iv. 1, &c. See also the note on this verse in the Ar. version.

AUTHORISED VERSION.

people murmured] [such] things concerning him; and [the Pharisees and] the chief priests sent officers to take him.

33 Then said Jesus [unto them], ¹Yet a little while am I with you, and [then] I go unto him that sent me.

34 Ye ²shall seek me, and shall not find me: and where I am, [thither] ye cannot come.

35 Then [said the Jews] among themselves, Whither will [he] go, that we shall not find him? will he go unto the ³dispersed among the [⁴Gentiles,] and teach the [Gentiles?]

36 What [manner of] saying is this that he said, Ye shall seek me, and shall not find me: and where I am, [thither] ye cannot come?

37 [In] the last day, [that] great day of the feast, Jesus stood and cried, saying, ⁵If any man thirst, let him come unto me, and drink.

A.D. 32.

¹ Ch. xiii. 33; xvi. 16.

² Hos. v. 6; Ch. viii. 21; xiii. 33.

³ Isa. xi. 12; S. James i. 1; 1 S. Pet. i. 1.

⁴ or, *Greeks*.

⁵ Levit. xxiii. 36.

⁶ Isa. lv. 1; Ch. vi. 35; Rev. xxii. 17.

SYRIAC.

tudes that were speaking these things about him; and they and the chief priests sent officers¹ that they should take him.

33 And Jesus said, A little while longer² I am with you, and I go unto him that sent me.

34 And ye shall seek me, and ye shall not find me: and where I am, ye cannot come.

35 The Jews said within themselves,³ Whither is he about⁴ to go, that we shall not find him? Is he perhaps about⁴ to go unto the parts of the nations,⁵ that he may teach the heathens?

36 What is this word that he saith, Ye shall⁶ seek me, and ye shall not find me: and where I am, ye cannot come?

¶ XXI.—37 But on the great day which was the last day of the feast⁷ Jesus was standing, and crying, and saying, If a man thirst, let him come unto me, and drink.

¹ 'servants,' or 'ministers.' *msham'shōne*. Hrkł.

² lit. 'little again time.'

³ *bmaphsh'un*. Pesch. *twot'hun*, 'to' or 'among themselves.' Hrkł.

⁴ or, 'ready,' *atid*.

⁵ or, 'peoples.' *lūt'krat'hō d'ummē*. Pesch. *lbadōrut'hō d'hanfe* 'to the dispersion of the heathens, and teach the heathens.' Hrkł.

⁶ lit. 'that ye shall.'

⁷ 'but on the last day, that great day of the feast.' Hrkł.

ETHIOPIC.

people murmured about him: and the chief priests and Pharisees sent their officers¹ that they should take him.

33 And Jesus saith unto them, Yet a few days am I with you, and I shall go unto him that sent me.

34 And ye shall seek me, but ye shall not find me, and whither I go, ye cannot come.

35 And the Jews say among themselves, Where then is he to go, that we shall not find him? shall he perhaps go into the country of the heathens,² and teach the heathens?

36 What then is this saying which he saith unto us, Ye shall seek me, and ye shall not find me: and whither I go ye cannot come?

37 And on the great day which is the end of the feast³ Jesus stood and cried, saying,⁴ He that thirsteth, let him come unto me, and drink.

¹ lit. 'their young men in attendance.'

² *aramei*, originally 'Aramean' or 'Syrian,' is like the Syriac *armayo* taken in the sense of 'Ελλην in the N. T. and in the Fathers; that is, 'Pagan' or 'heathen' as to religion. But in order to express 'nations' in general, the Ethiopic like the Aramean adopts the term, *ahzab*, 'peoples,' as e.g. in Didasc. Apost. i. p. 8, *tām'arta ahzab*, 'the teaching of the (nations or) peoples;' Hermas, Vis. ii. p. 5, *walauhzab āska da'harit* 'alata nās'hahōmu,' and to the (nations or) peoples, until the last day is their repentance,' &c.

³ 'and on the last day of the great feast.' Polygl.

⁴ lit. 'and saith.'

SAHIDIC.

tude murmuring these things concerning him; and the Pharisees and the chief priests told officers that they take him.

33 Jesus therefore said unto them, Yet a little while am I with you, and I shall go unto him that sent me.

34 Ye shall inquire¹ after me, and shall not find me: and the place in which I am, ye shall not come to it.

35 The Jews therefore said among themselves, Whither shall this one go, that we shall not find him? shall he go unto the dispersion of the Greeks,² to teach the Greeks?

36 What is this saying which he said, Ye shall seek me, and ye shall not find me: and the place whither I am going, ye cannot come unto it?

37 But on the last great day³ of the feast Jesus stood and cried, saying, He that thirsteth, let him come unto me, that he may drink.

MEMPHITIC.

murmuring these things about him, and the chief priests and the Pharisees sent officers that they might take him.

33 Then Jesus saith, Yet a little while am I with you, and I shall go unto him that sent me.

34 Ye shall seek after me, and ye shall not find me: and unto the place whither I shall go, ye shall not come.

35 The Jews therefore said among themselves, Whither shall this man go, that we shall not find him? shall he go unto them that are scattered abroad of the Greeks, and teach the Greeks?¹

36 What word is this that he said, Ye shall² seek after me, and ye shall not find me: and unto the place whither I shall go, ye cannot come?

37 On the last day of the great feast³ Jesus stood and cried aloud, saying, He that thirsteth, let him come unto me, that he may drink.

¹ Unlike the Sahidic, the Memphitic uses the native term *ueinin*, for 'Ελλην in both cases. See the Note on this verse.

² lit. 'that ye shall.'

³ lit. 'of the great of the feast.'

GOTHIC.

titude murmuring this about him:¹ the Pharisees and the chief priests therefore sent² officers that they should take him.

33 Then Jesus said, Yet a little while am I with you, and then I go to him that sent me.³

34 Ye shall seek me, and not find me: and where I am ye cannot come.

35 Then the Jews said among themselves, Whither should he go,⁴ that we may not find him? unless he should go unto the dispersion of the nations, and teach the nations.⁵

36 What may this word be which he said, Ye shall seek me, and not find me:⁶ and where I am, thither ye cannot come?

37 But in the last the great day of the feast Jesus stood and cried, saying, If any one thirsteth, let him come unto me, and drink.

¹ *bi ina*.

² *muhsandidedun*. The order of *oi phariseai* and *oi archiereis* is inverted in the Gothic original.

³ *du thamma sandjandin mik*. *πρὸς τὸν πέμψαντά με*.

⁴ *hwadre sa skuli gaggan thei weis ni bigitaina ina*.

⁵ or, 'Gentiles,' *thiudon*.

⁶ or, 'ye seek Me, and find Me not.'

² or, 'Hellenes,' or 'nations,' *mē ephnabik e'hrat* *ebdinspara nūhellen nūphidabō āUccienin*. The Sahidic adopts the term 'Ελλην for the same Greek term, and the

³ lit. 'the last,' or 'end of days great of the feast.'

ARMENIAN.

of the multitude about him; and the chief priests and Pharisees sent¹ officers that they should take him.

33 Jesus saith, Yet a little while am I with you, and I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and whither I go, thither ye cannot come.

35 The Jews said among themselves, Whither might he go, that we shall not find him? shall he perhaps go unto the scattered² among the heathen, that he may teach the heathen?

36 What is this word which he said, Ye shall seek me, and ye shall not find me: and whither I go, thither ye cannot come?

37 On the last day of the great feast Jesus stood,³ cried, and said, If any one be thirsty, let him come unto me, and drink.

¹ var. 'send.'

² *i. sphars lathanosits er'hitse' and er'hitse'* 'shall he' or 'might he go.' *Hekanos* which is probably derived from *ἔθνος, ἔθνικός*, shows that the Armenian translator did not connect *Ἑλλην* in any way with Greeks. 'Greek' in Armenian is *Hān, Hānagan*; and *oi Ἕλληνες, Hānk*. The Armenian, like the Georgian, translator, understood *διασπορὰν τῶν Ἑλλήνων* literally of Gentiles scattered abroad, and not of Jews scattered abroad among the Gentiles.

³ or, 'was standing.'

ANGLO-SAXON.

thus murmuring about him.

¶ xx.—Then the elders and Pharisees sent their servants that they should¹ seize him.

33 Then the Saviour said, Yet am I some while with you, and I go to him that sent me.

34 Ye seek me, and find me not: and ye may not come where I am.

35 Then the Jews said between themselves, Whither will this man depart, that we find him not? sayest thou, will he depart to the dispersion of nations, and teach them?²

36 What is this saying that he saith, Ye seek me, and find me not: and ye may not come where I am?

37 On the very last great day of the feast³ the Saviour stood and cried, Come to me, he that thirsteth,⁴ and drink.

¹ lit. 'would.'

² on *theodas todrafednyse, and hig laran?*

³ lit. 'on the very last, on *tham astemestan*, great of the feast-days.'

⁴ lit. 'he who to him it thirsteth.'

GEORGIAN.

cerning him became known to the Pharisees; and the chief priests and the Pharisees sent servants¹ that they might take him.

33 And Jesus said, A little while am I with you, and I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I shall be,² thither ye cannot come.

35 The Jews said one to another, Whither doth he intend³ to go,⁴ that⁵ we shall not find him? doth he mean to go unto those of the Gentiles,⁶ that are scattered abroad,⁷ and teach the Gentiles?

36 What is this saying that he speaketh, Ye shall seek me, and ye shall not find me: and where I may be,⁸ thither ye cannot come?

¶ XXVII.—37 And towards⁹ the end of the great holy-day¹⁰ Jesus stood, cried, and said, If any one is athirst, let him come unto me, and drink.

¹ or, 'officers,' *msa'hurni*.

² or, 'may be,' *viqo*, fut. subj.

³ *egulebis amos*, lit. 'is it in the heart to that one.'

⁴ *tsursland*, lit. 'to go away.'

⁵ lit. 'and.'

⁶ *tsarmart*, 'nations.'

⁷ *gan'thesult'ha mat'h tsarmart'ht'hasa*, 'to the dispersion of the nations.'

⁸ *viqo*, fut. subj.

⁹ or, 'in the end.'

¹⁰ or, 'feast,' *delusa nōs dghesastautsitsi*, lit. 'of that,' or 'of the great holy day.' The Georgian omits *τῇ ἡμέρᾳ* which the Armenian renders correctly; perhaps in order not to repeat *dghes* which forms part of *dghesastauts*, 'holy day' or 'feast.' Whereas it should have been, *di dghesastauts nōs delusa nōs dghesastautsitsi*.

ARABIC.

tude murmuring because of him: and the chief priests¹ and the Pharisees sent officers to lay hold of him.

33 Then Jesus said, I am remaining among you a short time, and then I shall remove unto him that sent me.

34 Then ye shall seek me, and ye shall not find me:² and as to the place to which I am going, ye cannot reach it.

35 And the Jews said among themselves, Whither shall he venture³ to flee, that we shall not find him? shall he venture³ to flee unto a portion of the Greeks, to teach the Greeks?⁴

36 What saying is this which he said, That ye shall seek me, and shall not find me: and whither I go, ye have no power to come thither?

¶ XIX.—37 And on the last the great day of the feast Jesus stood, and called the people unto him, saying, He that is thirsty, let him come unto me, and drink.

¹ 'then the chief priests.' Polygl.

² The Arabic, like the Syriac, Eth., Sahid., Memph., and Pers., read *καὶ οὐχ εὐφρανέ με*. The other versions read *καὶ οὐχ*.

³ *muzmi'un*, 'venturing,' 'daring,' 'preparing.' See ch. vi. 71.

⁴ *el-Yūnāniyin*, 'the Greeks' or 'Ionians.' This term by which *oi Ἕλληνες* is rendered in the Arabic of Epen. Polygl. Memph. and Sahid. Arabic versions, is not the Memphitic, though not the Sahidic; and shows that like the Memphitic, the Arabic read *Ἕλληνες* in its strict sense, i. e. 'Gentiles.'

SLAVONIC.

muring these things about him: and the Pharisees and the chief priests sent servants that they should take him.¹

33 Then Jesus said, Yet a little time am I with you, and I go unto him that sent me.²

34 Ye shall seek me, and shall not find me: and where I am, ye cannot come.

35 Then the Jews said among themselves, Whither doth this one intend to go, that we shall not find him? shall he go unto the dispersed among the Greeks,³ and teach the Greeks?

36 What is this word that he saith, Ye shall seek me, and ye shall not find me: and where I am, ye cannot come?

¶ XXVII.—37 In the last great day of the feast⁴ Jesus stood and cried, saying, If any one thirst, let him come unto me, and drink.

¹ or, 'have Him,' *da imut' egò*.

² *k' poslastshemu mya, pròs τὸν πέμψαντά με*.

³ lit. 'Greek dispersion,' *razsyryanie Ellinskoe*. It may therefore, also mean, 'to the Greeks that are scattered abroad.'

⁴ *v' postyèdnit' je den' velikū prazdnika*.

PERSIAN.

spake thus concerning him: they and the chief priests¹ sent officers² that they might take him.

33 Jesus said unto them, A little time longer³ am I with you, and I shall go unto⁴ him that sent me.

34 Then from that time ye shall inquire for me, and shall not find me: and whithersoever I am, ye cannot come.

35 The Jews said in their own minds,⁵ Whither is this man going, that we shall not be able to find him? shall he perhaps go to some unknown distant country, that he may teach men of another religion?

36 What is this word which he said, Ye shall seek me, and ye shall not find me; and whithersoever I go, ye cannot come?

37 And on the great day, which is the last of the feast, Jesus rose on his feet, cried aloud⁷ and said, If any one is thirsty, let him come unto me, and drink water.

¹ lit. 'chief Imāms.'

² *ausimān*, lit. 'cripers,' 'seizers.'

³ lit. 'other.'

⁴ lit. 'in the presence of.'

⁵ lit. 'soul,' also, 'within themselves.' But this expression is not so idiomatic in Persian as in Arabic and in other Semitic languages from which it is borrowed. It must pass, rather, for a servile rendering of the Peschito.

⁶ *hamiyān*, lit. Syr. 'hmfē.

⁷ lit. 'struck a loud voice.'

AUTHORISED VERSION.	SYRIAC.	ETHIOPIC.
38 ¹ He that believeth [on] me, as the scripture [hath said,] ² out of his belly shall flow rivers of living water.	38 Whosoever ¹ believeth in me, as the scriptures say, rivers of living waters shall flow from his belly.	38 And he also that believeth in me, as scripture saith, rivers of water of life shall flow from his belly.
39 (³ But this spake he of the Spirit, which they that believe [on] him [should] receive: for the Holy Ghost was not yet [given;] [because that] Jesus was not yet ⁴ glorified.)	39 (But he said this of the Spirit, which believers in him were about ² to receive: for as yet the Spirit was not given, because as yet Jesus was not glorified.)	39 (And he saith this ¹ concerning the Holy Ghost, which those were to receive who believe in him: because as yet the Holy Ghost was not come; ² for that Jesus was not yet glorified.)
40 ¶ Many of [the people] therefore, when they heard [this saying,] said, Of a truth this is ⁵ the Prophet.	40 But many from the multitude who heard his words were saying, This is truly a Prophet. ⁴	40 And many from among the people, hearing this saying, say, Truly this is a Prophet.
41 Others said, ⁶ This is the Christ. But [some said,] [Shall Christ] come ⁷ out of Galilee?	41 Others were saying, This is the Messiah. Others were saying, Doth the Messiah come from Galilee?	41 And there were some that say, That is Christ. And certain others say, Shall Christ come from Galilee?
42 ⁸ Hath not the scripture said, That [Christ] cometh of the seed of David, and [out of the town of] Bethlehem, ⁹ where David was?	42 Did not the scripture say, That from the seed of David, and from Bethlehem, David's own town, ⁵ cometh the Messiah? ⁶	42 Saith not scripture, That Christ shall come out of the seed of David, and from Bethlehem, the town of David? ³
43 So ¹⁰ there was a division among the people because of him.	43 And there was a division in the multitudes because of him.	43 And the people were divided among themselves respecting him. ⁴
44 And ¹¹ some of them [would have taken] him; [but] no man laid hands	44 And there were men from among them who were wishing that they might	44 And there were some who wished to take him; only there was no one that

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¹ Deut. xviii. 15.² Prov. xviii. 4; Isa. xlii. 3; xlii. 3; Ch. iv. 14.³ Isa. xlii. 3; Joel ii. 28; Ch. xvi. 7; Acts ii. 17, 33, 38.⁴ Ch. xii. 16; xvi. 7.⁵ Deut. xviii. 15, 18; Ch. i. 21; vi. 14.⁶ Ch. iv. 42; vi. 69.⁷ Ch. vii. 52; i. 46.⁸ Ps. cxxiii. 11; Jer. xxiii. 5; Mic. v. 2; S. Matt. ii. 5; S. Luke ii. 4.⁹ 1 Sam. xvi. 1, 4.¹⁰ Ch. vii. 12; ix. 16; x. 19.¹¹ Ch. vii. 30.¹ lit. 'all that believeth in Me.'² or, 'ready.'³ or, 'for as yet not,' or, 'for not yet.'⁴ or, 'the prophet,' emph. st.; 'that prophet.' Hrk1.⁵ or, 'village.' 'the town where David was.' Hrk1.⁶ S. Cyril, Comm. on S. Luke, fragment of Exp. i. p. 4.¹ 'and this is what He saith.' Polygl.² The Ethiopic supplies the sense inserted in italics in the A. V. The Polygl. has 'asma albanu mānfus qaddus' because they had not the Holy Ghost, or more literally, 'because the Holy Ghost was not to them.'³ The Ethiopic, like the Peschito, omits *ἔνθεν ἡν Δαβὶδ*.⁴ 'and the multitudes gathered together, and strove among themselves, and were divided respecting him.' Polygl.

SAHIDIC.

38 He that believeth in me, according to what the scripture saith, rivers of living water¹ shall flow from within him.²

39 (But he said this concerning the Spirit, which they who believe in him are to receive: for as yet they had not received the Spirit; because Jesus had not yet received glory.)

40 But some from among the multitude, when they heard this saying,³ said, This is in truth the Prophet.

41 But others said, This is the Christ. But others said, Doth the Christ come out of Galilee?

42 Saith not the scripture, That the Christ cometh out of the seed of David, and out of Bethlehem, the village in which David was?

43 There was therefore a division in the multitude because of him.

44 And some from among them wished to take him; but no one *laid* his hands

¹ The Sahidic renders *ῥῆματος ζωῆτος* literally by *ῥῆματος ὕδατος*, and so the Memphitic *ῥῆματος ὕδατος*, *ῥῆματος ζωῆτος*.

ῥῆματος ὕδατος, and so the Memphitic *ῥῆματος ὕδατος*, a literal rendering of *ἐκ τῆς κοιλίας αὐτοῦ*.

³ τὸν λόγον, Sahid.; τοὺς λόγους, Memph.

MEMPHITIC.

38 He that believeth in me, as the scripture saith, rivers of waters of life shall flow from his belly.

39 (But he said this of the Spirit, which they that believe in him were to receive:¹ for the Spirit was not yet;² for Jesus was not yet glorified.)

40 But some out of the multitude, who heard these sayings, said, In truth this is the Prophet.

41 But others said, This is the Christ. And others said, Doth the Christ come³ out of Galilee?

42 Saith not the scripture, That he is out of the seed of David, and that the Christ cometh¹ out of Bethlehem, the village in which David abode?

43 A division therefore took place among the multitude because of him.

44 And some from among them wished to take him; but no one laid his hands

¹ *ἐκ κοιλίας αὐτοῦ*; but Sahid. *ἐκ κοιλίας αὐτοῦ*.

² *ἀνέμελλε*. The Memphitic renders *οὕτω γὰρ ἦν πνεῦμα* literally; not so the Sahidic.

³ *ἐκ τοῦ πνεύματος*, 'cometh the Christ.' Schw. Gr. p. 86. 'came the Christ.' A. Peyron. Gr. p. 86. But this tense both in Sahid. and Memphitic, is an indefinite present, partaking sometimes of the aorist; and may be used in the sense adopted here.

GOTHIC.

38 He that believeth in me, as scripture said, out of his belly flow rivers of living water.

39 (This he said concerning the Spirit, which they should receive who believe¹ in him: for as yet that Holy Spirit was not on² them; because as yet Jesus was not glorified.)

40 Then many of that multitude, listening to³ these words, said, This is in truth the Prophet.

41 Some said, This is Christ. Some said, Doth Christ come out of Galilee?

42 Doth not scripture say, That out of the seed of David, and out of Bethlehem, the village where David was, cometh Christ?

43 Then there was a division in that multitude about him.

44 And some of these would take him; but no one laid hands on him.

¹ *thai galaubjandans du imma, oi pisteuontes eis auton*.

² or, 'in.'

³ *hausjandans thize vaurde*, gen. instead of dat. or acc.

ARMENIAN.

38 He that believeth in me, even as the scriptures say, rivers of water of life shall flow from his belly.¹

39 (He said this of the Spirit, which they that believed in him were to receive: for as yet the Spirit was not; because Jesus was not yet glorified.)

40 Some from among the multitude, when they heard this saying, said, This is truly the Prophet.

41 Others said, This is the Christ. Others again said, Could the Christ be coming from Galilee?

42 Say not the scriptures, That the Christ is to come from the kindred of David, and from Bethlehem,² the village where David was?

43 And there was a division among the multitude because of him.

44 And some from among them would have laid hold of him, but no one put

¹ Quoted by S. Seperian, Hom. vi.

² *ἡ γενεὰ Βηθλὴμ, ἢ πόλις Βηθλὴμ*. The Armenian renders by *ἡ*, as the Arabic does by *min*, and Persian by *az*, both *ἐκ* and *ἀπὸ*; but the Georgian is more exact, and renders *ἐκ* in vv. 38 and 42 by *gan*, and *ἀπὸ* by *it'h*. Yet the Armenian *ἡ* may, like Syr., Arab., &c., *men* or *min*, be rendered 'out of' and 'from'.

GEORGIAN.

38 And he that believeth in me, as the scripture saith, rivers of living water shall flow out of his belly.

39 (This he said of the Spirit, which was to be given to the believers in him:¹ the Holy Ghost was not yet given;² because Jesus was not yet glorified.)

40 Many of the multitude heard this saying, and said, This is truly a Prophet.³

41 Others said, This is Christ. But others said, Is Christ to come from Galilee?

42 Say not the scriptures, That Christ cometh out of the family of David, and from the village of Bethlehem,⁴ where David was?

43 And there was a division among the people concerning him.

44 And some of them wished to seize him;⁵ but no one laid hands on him.

¹ *mis mimar't'h, εἰς αὐτόν*.

² The Georgian adds, *motsemuli*, 'given,' after *ὅτι* *γὰρ ἦν*.

³ *tsinastsar-metqweli, προφήτης*; whereas *ὁ προφήτης* would be *tsinastsar-metqweli igi*, as in ch. i. 21. In ch. vi. 11, *igi* is not necessary, because of *ese-rümeli, αὐτὸς—ὁ*.

⁴ *Sada Up'hali tchweni Yesu Kriste ishwa, &c.* Timothy, Abp. Kartl. Pilgr. p. 165, sq.

⁵ *lit.* 'and by some from among them was wished the taking of him'.

SLAVONIC.

38 He that believeth in me, as scripture saith, rivers of living water shall flow out of his belly.

39 (But he said this of the Spirit, which believers in his name would receive: for the Holy Ghost was not yet; because Jesus was not yet glorified.)

40 Many from among the people, having heard him said, This is in truth a Prophet.

41 Others said, This is Christ. But others said, Doth Christ come out of Galilee?

42 Saith not scripture, That Christ cometh out of the seed of David, and out of the village of Bethlehem,¹ where David was?

43 Then there was a division among the people because of him.

44 And some of them wished to take him, but no one laid hands on him.

¹ *ot' Bithleemskiya vesi*. Here, *ot'* like the Armenian *ἡ* is used for *ἐκ* and *ἀπὸ*.

ANGLO-SAXON.

38 He that believeth in me, as the scripture declareth, a flood of living water floweth out of his inward parts.¹

39 (He said this concerning the Spirit,² which they should receive, who believed in him: for as yet the Spirit was not given; because that the Saviour was not yet glorified.)

¶ XXI.—40 At that time, the multitude that heard the things he spake,³ said, This is a true Prophet.

41 Some said, He is Christ. Some said, Say ye, Christ cometh from Galilee?

42 Sayeth not⁴ the scripture, That Christ cometh out of the lineage of David, and out of Bethlehem, the town⁵ where David was?

43 A division therefore took place in that multitude because of him.⁶

44 Some of them would take him; but none of them touched him.

¹ *lit.* 'inward parts'.

² *be than Gaste*.

³ *lit.* 'this He saith'.

⁴ *lit.* 'how sayeth not,' *hu ne cwydh*.

⁵ *of Bethlem, or Bethlehem*.

⁶ *for him*.

ARABIC.

38 Whosoever¹ believeth in me, as say the scriptures, rivers of water of life shall run from his belly.

39 (But indeed he said this concerning the Spirit, which they who believed in him were to receive:² for as yet the Holy Ghost was not come; because Jesus was not yet glorified.)

40 And of the multitude³ many heard his words, and they said, This is in truth the Prophet. But others said,⁴ This is the Messiah.

41 And others said, Shall the Messiah come from Galilee?

42 Hath not the scripture said, That from the posterity of David, from Bethlehem, the town in which David was, cometh the Messiah?

43 And there fell a dissension among the multitude because of him.

44 And there were men among them longing⁵ to seize him;⁶ but no one laid

¹ *whosoever*, 'every one who,' 'whoever'.

² *and some from the multitude*, 'or' 'assemblage'.

³ *and some from the multitude*, 'or' 'assemblage'.

⁴ *kana qegulana*, 'were saying,' Polygl.

⁵ *lit.* 'loving to,' *yu'habbana*, *Erp.* *yu'iduna*, 'wish-
ing,' *lit.* 'wanting'.

⁶ *lit.* 'the seizure of him'.

PERSIAN.

38 Every one that believeth in me, as scripture saith,

¶ XVIII.—rivers¹ of life-giving water² shall be flowing from his belly.

39 (He said this of the Spirit, and of those who should believe in him and receive him: because the Spirit was not yet given; and Jesus was not yet glorified.)

40 And many from among that people, who heard his word, said, In truth this is a Prophet.

41 Many others³ said, This is Messiah. Others again said, Shall Messiah come from Galilee?

42 Hath not scripture said, That out of the seed of David, from Bethlehem, the village of David, Messiah shall come?⁴

43 And because of Jesus there was a division among the people.

44 And there were some of them that would take him; but no one laid hands

¹ *lit.* 'river-beds'.

² *abi-zindagani*, 'water of life' is mentioned, but in a very different sense, in Hush-n-dh, p. 3. "Some said that God Almighty has in this world from Paradise, an eternal *feheshmeyer ab ki auna abi-hayat* 'hwanand, fountain of water which they call water of life; and they that drink'.

³ *lit.* 'another multitude'.

⁴ *or*, 'may come.' *az* is rendered 'from' in ver. 41, 'out of' in ver. 42.

AUTHORISED VERSION.

on him.

45 ¶ [Then came] the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, ¹Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 [Have] any of the rulers [or of the Pharisees believed on him?]

49 But this [people who] knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge [any] man, [before it hear] him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search and

SYRIAC.

take him: but no one laid¹ hands on him.

¶ XXII.—45 And those officers² came to the chief priests and Pharisees; and the priests³ said unto them, Why have ye not brought him?

46 The officers say unto them, Never man spake so as this man speaketh.

47 The Pharisees⁴ say unto them, Are ye also perhaps gone astray?⁵

48 Hath any man from among the chiefs or from among the Pharisees believed in him?

49 Except this people⁶ that knoweth not the law; they are accursed.

50 Nicodemus one of them,⁷ (he that came to Jesus by night,) saith unto them,

51 Doth our law condemn⁸ a man, if it hear not from him first, and know what he did?

52 They answered and say unto him, Art thou also from⁹ Galilee? Inquire and

raised his hand against him.

45 And the officers went back to the chief priests and Pharisees; and they say unto them,¹ How is it then that ye have not brought him?²

46 And the officers answered and say unto them, Never man spake like this man.

47 And the Pharisees answered and say unto them, Are ye also deceived?

48 Are there any from among the princes, or from among the Pharisees that have believed in him?

49 Except these deluded people³ who know not the law; but they are accursed.⁴

50 And one of them, Nicodemus (who at first came to Jesus by night) saith unto them,

51 Doth our law judge a man, whom they have not first examined, and know what he did?⁵

52 And they answered him, and say unto him, Art thou also from⁶ Galilee?

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¹ S. Matt. vii. 29.

² Ch. xii. 42; Acts vi. 7; 1 Cor. i. 20, 26; ii. 8.

³ Ch. iii. 2.

⁴ Gr. to him.

⁵ Deut. i. 17; xvii. 8, &c.; xix. 15.

¹ or, 'cast.'

² or, 'ministers.' Hrkl.

³ Pesch. omits 'chief.' Hrkl. omits 'priests,' and reads, 'and these said unto them.'

⁴ 'then the Pharisees replied.' Hrkl.

⁵ 'deceived,' i.e. 'going astray.' Hrkl.

⁶ lit. 'not of this people.' Pesch. 'But this multitude,' Hrkl.

⁷ 'he that came to Him by night; for he was one of them.' Hrkl.

⁸ m'hayev.

⁹ or, 'out of,' men.

¹ 'and the officers went back to the chief priests and to the Pharisees, and these said unto them.' Polygl.

² lit. 'not made Him come.'

³ *alu gigyān hāzb āla iyāmāru wīta.* lit. οἱ τοῦ πεπλανημένοι ὄχλος οἵτινες οὐ γινώσκουσι τὸν νόμον. *nahake n'ayumū haabdan hāzb,* 'here now, let us look at the foolish people,' incorrectly rendered 'Gentiles' by Mr. Platt, Didasc. Apost. p. 99.

⁴ Both the Peschito and the Ethiopic connect vv. 48 and 49.

⁵ 'examine his action, and know his action.' Polygl.

⁶ or, 'out of.'

SAHIDIC.

on him.

45 The officers therefore went to the chief priests and the Pharisees; and these said unto them, Why have ye not brought him?

46 The officers answered, That no man ever spake like this man.

47 The Pharisees answered them,¹ Are ye also yourselves led astray?

48 Hath any one from among the rulers and from among the Pharisees believed in him?

49 But this mult. . . de that know not the law, they are² under a curse.

50 Nicodemus saith, (he that came to Jesus at first,³ who was also one of them,)

51 Doth our law judge a man, unless⁴ it hear him first, and know what it is he hath done?⁵

52 They answered, saying unto him, Art thou also perhaps out of Galilee?

¹ The Sahidic and Memphitic, with the Ethiopic, add λέγοντες.

² *sehoop*; but Memph. *se'hē*.

³ The Sahidic omits *πρῶτος*.

⁴ *cimitt*.

⁵ or, 'is doing.'

MEMPHITIC.

on him.

45 The officers then went to the chief priests and the Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, saying, No man ever spake like this man.

47 But the Pharisees answered them, saying, Are ye also yourselves led astray?¹

48 Hath any one from among the rulers or from among the Pharisees believed in him?

49 But this multitude that know not the law, lie under a curse.

50 Nicodemus being one of them, (he that came at first to Jesus by night,) said unto them,

51 Doth our law pass² judgment on a man, if it heareth him not first,³ and knoweth what it is he hath done?⁴

52 They answered, saying unto him, Art thou also out of Galilee? Search and see:

¹ *arcten—sorem*, same tense as in ver. 41, q.v.

² lit. 'give.' *di 'hap*; but the Sahidic uses the Greek *δίδωμι*.

³ *aphaktemsitēn droph ūshorp*.

⁴ or, 'is doing.'

GOTHIC.

45 Then the officers went away to the chief priests and Pharisees; then these¹ said unto them, Why have ye not brought him?²

46 The officers answered, No man ever spake like this man.

47 The Pharisees answered them, Perhaps you also are led astray?

48 See if any of these rulers or of these Pharisees have believed in him.³

49 But this multitude that know not the law, are accursed.

50 Nicodemus said unto them, (he that came to him by night, being one of them,)

51 Doth our law judge a man, unless it heareth first from him, and ascertaineth what he may do?

52 They answered and said unto him, Art thou perhaps out of Galilee? Search

¹ lit. 'those.'

² lit. 'brought Him,' *attauhuth ūna*.

³ *thize reike glaubidedi.* lit. 'believed in Him, or of those Pharisees,' meaning the Greek literally. But *reike* like ἀρχών means 'ruler' only by implication. Its first meaning is 'one high in station,' 'honorable,' ἄριστος. See Note on ἀρχή, ch. i. 1.

ARMENIAN.

forth his hand to take him.

45 Then the officers came back to the chief priests and Pharisees; and these said unto them, Why have ye not brought him hither?

46 The officers answered and said, No man ever spake like that man.

47 The Pharisees answered and said,¹ May be you also have been led astray?

48 Hath perhaps any one of the chief priests² or of the Pharisees believed in him?

49 But this rabble³ that knoweth not the law, *they* also are accursed.

50 Nicodemus, (he that⁴ came to him by night, and was one of them,) saith unto them,

51 Doth our law perhaps judge a man, if it do not first hear something from him, or know what he doeth?

52 They answered him, and said,⁵ May be thou art also from Galilee?⁶ Search

¹ lit. 'say.'

² var. 'from among the rulers.'

³ lit. 'low and vulgar crowd.' This word '*hajanuj*' is omitted in some MSS., others make one word of '*hajanuj*' and '*mujampo'h*.'

⁴ Some copies add 'at first.'

⁵ lit. 'say.'

⁶ or, 'perhaps, mayest thou be from Galilee.'

GEORGIAN.

45 The servants of the chief priests and of the Pharisees came;¹ and *these* said unto them, Why did ye not bring him?

46 The servants answered and said, No man ever spake like that man.

47 The Pharisees answered and said, Are ye then also deceived?

48 Hath any one of the rulers² or of the Pharisees believed in him?

49 But this multitude that knoweth not the law, *they* are accursed.

50 Nicodemus, (who came to him at first,³ who was one of them,) said unto them,

51 Doth our law then judge a man, if it doth not first hear from him, and know what he doeth?

52 They answered him, and said unto him, Art thou also from Galilee? Search

¹ or, 'came the servants of the chief priests and of the Pharisees.' The Georgian read *oi tōn archierōn ūphētai, κ.τ.λ.*

² *mt'havart'hagan't'ha—mt'havari* was the 2nd rank in Georgian society, according to Wakhoucht, *Geogr. Georg.* p. 5, 10, 23, &c. The 1st is the *eris't'hanni*, 'heads of the people'; 2, *mt'havarni*, 'rulers' or 'chiefs'; 3, *aznaurni*, 'freemen' or 'nobles,' &c. The first Mt'havars were the sons of Kartlios from whom Georgia received its native name.

³ The Georgian omits *πρῶτος*.

SLAVONIC.

45 Then the servants came to the chief priests and Pharisees; and these said unto them, Why did ye not bring him?

46 The servants answered, No man hath ever spoken like this man.

47 Then the Pharisees answered, Have ye also perhaps been deceived?

48 Hath perhaps any one from among the princes, or from among the Pharisees believed in him?¹

49 But this people that knoweth not the law, *they* are accursed.

50 One of them, Nicodemus, (he that came² to him by night,) said unto them,

51 Doth our law perhaps judge a man, if it do not first hear from him, and understand what he doeth?³

52 They answered and said unto him, Art thou also perhaps out of Galilee?

¹ lit. 'any one from among the princes believed in Him, or from among the Pharisees.'

² The Slavonic omits 'at first,' which is found in the Georgian and in some Armenian copies. This and other like details show that as already remarked, the Georgian version was once revised on the Slavonic, the revision was not such as to make the Georgian lose its character of an independent version.

³ or, 'worketh,' *trorit'*, as pres. of 'wrought.'

ANGLO-SAXON.

45 Then the servants came to the bishops¹ and to the Pharisees; and these said to them, Why² brought him ye not hither?

46 Then the servants answered and said, No man ever spake as this man speaketh.

47 Then said the Pharisees to them, Are ye deceived?

48 Say ye, Have any of the elders or of the Pharisees believed in him?

49 But this multitude which hath not known the law, they are accursed.

50 Then said Nicodemus unto them, (he that came unto him by night, he was one of them,)

51 Sayest thou our law judgeth any man, except one first hear⁴ him, and ascertain what he doeth?

52 They answered and said unto him, Sayest thou that thou be a Galilean?

¹ *to tham biscopum.*

² lit. 'for why,' *for hwī.*

³ or, 'knew not.'

⁴ *buton hinc man ær gehyre, and wite hwæt he dōt*

ARABIC.

hands¹ on him.

45 Then those officers returned to the chief priests and Pharisees, and these said unto them, Why have ye not brought him?

46 The officers said unto them, Indeed,² no man ever spake³ like what this man saith.

47 Then the Pharisees said unto them, Are ye also perhaps gone astray?

48 Do you see⁴ one of the elders or of the Pharisees *that* believed in him?

49 But this people that know not⁵ the law are accursed.

50 Nicodemus, one of them, said unto them, (he who came to Jesus by night,)

51 Doth our law perhaps judge a man, except when⁶ it first heareth from him, and knoweth what he did?

52 They answered and said unto him, Art thou also perhaps from Galilee? Search

¹ lit. 'hands.'

² 'because indeed.' Polygl.

³ *qad qala*, lit. 'he said' with the definite article.

⁴ 'have you seen.' Polygl.

⁵ *'azā 'ishā'bi 'Ilāzī lā ya'rifu.*

⁶ or, 'until.'

PERSIAN.

upon him.

45 Then the officers and the soldiers¹ whom the chief priests² had sent, came back. When they asked them why they had not brought Jesus?

46 The officers said, That from aforetime³ no man hath spoken the same kind of words that he speaketh.

47 The Seceders said unto them, Have ye also perhaps been deceived?

48 Have ye seen that any one of the chiefs⁴ and of the Seceders put faith in him?

49 None except the people that know not the law; and they are accursed.⁴

50 Nicodemus, (one of them, who came to Jesus by night,) said unto them,

51 Doth our law ever condemn a man, ere we have heard from him, and know what he did?

52 They answered him, and said, Art thou also from Galilee? Search and see:

¹ *'asmanūn u sar'angun.*

² lit. 'chief Imāms.'

³ *sircazan.*

⁴ The construction and sense of vv. 48, 49, agree with the Slavonic and Greek.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

[look:] [for] ¹out of Galilee ariseth no Prophet.

53 And every man went unto his own house.

CHAP. VIII.

1 [JESUS] went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees [brought] unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 ²Now Moses in the law commanded us, that such should be stoned: [but] what [sayest] thou?

6 This they said, tempting him, that

see: that a prophet ariseth not out of Galilee.¹

CHAP. VIII.

Inquire and see: that out of Galilee ariseth no prophet.

53 And they all went back every one unto his own house.

CHAP. VIII.

1 AND Jesus went into the mount of Olives.

2 And he rose early in the morning and came again into the temple, and the whole people was gathered unto him; and he sat down, and taught them.

¶ x.—3 And the scribes and Pharisees brought unto him a woman¹ who was found² in adultery; and they made her stand in the midst.

4 And they say unto him, O Teacher, we found² this very woman in adultery, committing the sin.

5 And Moses decreed in our law, that she should be stoned to death: thou, however, what sayest thou about her?

6 And they say³ this tempting him,

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¹ Isa. ix. 1, 2; S. Matt. iv. 15; Ch. i. 46; vii. 41.

² Levit. xx. 10; Deut. xxii. 22.

¹ As the paragraph ch. vii. 53—viii. 12, is not found in MSS. of the Peshito, nor in the editio princeps of J. Widmanstadt, Vienna, 1555, (J. Winchelhaus, de N. T. Vers. Syr. Antiq. p. 217,) nor yet in all the best MSS. and editions of the so called Philoxenian, or Harklean version, (see J. D. Michaelis, Einleit. N. T. vol. i. p. 431, sq., G. H. Bernstein, H. Joh. Ev. in Harklensischer Ueb. l.c.) it is here left out, as not belonging to the Syriac version of the highest authority. This paragraph, however, is quoted in Didascalia Apost. Syr. ch. vii. p. 31, l. 1—10, ed. Lagarde, a book of later date.

¹ 'a woman bound.' Polygl.

² also, 'caught,' or 'overtaken,' and ver. 4, 'overtook,' *tal-rakbat—rakabū'a*. *Wamasa tarak'ba abas gasātsa*, 'and if one be found transgressing,' or 'to have transgressed, reprove him.' Didasc. Apost. p. 74. *Kama tar'kab kār wamōgasa ba'haba Agziab'her*, 'that thou mayest find' or 'obtain, honour and grace from the Lord.' Ibid. p. 82.

³ 'And that conversation (or talk) which they say unto Him.' Polygl.

SAHIDIC.

Search the scriptures and see: that the prophet¹ shall not arise out of Galilee.

CHAP. VIII.²

MEMPHITIC.

that no prophet shall arise out of Galilee.

[53 And they went away one by one unto his place.¹

CHAP. VIII.

1 BUT Jesus went unto the mount of Olives.

2 Afterwards at dawn² he went up to the temple, and the multitudes came unto him, and he sat down, to teach them.

3 Then the chief priests³ and the Pharisees brought unto him a woman whom they had found in adultery; and they placed her in the midst.

4 And they say unto him, Teacher, we have found this very woman in adultery.

5 And the law of Moses commandeth to stone her:⁴ what sayest thou?

6 But they said this tempting him, that

¹ *nere pērophētēs natōun an*.

² As regards the Sahidic version of this chapter, see note on ver. 12.

¹ This verse, and the first eleven verses of the next chapter, do not exist in all Memphitic MSS. This paragraph, however, must have existed either in the Greek or in the Egyptian MSS. S. Athanasius read; for in his Synopsis SS. vol. ii. p. 132, C., he says, *ἐνταῦθα τὰ περὶ τῆς κατηγορηθείσης ἐπὶ μοιχείᾳ. πάλιν λέγει αὐτοῖς, κ.τ.λ.*

² or, 'very early,' *an'hanatoui*. See S. Matt. xxviii. 1, &c.

³ The Memphitic seems to have read *ἀρχιερεῖς* for *γραμματεῖς*.

⁴ lit. 'throw stones at her head.'

GOTHIC.

out and see: that a prophet ariseth not out of Galilee.¹

CHAP. VIII.

¹ Massman gives 'and' as beginning of the 53rd verse, taken from two later MSS. But as there is no trace of such a beginning in the Codex Argenteus, as it is edited by J. J. Griesbach, by De Gabelenz and Dr. Loebe, and by Cippel, the standard editions are here followed.

ARMENIAN.

GEORGIAN.

SLAVONIC.

and see: that a Prophet ariseth not out of Galilee.¹

out and see: for no Prophet is arisen out of Galilee.

53¹ And every man went away unto his own house.

Search and look: that a prophet cometh not out of Galilee.

53 And every one went unto his own house.

CHAP. VIII.

CHAP. VIII.

CHAP. VIII.

1 BUT Jesus went away into the mount of Olives.

2 And at dawn he came again to the temple, and the whole multitude came unto him; and he sat and taught them.

¶ XXVIII.—3 But the scribes and the Pharisees brought unto him a woman who had been caught openly² before the people in adultery; and they placed her in the midst.

4 And they said unto him, Teacher, this woman hath been caught openly² in adultery.

5 And Moses commanded in our law the stoning to death of such like: what then sayest thou?

6 They however, said this to tempt him,

1 AND Jesus went into the mount of Olives.

2 And on the morrow he went¹ again to the temple, and all people came unto him; and he sat down, and taught.

¶ XXVIII.—3 And the scribes² and Pharisees brought unto him a woman taken in adultery; and, having placed her in the midst,

4 They said unto him, Teacher, this woman hath just now been caught³ in the act of adultery.

5 Now in the law Moses commanded us to stone such to death: but thou, what sayest thou?

6 But they said this tempting him, that

¹ The standard edition of the Bible in Armenian, published at Venice in 1805, omits ver. 53—ch. viii. 12, on the authority of the most ancient Armenian MSS. In a note it states that out of thirty MSS. used by the editors, only five, and these the most recent and altered from the Latin, have this paragraph, which is also left out in all the oldest and most trustworthy MSS. of Lessons for public reading in Armenian Churches. But since 1805, this narrative of the woman taken in adultery, has been inserted in all the editions of the New Testament I have seen at Venice, Vienna, Constantinople, and Smyrna. As this paragraph, however, seems, on the best authority, not to have formed part of the original MSS. of the New Testament in Armenian, it is here omitted, as well as in the translations from the Syriac, the Sahidic, and the Gothic.

¹ It appears on the authority of F. C. Adler, über Georgian Liter. Wien. 1798, p. 88, sq., that all MSS. of the Georgian Bible have this paragraph of the woman taken in adultery. He also mentions two editions of the Slavonic Bible, and several Syriac MSS. of a later date that have it.

² *ts'hadad*, 'clearly,' 'openly.'

¹ lit. 'arrived at.'

² *knijnitsi*, 'book-men.'

³ lit. 'is just now caught.'

ANGLO-SAXON.

ARABIC.

PERSIAN.

Inquire and see: that no Prophet cometh from Galilee.

53 And they all returned home.

and examine¹ the scriptures:² that no Prophet ariseth³ out of Galilee.

53 And every one of them went away unto his place.

that a Prophet never arose out of Galilee.

53 And every one went unto his own house.

CHAP. VIII.

CHAP. VIII.

CHAP. VIII.

1 THE Saviour departed into mount Olivet.

2 And came again at the dawn of day to the temple, and all the people came to him: and he sat, and taught them.

3 Then the Pharisees and the scribes led to him a woman taken in adultery: and they set her in the midst of them.

4 And they said to him, Teacher, this woman was found in adultery.

5 Moses bad us in the law that we should stone such people: what sayest thou?

6 This they said tempting him, that

1 AND Jesus went into the mount of Olives.

2 And on the morrow he came when it was yet dark,⁴ very early, into the temple; and the whole people came unto him, and he sat, and taught them.

3 Then the scribes and Pharisees brought before him a woman found in adultery; and they placed her in the midst.

4 And they said unto him, O Teacher, this woman have we found in adultery.

5 Now in the law Moses commandeth that she should be stoned: but what sayest thou?

6 And they said this, that they might

1 AND Jesus went from thence into the mount of Olives.

¶ XIX.—2 And in the morning Jesus came another time into the temple, and a great crowd gathered around him;¹ then he rose, and gave them instruction.

3 The scribes and the Sceders brought before him a woman whom they had caught openly² in adultery; and made her stand in the midst of the crowd.

4 They said unto Messiah, O Teacher, we have caught this woman in adultery openly.²

5 And in our law Moses commanded that they should stone to death such women: now, what sayest thou?

6 And their wish was that they might

¹ or, 'look at.'

² Polygl. omits 'the scripture.'

³ or, 'shall arise.'

⁴ *addaladja bukiran*.

¹ 'before Him,' or 'in His presence.'

² *ashkard*. This agrees only with the Georgian; and is probably borrowed from the Syriac, as this is given in the P. V. G. T. S. The Syriac, however, has 'openly,' *galvat'h*, only in ver. 4; and in addition to *ἐναυτοφάρε*, *be d'au'rânô d'gnurô*.

AUTHORISED VERSION.

they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, [*as though he heard them not.*]

7 [So] when they continued asking him, he lifted up himself, and said unto them, ¹He that is without sin among you, let him first cast [a] stone at her.

8 And again he stooped down, and wrote on the ground.

9 [And] they [which heard *it*,] ²[being] convicted by *their* [own] conscience, went out one by one, beginning at the [eldest] *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 [When] Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? [hath no man condemned] thee?

11 She said, No man, Lord. And

A.D. 32.

¹ Deut. xvii. 7; Rom. ii. 1.

² Rom. ii. 22.

SYRIAC.

ETHIOPIC.

that they might find a pretext against him. But Jesus turned his eyes down towards the earth, writing with his fingers.

7 And *as* many stood and continued¹ asking him, he raised his eyes, and saith² unto them, He among you that is without sin, let him be the first to throw a stone at her.³

8 And again⁴ he stooped down to the earth, writing with his finger.

9 And they, hearing this reproof began to go one by one, until they had got out, the elders of them, from the first unto the last;⁵ and Jesus was left alone, and the woman standing in the midst.

10 And Jesus raised his eyes, and looked at her,⁶ and saith unto her, O woman, where are they that judge thee?⁷

11 Then she answered and saith unto

¹ Polygl. omits *waagwandäyu*, 'and continued.'

² 'He again looked at them, and saith unto them, He that,' &c. Polygl.

³ *laigara ba'bn*, 'to throw or hit her with a stone.' Here the sin of lust is chiefly meant; *it'futu wait'zamu*, &c. Didasc. Ap. i. p. 6. ⁴ 'and again a second time.' Polygl.

⁵ Polygl. gives this verse thus, 'and when they heard they began to go their way, one by one, from the first unto the last.' ⁶ or, 'towards her.'

⁷ or, 'condemn thee.' See note on ch. v. 24, Didasc. Ap. i. p. 6, where read *wal'tkwenan maräri kwönnane*, instead of *marän kw*. And P. Platt, Catal. of Ethiopic MSS. p. 15, where *kwanana* renders *καταδικάζειν* in three instances; also Didasc. Ap. p. 9, 16, 23, 29, 39, &c.

SAHIDIC.

MEMPHITIC.

GOTHIC.

they might find a pretext against him. But Jesus turning his eyes¹ down, wrote with his finger on the ground.²

7 But *as* they remained awaiting his answer, he raised his head, and said unto them, Who among you is without sin? let him first cast a stone at her.

8 Then he inclined his head, and wrote on the ground.³

9 As they heard this from him, and understood his reproof, they began to go out one by one, until the elders⁴ with their multitude, were gone out: and they left Jesus alone with the woman, who was standing in the midst.

10 Jesus raising his head, said unto her, O woman, where are those that judged thee? not one that judged thee?

11 She said unto him, I see no one, my

¹ *aphrkl̄ ñnephbal aphs'hal*. lit. 'Inclined His eyes, wrote.'

² or, 'earth.'

³ *aprephl̄teos non p̄nesh*. The Memphitic seems to have understood *πρεσβυτέρων* in the sense of 'elder,' and not 'older.' This is rendered by *hello*, as in Acts ii. 17, *netenhellōi, oī prebūtēroi hēmōn*, 1 Tim. v. 1, 2, 1 S. Pet. v. 5, &c.

ARMENIAN.

that¹ they might have to accuse him. But Jesus stooped down towards the earth, and wrote with his finger on the ground, and said nothing.²

7 And as they continued standing, and questioning him, he looked up, and said unto them, Let him among you that is without sin, be the first to throw a stone at her.

8 And he again stooped down, and wrote on the ground.

9 But when they heard that, being convicted by their conscience, they went away one by one, beginning with the elders,³ until he was left alone; and the woman stood in the midst.

10 Then Jesus looked up, and saw no one except the woman, and he said unto her, Where are thine accusers? hath no one condemned thee?

11 And she said, No one, Lord. Then

¹ lit. 'and.'

² *du ara ras el'hqōda*. The Georgian alone with the Persian *wa hīch na miguft*, inserts the words 'and said nothing.' Like the A. V. some MSS. seem to have added these words to finish the verse; but they are by no means necessary, as the sense is complete without them.

³ or, 'old men.' The Georgian uses *mō'hutsebuli* and *'hūtsebuli* for *πρεσβύτερος* in the sense of either 'old' or 'elder.' In this place *πρεσβύτερος* seems to refer to the rank of 'elder,' and not to age. See Note on this verse.

GEORGIAN.

SLAVONIC.

they might have somewhat to say against him. But Jesus stooping down, wrote on the ground with his finger, not minding them.¹

7 And as they went on questioning him, raising himself, he said unto them, He that is without sin among you, let him first throw a stone at her.

8 And again stooping down, he wrote on the ground.

9 But they having heard *this*, and being convicted by conscience, went out one by one, beginning from the old ones to the very last: and Jesus remained alone, and the woman being in the midst.

10 But Jesus raising himself up, and seeing² no one except the woman, said unto her, Woman, where are they that have brought accusation against thee? hath no one condemned thee?

11 And she said, No one, Lord. Then

¹ *ne slagaya nim'*, which the Russian V. renders within brackets, *ne obratichaya na ni'h' razmimniya*. 'Not turning on them attention,' taking no notice of them. In this case also the Georgian does not follow the Slavonic.

² var. 'the first.'

³ *vidyen'*, lit. 'having seen,' *θεασάμενος*.

ANGLO-SAXON.

ARABIC.

PERSIAN.

they might accuse him. The Saviour bowed down,¹ and wrote with his finger on the earth.

7 When they continued² asking him, then he arose, and said unto them, Look, he of you that be sinless,³ let him first throw a stone at her.

8 And he stooped¹ again, and wrote on the earth.

9 When they heard this, then they went out one after one:¹ . . . and he abode there alone, and the woman stood there in the midst.

10 The Saviour rose up, and said unto her, Woman, where are they that accused thee? no man condemned thee?

11 And she said, No, Lord. And the

find a pretext against him. But Jesus looked down,¹ saying nothing, and with his finger wrote on the ground.

7 And as they continued their questions, he raised his head, and said unto them, He from among you that is without sin, let him first throw a stone at her.

8 Then he looked down,¹ saying nothing, and wrote on the ground.

9 And when they heard this from him, Understanding the reproach, they began going out one by one, until they went out from the oldest to the last of them: and Jesus remained alone, and the woman who was standing in the midst.

10 And Jesus raised his head, and said unto her, O woman, where are they? and hath no one judged thee?

11 And she said, No, not one, O Lord.

find the least pretext against Messiah. When Jesus heard *it*, he looked towards the ground, and wrote something on the dust, and said nothing.

7 Time went on, and *as* they were asking him,¹ he raised his head, and said unto them, The man among you that is without sin, let him first cast a stone.

8 And again he bowed down his head, and wrote on the ground.

9 The crowd² heard this word, and they began from the oldest, and went out one by one: and the woman remained alone, standing in the midst.

10 When Jesus raised his head, he said, O woman, where are they that exercised judgment over thee?

11 She answered that they were all

¹ or, 'bowed neither,' *abeah nydher*; ver. 10, *abeah eft*.

² *thurhwunedon*, said of God in Homil. on Faith. *He was ofre, and ofre bið thurhwuniende*, p. 39, Anal. Sax.

³ *hæste cniht sig synless*.

⁴ Dr. Marshall leaves a blank for the words, *καὶ ὑπὸ τῆς συνεκδήσεως ἐλεγχόμενοι καὶ ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ὡς τῶν ἰσχυάτων* but Mr. Thorpe does not.

¹ *at'hraqa*, (v. conj.) as in Hariri, il. p. 106, ed. Schultens, *at'hraqa* and *at'hraqat* al-ḥim, *thawana* and *ḥim*, on which Schultens says, "verum *at'hraqa* hanc vocem, cuius profundæ originis aspectus. Audi *Tebheum at'hraqa*, *ai rama basri ala 'lardi* *sakitan*; *at'hraqa* est, conject oculos (his looks) in terram silens. Origo est a spectanda via *t'hariq*, quam calcat."

² *at'hraqa*.

³ or, 'gathering,' 'assemblage.'

AUTHORISED VERSION.

Jesus said unto her, ¹Neither do I condemn thee; go and ²sin no more.

12 ¶ Then spake Jesus again unto them, saying, ³I am the light of the world: he that followeth me shall not walk in [darkness,] but shall have the light of life.

13 The Pharisees therefore said unto him, ⁴Thou [bearest] record of thyself; thy [record] is not true.

14 Jesus answered and said unto them, Though I bear [record] of myself, [yet my record] is true: for I know whence I came, and whither I go; but ⁵ye [cannot tell] whence I come, and whither I go.

15 ⁶Ye judge after the flesh; ⁷I judge no man.

16 [And] yet if [I judge,] my judgment

A. D. 12.

¹ S. Luke ix. 56; xii. 14; Ch. iii. 17.

² Ch. v. 14.

³ Ch. i. 4, 5, 9; iii. 19; ix. 5; xii. 35, 36, 46.

⁴ Ch. v. 31.

⁵ See Ch. vii. 28; ix. 29.

⁶ Ch. vii. 24.

⁷ Ch. iii. 17; xii. 47; xviii. 36.

SYRIAC.

¹ But Jesus again spake unto them, and said, I am the light of the world: he that cometh after me shall not walk in darkness, but he shall find for himself ²the light of life.

² The Pharisees say unto him, Thou bearest witness of thyself; thy witness is not true.

³ Jesus answered and said unto them, Albeit I bear witness of myself, my witness is true: because I know whence I came, and whither I am going; but ye, ye know not whence I came, nor whither I am going.

⁴ Ye judge according to the body; ⁵I judge no man.

⁶ And if I judge judgment, my judgment

¹ Here begins ch. viii. in Dr. Bernstein's ed. of the Harklean version of S. John.

² 'but there shall be to him.' Hrk1.

³ *pəgrīnāth*, 'bodily,' corporaliter. Pesch. *aik basrō*, 'like the flesh.' Hrk1.

SAHIDIC.

12 Jesus therefore again¹ spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but he shall receive the light of the life.

13 The Pharisees therefore say unto him, Thou bearest witness of thyself; thy witness is not true.

14 Jesus answering said² unto them, Even if I bear witness of myself, my witness is true: because I know whence I came,³ and whither I go; but ye know neither whence I came,³ nor whither I go.

15 You, you judge according to the flesh; I judge no one.

16 Even if I myself judge, my judgment

¹ Sahid. *is ge on aphahadje*, Memph. *pulin on aphahadji*, "Porro particula *oū* hoc in loco posita, inanis non est. Indicat enim conjunctionem versiculi 12. cum secundo cap. hujus viii. ubi hæc leguntur: *kal πᾶς ὁ λαὸς ἡπexero npōs αὐτόν, καὶ καβίνας ἰδίδασκεν αὐτούς*. At in hac nostra Thebaica Versione, perinde atque in Gr. textu fragm. secundus iste versic., ut et ceteri ad 12 usque, omittuntur. Ecquid aliud inde colligam, nisi eos in vetustioribus ceterisque Joann. codd. hinc inde præsertim in lectos, postmodum vero, ne legerentur, subductos?" A. Georgii Fragm. Ev. Joh. Theb. p. 289, 290, 60, and 32.

² lit. 'answered,' 'said.'

³ *ātai*, Schw. Gram. p. 434, A. Peyr. Gr. p. 87. See ver. 42

ETHIOPIC.

him, There is not one that I see, Lord. And Jesus saith unto her, I also am not he that judgeth thee: go thy way,¹ and henceforth do not again evil.

12 And again Jesus spake unto them, and saith, I am *the* light of the world: he that followeth me shall not walk in darkness, but he shall find light of life.

13 And the Pharisees say unto him, Dost thou boast of thyself? thy witness is not true.²

14 And Jesus answered and saith unto them, Even if I were witness for myself, my witness would be true:² because I know whence I came, and whither I go; but ye,³ ye know not whence I came, and whither I go.

15 You for your part³ judge *according to the rule* of flesh; but for my part⁴ I judge⁵ no one at all.

16 But even if I judged, I should judge

¹ lit. 'go, depart.' This is quoted in Didasc. Apost. p. 54, "and to the other adulteress also whom the priests placed before Him, that they should tempt JESUS our SAVIOUR, He saith unto her, *thōri waāmz ādagām itaāb'si*, Go, and from now do not again evil."

² or, 'right,' *tsādg*.

³ *antamusa*.

⁴ *waanāsa*.

⁵ From the context it would appear that *t'kwennam* in this verse means 'to condemn;' if it were only 'to judge' or 'discriminate' it would be *t'falta'hu*. Comp. Didasc. Apost. p. 29, 40, 47, 74, with p. 9, 16, 23, 26, 39, &c., for the use of these two verbs.

MEMPHITIC.

Lord. Jesus saith unto her, Neither do I judge thee: go thy way, from this hour return not to sin any more.¹]

12 Again Jesus spake unto them, saying, I am the light of the world: he that walketh after me shall not walk in the darkness, but he receiveth the light of the life.

13 The Pharisees again said unto him, Thou alone bearest witness of thyself; thy witness is not true.

14 Jesus answered and said unto them, Even if I bear witness of myself, my witness is true: because I know whence I came, and whither I shall go; but ye know neither whence I came, nor whither I shall go.

15 Ye judge² according to the flesh; but I judge no one.

16 But if I were to judge, my own

¹ *dje*, in the sense of 'more,' 'any more,' as in ch. vi. 66, &c.

² *aretēn di 'hap*, same tense as in ch. vii. 41, 47.

GOTHIC.

12 Afterwards Jesus spake unto them, and said, I am *the* light of the world: he that followeth me goeth not in darkness, but hath light of life.

13 Then the Pharisees said unto him, Thou bearest witness of thyself;¹ thy witness is not true.

14 Jesus answered and said unto them, Although² I bear witness of myself, this my witness is true: for I know whence I came, and whither I go; but ye know not whence I came, nor whither I go.

15 Ye judge by appearance; but I judge no one.

16 Yet if I judge, my judgment is true:

¹ *bi thuk silban*.

² *jah jabai*. lit. 'also if.'

ARMENIAN.

12 Again Jesus talked with them, and saith, I am *the* light of the world:¹ he that cometh after me shall not walk in darkness, but he shall receive the light of life.

13 The Pharisees say unto him, Thou bearest witness of thyself;² and thy witness is not true.

14 Jesus gave answer and saith unto them, Even though I bear witness of myself,² yet my witness is true: for I know whence I came, and whither I go; but ye know not whence I come, nor whither I go.

15 You, you judge according to the body;³ I, I judge not even one.

16 If I judge even one, my judgment

¹ *‘tshun ‘t, tshun besh dshmarad*, “Light of light—the true Light. The Father is Light, the Son is Light, the true Light. And lest any one should say it like as the sun is a light, and the moon is a light, but one great, the other small—*‘tshun* prevents him saying, The people that sat in darkness, saw a great light,” &c. S. Seper. Hom. vii. p. 286, sq. “Ego sum lumen mundi,” S. Cypr. Adv. Jud. li. 6, and De Zelo et Liv. p. 225. “Ego sum lumen seculi.” Id. Ep. 63.

² lit. ‘for Thine own self,’ or ‘person.’ var. ‘of Me.’

³ or, ‘flesh.’ Some copies have, ‘and I judge not according to the body, and not any one.’

ANGLO-SAXON.

Saviour said, Neither do I condemn thee: do go, and sin thou not ever more.

¶ XXII.—12 Afterwards the Saviour spake these things unto them, and said, I am *the* light of *the* world:¹ he that followeth me, goeth not in darkness, but he hath light of life.

13 The Pharisees said unto him, Thou bearest witness of thyself; thy witness is not true.

14 The Saviour answered and said unto them, If I bear witness of myself, my witness is true: because that I wot whence I come, and whither I go; ye neither know whence I came, nor whither I go.

15 Ye judge² after the flesh; I judge no man.

16 And if I judge, my judgment is true:

¹ *middan-earde*, ‘of middle earth,’ Marsh. Th. But Ælfric has *middan-geardes*, (see ch. l. 9.) on *theastrum* for *on theodan*, and *earde*, in his quotation of this verse. Hem. for 21st S. after Pentec. vol. l. p. 530.

*Elia leahles leahle
on a leofa wege
geahles dæd;
for eadig Kænig;
thonne ic minre sawle
swegles bydde,
wea wea.*

A. Sax. Prayer, iii. p. 216, of ‘Select Monuments,’ &c.

² or, ‘decem,’ *ge demað æfter fæste*.

GEORGIAN.

Jesus said unto her, Neither do I condemn thee;¹ go thy way, and from at present sin no more.

¶ XXIX.—12 Jesus again spake unto them, and said, I am *the* light of the world:² he that followeth me may not walk in darkness, but he shall have light of life.

13 The Pharisees said unto him, Thou bearest witness of thyself; and thy witness is not true.

14 Jesus answered and said unto them, Although I should⁴ bear witness of myself, yet my witness is true: for I know whence I come, and whither I go; but ye know not whence I come, and whither I go.

15 You, you judge after the flesh;⁵ but I judge no one.

16 If I judge, my judgment is true:

¹ *artsa me gangikit’h’hav shen*.

² *ze mamianan—vit’h m’hurwareba, da nat’heli tssets*. ‘*Mianan*, “The Son out of the Father—like heat and light out of fire.” Anton. Abb. Kartl. i. st. 22.

³ *vidōdes*, pres. subj.

⁴ lit. ‘I shall bear.’

⁵ or, ‘the body.’

SLAVONIC.

Jesus said unto her, Neither do I condemn thee; go, and from now sin no more.

¶ XXIX.—12 Then Jesus again spake unto them, saying, I am *the* light of the world: he that walketh after me hath no *cause* to walk in darkness, but he hath light of life.¹

13 The Pharisees then said unto him, Thou bearest witness of thyself; thy witness is not true.

14 Jesus answered and said unto them, Although I bear witness of myself, yet my witness is true: for I know whence I came, and whither I go; but ye know neither whence I come, nor whither I go.

15 You, you judge according to the flesh; I, I judge no one.

16 And if I judge, my judgment is true:

¹ *jivotni*, adj.

ARABIC.

Then Jesus said unto her, And I do not judge thee: go thy way, and from now return not to sin.

¶ XX.—12 Then Jesus spake again unto them, and said, I am *the* light¹ of the world: and he that followeth me walketh not in the darkness, but findeth² the light of life.

13 The Pharisees said unto him, Thou bearest witness of thyself; thy witness is not true.

14 Jesus answered and said unto them, Indeed if I bear witness of myself, my witness is true: for I know whence I came, and whither I am going; but ye know neither whence I came, nor whither I am going.

15 Ye only judge according to the body;³ but I judge no one.

16 And if I judge, my judgment is true:

¹ *ana hu nura’alāmi*. lit. ‘I that light of the world.’ A good Arabic authority of the text of this chapter of John in Doct. Ind. D. Dew. p. 184, where the Arabic probably repeatedly the expression *el-illah hu*, from want of an equivalent in the Arabic.

² or, ‘shall walk,’ ‘shall find.’

³ *djasadiyan*, ‘carnally,’ or ‘bodily.’

PERSIAN.

gone. Messiah said, I also exercise no judgment over thee: thou too mayest go, and commit no other sin.

12 Another time Jesus began to speak unto them, and said, I am *the* light of the world: every one that cometh after me, walketh not in darkness, but shall find for himself light of life.

13 The Seceaders said unto him, Thou bearest witness of thyself; and thy witness is not true.

14 Jesus answered and said unto them, If I bear witness of myself, my witness is true: because I know whence I came, and whither I go; but ye know neither whence ye came, nor whither ye are going:¹ and also ye know neither whence I came, nor whither I am going.

15 And ye are of the flesh;² but I pass judgment on no one.

16 But if I pass judgment, my sentence³

¹ The Persian translator adds here, as elsewhere, *and I know not*.

² or, ‘carnal,’ *gishmand-ēd*.

³ or, ‘rule.’

AUTHORISED VERSION.

is true: [for] ¹I am not alone, but I and the Father that sent me.

17 [²It is also] written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and ³the Father that sent me beareth witness of me.

19 [Then said they] unto him, Where is thy Father? Jesus answered, ⁴Ye [neither know me,] nor my Father: ⁵if ye [had known] me, ye [should have known] my Father also.

20 These words spake Jesus in ⁶the treasury, as he [taught] in the temple: and ⁷no man laid hands on him; [for] ⁸his hour was not yet come.

21 [Then said Jesus] again unto them, I go my way, and ⁹ye shall seek me, and ¹⁰shall die in [your sins:] whither I go, ye cannot come.

22 [Then] said the Jews, Will he kill himself? because he saith, Whither I go,

SYRIAC.

is true: because I am not alone, but I and the Father who sent me.

6 But it is written in your law,¹ that the witness of two men is true.

7 I am he that bear witness of myself,² and my Father who sent me beareth witness of me.

8 They say unto him, Where is thy Father? Jesus answered and said unto them, Ye know not me, nor my Father: if ye knew me, ye would know my Father also.³

9 He spake these words in the treasury, while teaching in the temple: and no man took him; for not as yet was his hour come.

10 Again Jesus⁴ said unto them, I am going, and ye shall seek me, and ye shall die in your sins: and whither I am going, ye cannot come.

11 The Jews say, Will he then kill himself? that he saith, Whither I am

ETHIOPIIC.

rightly: because I am not alone, but I and the Father who sent me.

17 In your law it is written, the witness of two men, that is true.¹

18 I then *am* witness for myself, and the Father is my witness, he that sent me.²

19 And they say unto him, Where is thy Father? Jesus answered and saith unto them, Ye neither know me, nor my Father: if ye knew me, ye would know my Father also.

20 And Jesus spake this saying by the alms-chest,³ while teaching in the temple: but they took him not; because as yet his time was not come.

21 And again Jesus saith unto them, I go,⁴ and ye shall seek me, and ye shall not find me,⁵ and ye shall die in your sins: and whither I go, ye cannot come.⁶

22 And the Jews said, Will he perhaps kill himself? that he saith unto us, Whither

A.D. 32.

¹ Ch. viii. 29; xvi. 32.² Deut. xvii. 6; xix. 15; S. Matt. xviii. 16; 2 Cor. xiii. 1; Heb. x. 28.³ Ch. v. 37.⁴ Ch. viii. 55; xvi. 3.⁵ Ch. xiv. 7.⁶ S. Mark xii. 41.⁷ Ch. vii. 39.⁸ Ch. vii. 8.⁹ Ch. vii. 34; xiii. 33.¹⁰ Ch. viii. 24.¹ 'it is even written in that law of yours.' Hrk1.² lit. 'I am who am,' or 'that am bearing witness of Myself.' It is impossible to render literally the construction of *ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ*, which is, however, idiomatic and clear in Greek and in Syriac.³ or, 'if ye were acquainted with Me, ye would be acquainted also with My FATHER.' Pesch. Hrk1.⁴ 'then Jesus again said.' Hrk1.¹ *āmūn*, 'true,' or 'firm.'² 'and My witness is the FATHER who sent Me.' Polygl.³ *madaga-nātsēat*, lit. 'the place where alms are thrown.'⁴ *anūsa*, 'I, for My part,' *ἐγὼ ὑπάρχω*.⁵ The Ethiopic, with the Georgian, the Memphitic, and the Arabic, adds, 'and ye shall not find Me.'⁶ *haba 'kal sab'd 'hawira*, 'whither man cannot go.' *Hermas*, Vis. i.

SAHIDIC.

is true: because I am not alone, but I and the Father¹ who sent me.

17 But it is also² written in your law, that the witness of two men is true.

18 I am he that bear witness of myself, and he beareth also³ witness of me, the Father who sent me.

19 They said⁴ therefore unto him, Where is thy Father? Jesus answered and said unto them, You neither know me, nor yet my Father: if ye knew me, ye would know my Father also.

20 He said these words⁵ in the treasury, teaching in the temple: and no one took him; because his hour was not yet come.

21 Jesus therefore said again unto them, I depart, and ye shall seek⁶ after me, and ye shall die in your sins: and the place to which I am going, ye cannot come to it.

22 The Jews therefore said, Will he kill himself? that he saith, The place to which

MEMPHITIC.

judgment¹ were true: because I am not alone, but I and² the Father who sent me.

17 But and it is written also³ in your law, that the witness of two men is true.

18 But⁴ I bear witness of myself, and he beareth witness of me, the Father who sent me.

19 They said then unto him, Where is thy Father? Jesus answered, Ye neither⁵ know me myself, nor yet my Father: if ye knew me, ye would also know my Father.

20 He said these words in the treasury, teaching in the temple: but no one took him; because his hour was not yet come.

21 Again also said Jesus unto them, I shall go away, and ye shall seek after me, and ye shall not find me, and ye shall die in your sins: and the place to which I shall go, ye cannot come to it.

22 The Jews then said, Will he kill himself? that he saith, the place to which

for I am not alone, but I and the Father that sent me.

17 Moreover,¹ it is written in your law, that the witness of two men is true.

18 I am he that² bear witness of myself, and he that sent me, the Father, beareth witness of me.

19 Then they said unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.

20 He spake these words in the treasury, teaching in the temple: and no one took him; for his time was not yet come.

21 Then afterwards Jesus said unto them, I go away, and ye shall seek me, and ye shall die³ in your sins: and whither I go, ye cannot come.

22 Then the Jews said, Perhaps may he kill himself? that he saith, Whither I go,

GOTHIC.

¹ *peitō*, 'the FATHER,' which A. Georgi renders incorrectly 'Pater incus.'² "On in hoc loco non iterum ut facit Wilkins,—sed aut *etiam*, aut *ἐτι adhuc*, exponi oportere censerem." A. Georgi. adn. p. 299.³ Sahid. adds *on*, 'also.'⁴ or rather, 'were saying,' *neudjō*, imperf. 'dicebant.'⁵ or, 'sayings.'⁶ or, 'inquire.'¹ *pu'hap anok*.*nem phledaphtawin phat*, may like the Sahidic, also, be rendered, 'with the FATHER who sent Me.'² See the Sahidic. The Memphitic has *uo'h*, 'and,' which Sahid. omits.³ The Memphitic adds *ðē*, and omits the relat. pron.; but the Sahid. follows the Greek.⁴ *ude anok—immoi an*. Sahid. omits *anok*.¹ *jah than*.² or, 'I am One that,' *ih im saci*.³ lit. 'ye seek Me,' 'ye die.'

ARMENIAN.

is true: for I am not alone, but I and the Father who sent me.¹

17 And in your law also it is written, that the witness of two men is true.²

18 I am he that bear witness of myself,³ and the Father who sent me beareth witness of me.

19 They said⁴ unto him, Where is thy Father? Jesus gave answer and saith unto them, Ye know not me, and ye know not my Father: if ye knew me, ye would know my Father as well.

20 Jesus⁵ spake this saying with them⁶ in the treasury, when he was teaching there in the temple: and no one took him, because his hour was not yet come.

21 Jesus saith again unto them, I go, and ye shall seek me, and ye shall die in your sins: for whither I go, ye cannot come.

22 The Jews were saying, Will he perhaps put an end to himself?⁷ that he

GEORGIAN.

because I am not alone, but I and my Father who sent me.¹

17 For it is written in your law, how that the witness of two men is true.

18 I am he that bear witness of myself, and my Father who sent me beareth witness of me.

19 The Jews said unto him, Where is thy Father? Jesus answered and said unto them, Ye know neither my Father, nor me: if ye knew me, ye would know my Father also.

20 Jesus spake this saying by the treasury, as he taught in the temple: and no one laid hold on him; because his hour was not yet come.

¶ XXX.—21 Again Jesus said unto them, I go away, and ye shall seek me, and shall not find me, and ye shall perish in your sins: and whither I go, ye cannot come.

22 The Jews said among themselves, Will he then kill himself? since he saith,

SLAVONIC.

because I am not alone, but I and the Father who sent me.¹

17 And in your law it is written, that the witness of two men is true.

18 I am one bearing witness of myself, and the Father who sent me beareth witness of me.

19 Then they said unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye would have known my Father also.²

20 Jesus spake these words in the treasury teaching in the temple:³ but no one took him; because his hour was not yet come.

¶ XXX.—21 Then Jesus again said unto them, I go, and ye shall seek me, and ye shall die in your sins: and whither I go, ye cannot come.

22 The Jews said therefore, Will he perhaps kill himself? that he saith, Whither

¹ S. Seperian, Hom. iv. p. 172, *yes yeo hair, wotch ergus Asdwadz uruin 'i mnyecants asd, ail ni asdwadzut'hiun, gur yen hor.* "'I and FATHER,' not two Gods distinct from each other, saith He, but one Godhead, His own and the FATHER'S."

² S. Seperian, *ibid.*, quotes this passage, leaving out *erg.*

³ lit. 'My own self, or person.'

⁴ var. 'they say.'

⁵ Some copies omit 'Jesus.' It is here given from the Venice ed. 1805.

⁶ Some copies omit 'with them.'

⁷ *mal'ha z'mem et'houls.*

¹ *mōmavlinebeli tchemi mama, δ πέμψας μου πατήρ.* *tchemi* seems to have been introduced by mistake by the copyist, both here and at ver. 18. The Syriac, however, with the Arabic and the Persian, reads *πατήρ μου*, in ver. 18.

² *p'hasis-satsavi*, 'depository of valuables.'

¹ *i poslavit mia otets', kal δ πέμψας με πατήρ.*

² literally and elegantly in Slavonic, *atshe mia bliste ryedali, i otssa moego ryedali bliste*, 'if ye were knowing Me, and My FATHER knowing ye would be,' &c.

³ *v' gazophylakli utchia v' tserkri*, lit. 'in the church.'

ANGLO-SAXON.

for that I am not alone, but I and the Father that sent me.

17 And in your law it is written, that the witness of two men¹ is true.

18 I am he that bear witness of myself,² and the Father that sent me beareth witness of me.³

19 Then they said unto him, Where is thy Father? the Saviour answered them, and said, Ye neither⁴ know me, nor my Father: if ye knew me, there is hope that⁵ ye would know my Father.

20 This word he spake at the custom-house:⁶ and no man took him; for that his hour was not yet come.

21 Then afterwards the Saviour said unto them,

¶ XXIII.—I depart, and ye seek me, and ye die in your sins: ye may not come whither I depart.

22 Then said the Jews, Say ye he killeth himself? for that he saith, Ye may not

for I am not alone, but the Father who sent me.

17 For it is written in your law, that the witness of two men, it is true.

18 I bear witness of myself, and my Father who sent me, beareth witness of me.

19 They said unto him, Where is he thy Father? Jesus said unto them, Ye know me not, and ye know not my Father: if ye knew me, ye would know my Father also.

20 He spake these words in the treasury, as he was teaching¹ in the temple: and no one laid hold of him; because his hour was not come.

¶ XXI.—21 Then Jesus said unto them, I go away, and ye shall seek me, but ye shall not find me, and ye shall die in your sins: and whither I go, ye cannot come.²

22 And the Jews said, Doth he perhaps intend to kill himself? from what he saith,

PERSIAN.

is true: because I am not alone, but I and my Father¹ who sent me.

17 And it is written in your law, that the witness of two persons is true.

18 I am he that bear witness of myself, and my Father who sent me beareth witness of me.

19 They said unto Jesus, Where is thy Father? show us. He answered, Ye have known² neither me, nor my Father: and if ye knew² my Father, ye would have known² me also.

20 He said this in their treasury, while he was giving instruction in the temple: but no one took him; because his time was not yet come.

21 Again Jesus said unto them, I am going, and ye shall seek me, and shall die in your own sin: but whither I go, ye cannot come.

22 The Jews said, Will he perhaps kill himself? that he said, Whither I go, ye

¹ lit. 'two men's witness.'

² *be me sylfum.*

³ *be me.*

⁴ Although the A. Saxon *ne-ne*, is not exactly 'neither—nor,' which in A. Saxon is *neððe ne—ne, yel' neððe*—'nor' is a better rendering than 'not—nor' for *ne-ne*, both here and at ver. 14.

⁵ *wen is that ge cudðon minne Fæder.*

⁶ *æt ceap-aceamole.* Marsh. *ceap-aceamele.* Thp. 'toll-booth,' or 'stall.' The A. S. omits *διδάσκων ἐν τῷ τειχί.*

¹ *wahwa gu'allimu.*

² or, 'ye have no power over the coming to it.'

Georg. *tchemi mama, πατήρ μου*, in ver. 16, 18.

⁴ *shantled.*

ARMENIAN.

saith, Whither I go, ye cannot come.

23 Then he saith unto them, You, you are from here below; and I, I am from there above: you, you are from this world; I, I am not from this world.

24 But I said unto you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins.

25 They say unto him, Thou, who art *thou*? Jesus saith unto them, The first, that I also speak with you.¹

26 I have many things to speak of you and to judge: but he that sent me is true; and what I heard from him that I speak unto the world.

27 But they knew not that he was saying *this* unto them of the Father.

28 Jesus saith unto them, When ye shall have lifted up the Son of man, then shall ye know that I am, and that I do nothing of myself;² but as my Father

¹ This passage as it is punctuated in some copies may read, 'that I also speak with you at first.'

² var. 'that I speak nothing of Myself.'

GEORGIAN.

Whither I go, ye cannot come.

23 Then Jesus said unto them, Ye are from the earth;¹ but I am from heaven: ye are from this world; but I am not from this world.²

24 I said unto you, that ye shall perish in your sins: if ye believe me³ not that I am, ye shall perish in your sins.

25 They said unto him, And thou, who art *thou*? Jesus said unto them, Because I said unto you at the first.⁴

26 I have much to say unto you,⁵ and to condemn: but he that sent me is true; and what I heard from him, I speak in this world.

27 But they understood not that he told them of his Father.⁶

28 Jesus said again unto them, When ye shall have lifted up the Son of man, then shall ye know that I am, and that I do nothing of myself; but as the Father⁷

¹ *vos kweqanisaganni*, 'terrestres' estis, ego vero *zet-sisagani*, 'celestis' sumus.

² *t'h'huen amis soplisaganni* 'hart'h, 'hölö me ara amis soplisaganni'.

³ *grtsmenes tcheni*.

⁴ or, 'formerly,' *pirvelad*. The Georgian, like the Armenian version, mistook $\delta\tau\iota$ for $\delta\tau\iota$, and thus makes no sense of this passage, which has given more or less trouble to all translators.

⁵ *t'h'henda*, dat.

⁶ *mamasa t'heissa*.

⁷ *mamaman, ö πατήρ*.

SLAVONIC.

I go, ye cannot come.

23 And he said unto them, You, you are from below;¹ I am from² above:³ you, you are from² this world; I am not from² this world.

24 Therefore said I unto you, that ye shall die in your sins: if ye have not faith that I am, ye shall die in your sins.

25 Then they said unto him, Thou, who art *thou*? And Jesus said unto them, The beginning,⁴ as I say unto you.

26 I have many things to say of you and to judge: but he that sent me is true; and I, what things I heard from him, these speak I in the world.

27 But they understood not that he spake unto them of the Father.

28 Then Jesus said unto them, When ye shall lift up the Son of man, then ye shall understand that I am, and that I do nothing of myself; but what things my

¹ lit. 'from,' or 'out of,' 'the things of below,' ab inferis.

² or, 'out of.'

³ lit. 'a superis.'

⁴ or, 'the first fruits, firstling,' *natchdlok*, *isako i glaglyu vam*, which the Russian V. renders *ya to, ichto ya i govoril vam* 'o sebyë snatchali.' 'I indeed, what I spake unto you of myself from the beginning.'

ANGLO-SAXON.

come whither I depart.

23 Then he said unto them, Ye are from beneath; and I am from above:¹ ye are of this world; I am not of this world.

24 I said unto you, that ye die in your sins: if ye believe not that I be, ye die in your sins.

25 Then said they unto him, What art thou? The Saviour said unto them, I am the first² that I spake unto you.

26 I have many³ things to speak and to judge of you: but he that sent me is true; and I speak in the world the things that I heard with him.⁴

27 And they understood not that he told them God to Father.⁵

28 The Saviour said unto them, When ye lift up the Son of man, then ye know that I am he,⁶ and I do nothing of myself; but I speak these things, as Father

¹ *ge synd nythane, and ic eom ufane*.

² or, 'beginning,' *fruma*. See the Note on this verse for Elfric's paraphrase of this passage.

³ *seia be eow to spreccanne*.

⁴ *et him*.

⁵ i.e. that He meant 'God' by 'His FATHER,' *that he tenlede him God to Fæder*.

⁶ lit. 'it,' *that ic hit eom*.

ARABIC.

that ye shall not succeed in coming¹ to where I am going.

23 And he said unto them, Ye are from below; I am from above:² and ye are from this world; but I am not from this world.

24 I have declared unto you, that ye shall die in your sins: if ye do not believe that I am he, ye shall die in your sins.

25 Then they said unto him, Thou, who art thou? And Jesus said unto them, Truly, although I had begun to address you,³

26 Yet indeed I have much to say about you and to judge of: but he that sent me is true; and what I heard from him, of that I speak in the world.

27 But they knew not⁴ that he alluded to the Father⁵ in this saying.

28 Then Jesus said unto them, When ye have raised the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father

¹ *la yut'hequna* 'l'madña.

² *ana f'aradim* 'aradim.

³ *ana f'aradim* 'aradim. The Arabic version, as given by Amr, Dargatzis, and Vassilakis, and Copto-Arab, ed. 1829; for the rendering thereof see De Sacy, Gr. Ar. vol. I. par. 1227, sq. 1219, p. 360, and par. 1231. But Amr, Mezzan, and the Copto-Arab version, and the Copto-Arab, ed. 1817, renders the Memph. 'I from the beginning, spake also with you.'

⁴ *la yut'hequna* 'aradim, 'they knew not'.

⁵ or, 'meant,' 'signified the FATHER.'

PERSIAN.

cannot come.

23 And again he said unto them, Ye are from below; but I am from above: and ye are from this world; but I am not from this world.

24 And I say unto you, ye shall die in your sin: and again I say that if ye believe not, without doubt ye shall die in your sin.

25 The Jews said, Thou, who art *thou*? Jesus said, I am *he* whom I said unto you from the beginning, and made *myself*.

26 And as yet I have much to be said, that I must say unto you, and judge:¹ but he that sent me is true; and what I heard from him, I speak in the world.

27 But they knew not that he spake unto them of the Father.

28 Another time Jesus said unto them, At the time when ye shall lift up the Son of man, then shall ye know that I am myself; and that I do nothing of mine own choice;

¹ *ba'and bar darod*.

AUTHORISED VERSION.

hath] taught me, I speak these things.

29 And ¹he that sent me is with me: ²the Father hath not left me alone; [³for] I do always those things that [please him.]

30 As he spake these words, ⁴many believed [on] him.

31 [Then] said Jesus to those Jews which [believed on] him, If ye continue in my word, [^{then are}] ye my disciples indeed;

32 And ye shall know the truth, and ⁵the truth shall make you free.

33 ¶ They answered him, ⁶We be Abraham's seed, and [were] never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, [⁷Whosoever] committeth sin is the [servant] of sin.

35 And ⁸the [servant] abideth not in the house for ever: *but* the Son abideth

SYRIAC.

Father taught me so I speak.

18 And he that sent me is with me: and my Father hath not left me¹ alone; because what is² pleasing unto him, that I do at all times.²

19 As he spake these things, many believed in him.

20 And Jesus said³ to those Jews who believed in him, If ye persevere in my word, truly my disciples *are* ye;

21 And ye shall know the truth, and this truth shall set you free.

22 They say unto him, We are the seed⁴ of Abraham, and from everlasting we have not laboured in bondage to any man: ⁵how sayest thou, Ye shall be free?⁶

23 Jesus saith unto them, Verily, verily, I say unto you, That every one who worketh sin is the servant of sin.

24 And the servant continueth not for ever in the house: but the Son continueth

¹ lit. 'left Me not.' *ʔwi, parh̄r muw.*

² lit. 'in all time.'

³ 'was saying.' Hrkl.

⁴ lit. 'seeds.' Pesch. 'seed.' Hrkl.

⁵ lit. 'bondage' or 'service to a man was not laboured by us.'

⁶ lit. 'free sons.'

ETHIOPIC.

taught me, so I speak.

29 And he that sent me is with me: and the Father leaveth me not by myself; because I always work out his good pleasure.¹

30 And as he said this,² *there were* many that believed in him.

31 And Jesus saith to the Jews who believed in him, As for you,³ as long as ye abide in my word, truly my disciples *are* ye;

32 And ye shall know truth, and truth itself⁴ shall make you free.

33 And they answered, and say unto him, The seed of Abraham *are* we, and ever since we came into existence, we served not any one: how then sayest thou to us, Ye shall be made free?

34 And Jesus answered and saith unto them, Verily, verily, I say unto you, Every one who worketh sin is servant of sin.⁵

35 The servant however abideth not in the house for ever: but the Son abideth

¹ lit. 'I work out His good pleasure always.'

² lit. 'in His saying this.'

³ *antamuhī.*

⁴ or, 'righteousness for its part,' *tsahqāni.*

⁵ more properly, 'a workman of sin,' i.e. 'subject to sin,' from which he receives his wages. The play in the original is on the two words, *y-gabrā*, 'worketh it,' (sin,) and *gabrā*, 'its worker,' 'workman,' or 'servant.'

SAHIDIC.

taught me, these are the things I speak.

29 And he is with me, he that sent me: and he leaveth me not alone; because I at all times¹ do the things that please him.

30 As he was saying these things, many believed in him.

31 But Jesus said to the Jews that believed in him, If ye shall abide in my word, ye *are* my disciples in truth;²

32 And ye shall know the truth, and the truth shall make you free.³

33 They answering him, said, We are the seed of Abraham, and we have never done service to any one:—

MEMPHITIC.

my Father taught me, these things I say.

29 And he that sent me abideth¹ with me: and he leaveth me not alone; because I do at all times the things that please him.

30 As he was saying these things, many² believed in him.

31 Jesus then said to the Jews who believed in him, If ye shall stand firm in my word, in truth ye *are* my disciples;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered, saying unto him, We are the seed³ of Abraham, and we never served any one: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, That every one who committeth sin is a servant of sin.

35 The servant, however, abideth⁴ not for ever in the house: but the Son, he

¹ lit. 'at all time.'

² *name.*

³ These two verses are also found in the fragment of a Sahidic MS. in the Bodleian, p. cccxxxv.

¹ *ph'hē*, as in ch. vii. 42, &c.

² lit. 'multitudes.'

³ lit. 'they the seed of Abraham.'

⁴ or, 'dwelleth,' 'continueth,' 'standeth habitually,' *shaplanhi.*

GOTHIC.

29 And he that sent me is with me: the Father hath not left me alone; because that which pleaseth him I do always.

30 As he said this,¹ many believed him.

31 Then Jesus said to them who believed him, If ye stand in my word, in truth my disciples ye are;

32 And ye ascertain the truth, and this truth bringeth you free.²

33 They answered him,³ We are the seed of Abraham, and we never served any one: how sayest thou that, Ye shall become free?⁴

34 Jesus answered them, Verily, verily, I say unto you, That every one who doeth sin, is servant of sin.

35 And the servant abideth not in house for ever:⁵ the Son abideth for ever.

¹ *thata wima waldandn*, a literal rendering of *τοῦτο* for *ταῦτα* αὐτοῦ λαλοῦντος, but dat. instead of gen. according to idiom.

² *frijai izcia briggith.*

³ The Gothic agrees with the Syriac in following the Greek, and leaving out λέγοντες.

⁴ *frijai wairthith*, 'ye become free.'

⁵ *du aīwa, eis aiōwa.*

ARMENIAN.

taught me, so¹ I speak.

29 And he that sent me is with me: he left² me not alone; for I do his good pleasure always.

30 As he said this, many believed in him.

31 Then said³ Jesus unto the Jews who had believed,⁴ You, if you stand in my word,⁵ truly ye are my disciples;⁶

32 And ye shall know⁷ the truth, and the truth shall make you free.

33 They gave him answer,⁸ and say, We are the posterity of Abraham, and we never served any one: why sayest thou, Ye shall be made free?

34 Jesus gave them answer, Verily, verily, I say unto you, That every one that doeth sin is servant of sin.

35 And the servant abideth not ever in the house: but the Son abideth ever.⁹

¹ 'that.'

² The Armenian omits *δ πατήρ*.

³ *asēn*, 'dicebat.'

⁴ *αὐτῶ* is omitted.

⁵ var. 'in this word of Mine.'

⁶ or, according to the accent, it may read, 'veri discipuli mei estis.'

⁷ *dzanischik*, *γνώσεσθε*, 'ye shall have ascertained' until you 'know' it.

⁸ var. 'the Jews gave him answer.'

⁹ Some copies add 'in the house.'

ANGLO-SAXON.

taught me.

29 And he that sent me is with me:¹ and he leaveth me not alone; for that I work always the things² which are pleasing unto him.

30 As he spake these things, many believed in him.

¶ XXIV.—31 Then the Saviour said unto the Jews that believed him,³ If ye continue in my sayings, truly ye are my disciples.

32 And ye acknowledge truth, and truth looseth you.⁴

33 They answered him, and said, We are Abraham's kindred, and we never served any man: by what means sayest thou, Ye shall be free?⁵

34 The Saviour answered them, and said, Truth I say unto you, That every one that worketh sin is the servant⁶ of sin.

35 But the servant dwelleth⁷ not in the house to eternity: the Son dwelleth⁷ to

¹ *serf* A. Saxon omits with Vulg. and Armenian *δ πατήρ*.

² or, 'those things,' *tha thing*.

³ *the Jews who believed in him*, 'ye' or 'shall be.'

⁴ *and ye shall know the truth*, 'and ye shall know the truth.'

⁵ *ge broðh frige?*

⁶ *thow*, in the sense it had in A. Saxon times, rather 'serf,' or 'slave,' than 'servant.'

⁷ *wunada*.

GEORGIAN.

taught me, so I speak.

29 And he that sent me is with me: the Father¹ hath not left me alone; because I do his good pleasure always.

30 As he said this, many believed in him.

¶ XXXI.—31 And Jesus said unto the Jews who believed in him,¹ If ye abide² in my word, in truth my disciples are ye.

32 And ye shall know the truth, and the truth shall make you free.³

33 The Jews answered him, and said unto him, We are the descendants of Abraham, and we never were in bondage to any one: how sayest thou, Ye shall be made free?

34 Jesus answered and said unto them, Verily, verily, I say unto you, That whosoever doeth sin is a slave⁴ of sin.

35 And the slave dwelleth not in the house for ever: but the Son dwelleth

¹ The Georgian does not follow the Armenian in vv. 29 and 31; for it renders both *δ πατήρ* and *αὐτῶ*, which are omitted in all Armenian MSS.

² or, 'stand.'

³ *gan-gutaris-up'hnes t'hwen*, 'shall make you masters of your own heads.'

⁴ *mūna*, 'slave,' 'serf,' 'bondman,' 'servant,' in the sense in which it is understood in Georgia.

ARABIC.

taught me, so I speak.

29 And he that sent me is with me, and the Father leaveth me not alone, because at all times I do what he wisheth.

30 And while he spake these words, many believed in him.

31 Then Jesus said unto the Jews who believed in him, If ye abide in my words, ye are my disciples in truth.¹

32 And ye shall know the truth, and the truth shall make you free.²

33 They said unto him, We are the seed of Abraham, and we never were servants of any one: how sayest thou, Ye shall be made free?

34 Jesus answered and said unto them, The truth, the truth, I say unto you, That whosoever doeth sin is the servant of sin.

35 And the servant continueth not in the house for ever: but the Son is con-

¹ *haqqan*, 'in truth.' *Erp.* *bi'haqqati*, 'in the truth.'

² *a'hraan*, lit. 'freemen;' as in e.g. Harir. Cons. iii. p. 116, ed. Sch. *hal-man 'hurrein asin*, &c. The Polyglot reads in vv. 32, 33, *qu'tiqum*, 'manumittet vos;' but in ver. 36, it adopts the term *a'hraan*, 'ingenues.'

SLAVONIC.

Father taught me, these I speak.

29 He that sent me is with me: Father hath not left me alone, because the things that please him I always do.

30 As he said these things,¹ many believed in him.

¶ XXXI.—31 Then Jesus said to the Jews who had believed in him, If ye continue in my words, truly my disciples shall ye be.

32 And ye shall understand the truth, and the truth shall set you free.

33 They answered and said unto him,² We are the seed of Abraham, and we never were in bondage to any one:³ how sayest thou, Ye shall become free?

34 Jesus answered them, Verily, verily, I say unto you, That every one who doeth sin is servant of sin.

35 But the servant abideth not in the house for ever: the Son abideth for ever.

¹ *sia emū glagoliustehu*, lit. rendering of *ταῦτα αὐτοῦ λαλοῦντος*, but like the Gothic, dat. for gen.

² *i risha emū*. The Slavonic adds *καὶ ἔλεγον αὐτῶ* with Ethiop. Monoph. Armen. Georg. and A. Saxon. The Syr., Sahid., Gothic, Arab., and Pers. follow the Greek.

³ *in bondage to any one*, 'in bondage to any one.'

PERSIAN.

but as my Father taught me, so I speak.

29 But he that sent me is with me: and my Father leaveth me not alone; because whatever is his good pleasure, that I do at all times.

30 When Jesus said these words, many believed in him.

¶ XX.—31 And Jesus said unto the Jews that believed in him, If ye abide firm in my word and continue in it, in truth ye shall be my disciples;

32 And ye shall know the truth, and the truth shall make you free.

33 They said unto him, We are of the seed of Abraham, and from olden time we have been in bondage to no one: how sayest thou to us, Ye shall be free sons.¹

34 Jesus said unto them, Truly, truly, I say unto you, Every one that doeth sin is bondman² of sin.

35 And a bondman remaineth not for ever continually in the house: but the

¹ *freeman* would be *azadgan*, as in Chrest. Pers. Vull. p. 21, v. 270, *ki azadganra badan bud*, &c.

² *bandah*, 'bound,' 'bondman,' 'servant.'

³ *javid*, lit. 'eternal.'

AUTHORISED VERSION.

[ever.]

36 ¹If [the] Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed: [but] ²ye seek to kill me, because my word [hath no place] in you.

38 I³ speak that which I have seen with my Father: and ye [do] that which ye have seen with your father.

39 They answered and said unto him, ⁴Abraham is our father. Jesus saith unto them, ⁵If ye were Abraham's children, ye would do the works of Abraham.

40 ⁶But now ye seek to kill me, a man that hath [told you] the truth, ⁷which I [have heard] of God: this did not Abraham.

41 Ye do the [deeds] of your father. Then said they to him, We be not born of fornication; ⁸we have one Father, *even* God.

42 Jesus said unto them, ⁹If God were your Father, ye would love me: ¹⁰for I

A.D. 32.

¹ Rom. viii. 2; Gal. v. 1.² Ch. vii. 19; viii. 40.³ Ch. iii. 32; v. 19, 30; xiv. 10, 24.⁴ S. Matt. iii. 9; Ch. viii. 33.⁵ Rom. ii. 28; ix. 7; Gal. iii. 7, 29.⁶ Ch. viii. 37.⁷ Ch. viii. 26.⁸ Isa. lxiii. 16; lxiv. 8; Mal. i. 6.⁹ 1 S. John v. 1.¹⁰ Ch. xvi. 27; xvii. 8, 25.

SAHIDIC.

40

I heard from God: Abraham did not this.

41 You, you do the works of your father. They said then to him, We were not born of adultery; one Father whom we have,¹ is God.

42 Jesus therefore saith unto them,² If he that is your Father were God,³ ye would

¹ lit. 'there is one God.'² The Sahidic here follows the Greek closer than the Memphitic; reading *ἐπὶ τὴν* in the sense of *λέγει*.³ *one God* is *one Father* in the Memphitic; reading, *ὁ θεὸς ὁ πατήρ*.

SYRIAC.

for ever.

25 If therefore the Son shall make you free, truly shall ye be free.¹

26 I know that ye are the seed² of Abraham, but ye seek to kill me, because ye do not take in my word.³

27 I speak what I saw with⁴ my Father: and ye do what ye saw with⁴ your father.

28 They answered and say unto him, Our father he *is* Abraham. Jesus saith unto them, If ye were the sons of Abraham, ye would be doing the works of Abraham.

29 But now, lo,⁵ ye are seeking to kill me, a man who⁶ spake with you the truth, which I heard from God: this did not Abraham.

30 But⁷ ye do the works of your father. They say to him, We were not of fornication:⁸ there is to us one Father, God.

31 Jesus said unto them, If God were your Father, ye would love me: for I

¹ lit. 'free sons.'² lit. 'seeds,' Pesch. 'seed,' Hrk1.³ *ἡμεῖς οὐκ ἔσμεν υἱοὶ τοῦ ἀβραάμ, ἀλλὰ οὐκ ἔσμεν υἱοὶ τοῦ θεοῦ, ὅτι οὐκ ἔσμεν υἱοὶ τοῦ ἀβραάμ, ἀλλὰ οὐκ ἔσμεν υἱοὶ τοῦ θεοῦ, ὅτι οὐκ ἔσμεν υἱοὶ τοῦ ἀβραάμ, ἀλλὰ οὐκ ἔσμεν υἱοὶ τοῦ θεοῦ.*⁴ *ἡμεῖς οὐκ ἔσμεν υἱοὶ τοῦ ἀβραάμ, ἀλλὰ οὐκ ἔσμεν υἱοὶ τοῦ θεοῦ, ὅτι οὐκ ἔσμεν υἱοὶ τοῦ ἀβραάμ, ἀλλὰ οὐκ ἔσμεν υἱοὶ τοῦ θεοῦ, ὅτι οὐκ ἔσμεν υἱοὶ τοῦ ἀβραάμ, ἀλλὰ οὐκ ἔσμεν υἱοὶ τοῦ θεοῦ.*⁵ Hrk1. omits *ἔτι*, 'en,' 'ecce.' See above ch. iv. 35.⁶ 'this man who,' Hrk1.⁷ Hrk1. omits 'but.'⁸ or, 'we came not,' or 'were not brought into being from fornication.'—'we were not born of fornication.' Hrk1.

MEMPHITIC.

abideth¹ for ever.

36 If the Son therefore shall make you free, ye shall be made free indeed.

37 I know that ye are the seed² of Abraham; but ye seek after me to kill me, because my word is³ not in you.

38 What things then I saw with my Father, these I speak: and ye also what things ye heard from your father, these ye do.

39 They answered, saying⁴ unto him, Our father is Abraham. Jesus saith unto them, If ye were the sons of Abraham, the works of Abraham ye would do.

40 But now ye seek after⁵ me to kill me, a man who told⁶ you the truth, which I heard from God: this Abraham did it not.

41 You, you do the works of your father. They say to him, We are not the offspring⁷ of adultery; one Father only is to us, God.

42 Jesus said unto them, If God were he that is your Father, ye would love me:

¹ *ἡμεῖς οὐκ ἔσμεν υἱοὶ τοῦ ἀβραάμ, ἀλλὰ οὐκ ἔσμεν υἱοὶ τοῦ θεοῦ, ὅτι οὐκ ἔσμεν υἱοὶ τοῦ ἀβραάμ, ἀλλὰ οὐκ ἔσμεν υἱοὶ τοῦ θεοῦ, ὅτι οὐκ ἔσμεν υἱοὶ τοῦ ἀβραάμ, ἀλλὰ οὐκ ἔσμεν υἱοὶ τοῦ θεοῦ.*² *napdjadji*, lit. 'they the seed.'³ or, 'existeth.'⁴ lit. 'they answered they say.'⁵ See above ch. vii. 30.⁶ *epdjdj*, 3rd pers.⁷ lit. 'offspring from.'

ETHIOPIC.

unto all ages.

36 And if so be the Son maketh you free, truly shall ye be free.

37 I know that ye are the seed of Abraham; and yet ye seek to kill me, because my word abideth not by you.

38 But as for me, what I saw with my Father I speak: and you, you work what you saw with your¹ father.

39 They answered and say unto him, Abraham *is* our own father.² And Jesus saith unto them, If ye were the sons of Abraham, ye would work the works of Abraham.

40 But now ye seek to kill me, a man who speaketh³ unto you truth,⁴ which I heard with God: now Abraham acted not thus.

41 You, you work the works of your father. Then they say to him, We forsooth,⁵ were not born of adultery; there is to us one Father, he *is* God.⁶

42 And Jesus saith unto them, If God were your Father, you would then love me

¹ Polygl. omits 'your.'² *lanasa Abraham abuna*; this may also mean, 'as regards us, Abraham is our father.'³ lit. 'who speak.' 1st p. referring to 'Me.'⁴ or, 'righteousness.'⁵ *na'hnasa*.⁶ 'there is to us one FATHER, GOD.' Polygl.

GOTHIC.

36 If now the Son bringeth you free, in truth ye are free.

37 I know that ye are the seed of Abraham; but ye seek to kill me, because my word hath no place¹ in you.

38 I, what I saw at my Father's² I speak: and you, what ye heard from your father³ ye do.

39 They answered and said unto him, Our father is Abraham. Jesus said unto them, If ye were children of Abraham, ye would have done the works of Abraham.

40 But now ye seek to kill me, a man who told⁴ you the truth, which I heard⁵ from God:⁶ this however Abraham did not.

41 You, you do the deeds of your father. Then they said to him, We were not⁷ born of fornication; one Father we have, God.⁸

42 Jesus said unto them, If God⁹ were your Father, ye would have loved me:⁸

¹ or, 'maketh no way in you,' *ni gamot in izaris*.² *at attin meinamma napā τῷ πατρὶ μου*, 'with My FATHER' is liable to a twofold meaning, and does not render at 'at,' 'by,' in its radical sense.³ *from attin izaramma*.⁴ *radida*, either 1st or 3rd p.⁵ *hausido*, either 1st or 3rd p.⁶ *Guth, from Gutha*, both *James* and *Lxx* give *gaur* rectly *Guth, Gutha*, &c., for *Guth, Gutha*, &c.⁷ lit. 'we are not.'⁸ *feradebeth then mak*. Here *then* renders *ἔτι*, which is lost in English.

ARMENIAN.

36 But now if the Son maketh you free, truly free shall ye be.

37 I know that ye are the posterity of Abraham; but ye seek to kill me, because there is no place for my word in you.¹

38 I, that which I saw at my Father's,² I speak: and you, that which ye heard from your father, ye do.

39 They gave him answer, and say, Our father is Abraham. Jesus saith unto them, If ye were sons of Abraham, ye would be doing the works of Abraham.

40 But now ye seek to kill me,³ a man who spake⁴ unto you the truth, which I heard from my Father:⁵ this did not Abraham.

41 You, you do the works of your father. They say to him, Of fornication were we not born; one is our Father, God.

42 Jesus saith unto them, If God were your Father, ye would certainly love me:

¹ lit. 'there is not in you the place of My word.'

² *ar Hör imâ*.

³ Some copies omit 'Me,' and read 'ye seek to kill a man,' &c.

⁴ *hōsetsâ*, 1st pers. agreeing with *zis*, *me*.

⁵ *i Horê immê*, as in ver. 38, *i horê dzerimê*.

GEORGIAN.

for ever.

36 If the Son maketh you free,¹ truly shall ye be free.²

37 I know that ye are the descendants of Abraham; but ye seek to kill me, because my word entereth not³ within you.

38 I, what I saw for myself with my Father, that I speak: and you, what ye saw with your father, that ye do.

39 They answered and said unto him, Our father is Abraham. Jesus answered and said unto them, If ye were children of Abraham, ye would do the works of Abraham.

40 But now ye seek to kill me, a man who spake⁴ unto you the truth which I heard from God: this Abraham did not.

41 But you, you do the works of your father. They said to him, We were not born of adultery; we know one Father, God.⁵

¶ XXXII.—42 Jesus said unto them, If God were your Father, ye would also love

¹ *gan-ga-t'havis-up'hines*.

² *t'havis up'hal-iquet'h*.

³ or, 'findeth not place.'

⁴ *gtqi*, 'spake' or, 'told you,' 1st p. referring to 'Me.'

⁵ *ert'hi manna vatsit'h Ghenert'hi*.

SLAVONIC.

36 If therefore the Son setteth you free,¹ truly free shall ye be.

37 I know that ye are the seed of Abraham; but ye seek to kill me, because my word hath no place in you.²

38 I, what I saw at my Father's, I speak: and you also what ye saw at your father's ye do.³

39 They answered and said unto him, Our father is Abraham. Jesus said unto them, If ye had been the children of Abraham, ye would have done the works of Abraham.

40 But now ye seek to kill me, a man who spake⁴ unto you the truth which I heard from God: this Abraham did not.

41 Ye do the works of your father. They said to him, We were not born of fornication; one Father we have, God.

¶ XXXII.—42 Jesus said unto them, If God were your Father, ye would certainly

¹ lit. 'liberates you.'

² *iakō slōvo moē ne vmyšahchdetsya v' eni*.

³ or, 'work,' *trorite*.

⁴ *glagol'it'*, 1st pers. agreeing with 'Me.'

ANGLO-SAXON.

eternity.

36 If the Son looseth you, ye be truly free.

37 I wot that ye are Abraham's children; but ye seek to slay me, for that my speech dwelleth not in you.

38 I speak that which I saw with Father: and ye do the things which ye saw with your father.

39 Then they answered and said unto him, Abraham is our father. Then the Saviour said to them, If ye be Abraham's children, work Abraham's works.

40 Now ye seek to slay me, the man who spake¹ unto you truth, that I heard of God: Abraham did not so.

41 Ye work your father's work. They said then to him, We are not born of fornication;² we have the one³ God to Father.

42 Then the Saviour said unto them, If God were your Father, surely ye would

¹ or, 'said.'

² *ne synd we of forlre acenned*.

³ *anne God*.

ARABIC.

tinuing¹ in it for ever.

36 And if the Son giveth you your liberty, ye shall be free truly.²

37 I know well³ that ye are the seed of Abraham; but ye seek to kill me, because my word abideth not in you.

38 I, I speak of what I saw at the Father's: but you, you do what ye saw at your father's.

39 They answered and said⁴ unto him, Our father, he is Abraham.⁵ Jesus said unto them, If ye were Abraham's sons, ye would do the works of Abraham.

40 Yet now ye seek⁶ to kill me,⁷ a man who spake⁸ unto you the truth, which I heard from God: but Abraham did not this.

41 Ye do the works of your father. Then they said to him, But we were not born of adultery, and we have only one Father, he is God.

42 Jesus said unto them, If God were your Father, ye would love me: because I

¹ *mutabatin*, *thabat*.

² Polygl. omits 'haqqan' 'truly.'

³ *qud'atimtu*.

⁴ 'saying,' *dicentes*. Polygl.

⁵ lit. 'that Abraham.'

⁶ 'ye wish.' Polygl.

⁷ 'and I, a man who.' Polygl.

⁸ *kallantukum*, 1st p. agreeing with *ana*, I.

PERSIAN.

Son remaineth for ever.

36 If it be so that the Son maketh you free, in truth ye shall be free sons.¹

37 I know that ye are the seed of Abraham; yet ye wish that ye may kill me, because ye are not worthy of my words.

38 I, all that I saw with² my Father I say: and ye do what ye saw with your father.

39 Again they answered that, Our father is Abraham. Jesus said unto them, If ye were Abraham's sons, ye would do the works of Abraham.

40 But ye are wishing that ye may kill me, and I told you the truth, that I heard from God: this did not Abraham.

41 Because ye do the works of your father. They said to Jesus, We are not base-born; one Father we have, God.

42 Jesus said unto them, If God were your Father, ye would love me: because I

¹ See ver. 33.

² *pēsh i padaram*, lit. 'before,' or 'in presence of My Father.'

AUTHORISED VERSION.

proceeded forth and [came] from God: [neither came I] of myself, but he sent me.

43 ²Why do ye not understand my speech? *even* because ye cannot hear my word.

44 ³Ye are of *your* father the devil, and the lusts of your father [ye will] do. He was a murderer from the beginning, and [abode] not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: [for] he is a liar, and the father of it.

45 [And] because I [tell *you*] the truth, ye believe me not.

46 Which of you [convinceth] me of sin? And if [I say the] truth, why do ye not believe me?

47 ⁵He that is of God heareth God's words: [ye therefore] hear *them* not, because ye are not of God.

48 Then answered the Jews, and said

SYRIAC.

issued from God and came; and not of mine own accord did I come,¹ but he sent me.

32 Because of what do ye not understand my word?² because ye cannot hear my word.²

33 Ye are from *your* father the devil,³ and ye wish to work the lust⁴ of your father. He is a killer of men from the beginning, and he standeth not in the truth,⁵ because there is no truth in him. And when he speaketh a lie,⁶ he speaketh out of his own: because he is a liar, even his father.⁷

34 But I who speak the truth, ye believe me not.

35 Who is he from among you that reproveth me for sin?⁸ and if I speak truth, you, why do ye not believe me?

36 He that is from God heareth the words of God: because of this ye hear not, because ye are not from God.

37 The Jews answered and said unto

¹ 'from Me,' Hrk1.
² *meluthi—meluthi*. Pesch. *lam'mat'lo—l'meltho di*, 'that speech of Mine—the word of Mine.' Hrk1.
³ or, 'out of,' *awo akel-qur'tso*, 'accuser,' a literal rendering of *διαβολος*.
⁴ or, 'desire,' 'wish.'
⁵ *sheroo*, 'truth,' and 'firmness,' stands well in connection with *lo qur'no*, 'he standeth not.' Satan is called *rgimā naphlō*, 'accursed apostate' or 'fallen angel,' in Lib. Adami, i. p. 28; and at p. 42, we read, *tsuryōne d'Satōnō lo t'he'dun*, 'do not the will' or 'the wish of Satan.'
⁶ lit. 'speaketh with,' or 'in a lie.'
⁷ 'the father of him,' or 'of it.' Hrk1.
⁸ 'because of sin,' Hrk1.

ETHIOPIC.

also: for I came forth from God and am come;¹ and it is not of myself that I came, but he sent me.

43 Why then do ye not believe my word?² because ye cannot hear my discourse.³

44 But ye are from your father Satan,⁴ and ye will do the good pleasure of your father. He is the slayer of the souls of men from his beginning,⁵ and he standeth not in truth, because there is no truth in him. And when he speaketh a lie he speaketh out of that which is his own: for he is a liar, and the father of a lie.⁶

45 But for my part, although I speak truth,⁷ yet ye believe me not.⁸

46 Who *is he* among you that reproveth me because of sin? And if so be I speak truth,⁹ why do ye not believe me?

47 He verily,⁹ that *is* from God heareth God's voice: and for that reason ye hear me not, because ye are not from¹⁰ God.

48 And they replied to him, and say

¹ lit. 'and came.' The Ethiopic renders *ἦκω* and *ἐλήλυθα* by the same verb *mat'saiku*.—*im'sab'a samāi*. Asc. Is. iii. 13.
² or, 'voice.'
³ or, 'speech.'
⁴ or, 'out of.' Polygl. reads, 'ye are from the father of Satan.' See also Chr. B. Michaelis' pref. to Chr. A. Bode Ey. sec. Matth. ex v. Ethiop. interpr. Par. xii.
⁵ *am't'kata*, lit. 'from his olden time,' *im'ama nabbara ulam*. As. Is. vii. 12. *abu'omu diabolos qutale*. Did. Ap. p. 45.
⁶ *a rahabē w'hasat*, lit. 'and her father to lie,' 'lie' being fem. Polygl. reads *hisawi w'rahū'ani*, 'a liar and also father of him.' *manfusa 'hasat*. Asc. Is. iii. 28.
⁷ or, 'righteousness.'
⁸ lit. 'because'—'and not.'
⁹ *zasa*.
¹⁰ or, 'out of.'

SAHIDIC.

love me: for I came, and am come¹ from² God: for I came not from² myself alone, but he it is that sent me.

43 What for do ye not know my speech?³ because ye cannot hear my word.⁴

44 Ye are of² your father the devil, and ye wish to do the lusts of your father. He was a killer of men from the first, and he stood not in the truth, because there is no truth in him. When he speaketh a lie,⁵ he speaketh out of what is⁶ his own: for he is a maker of a lie,⁷ and the father of it.

45 But I speak the truth, ye believe me not.

46 Who *is he* among you that shall reprove me for sin? But if I speak the truth, why do ye not believe me?

47 He that is from² God heareth the words of God: therefore ye hear not, because ye are not from² God.

48 The Jews answered saying, Say we

¹ The Sahidic translates the Greek as if it were, *ἐγὼ γὰρ ἐλήλυθα, καὶ ἐκ τοῦ Θεοῦ ἦκω*. "Hkw is well ren.

² or, 'out of God.'

³ *tadjinshadje*, τὸ λαλεῖν μου. It renders fairly well τὴν λαλίαν τὴν ἐμὴν, if λαλιά be divested of all its force, and taken in the sense of τὸ λαλεῖν.

⁴ *pashadje*, τὸν λόγον τὸν ἐμὸν.

⁵ lit. 'the lie.'

⁶ lit. 'what are.'

⁷ or, 'liar,' *rephdijgol*. A very different term from the

MEMPHITIC.

for I came¹ from² God, and am come;³ for I was not coming⁴ from² myself alone, but he it is that sent me.

43 What for do ye not know my speech? because ye cannot hear my word.⁵

44 You, you *are* of² your father the devil, and the lusts of your father ye will do. He it is that was a killer of men from the first, and he stood not ever in the truth, because there is no truth in him. When he speaketh a lie, then he speaketh out of his own:⁶ for he is one for a lie,⁷ and also the father of it.

45 But I tell you the truth, ye believe me not.

46 Who *is he* among you that shall reprove me for sin? If I tell you the truth, why then do ye not believe me?

47 He that is from² God heareth the words of God: therefore ye hear not, because ye are not from² God.

48 The Jews answered and said unto

¹ *etāb*.
² or, 'out of,' *ek*.
³ or, 'came,' *an*.
⁴ *netāb*, 'venedban.'
⁵ *rephdijgol*.
⁶ lit. 'things that are his.'
⁷ *u-sa-metnufje*.
⁸ *etāso'hi*.

GOTHIC.

because I issued from God¹ and came; and I came not in any way from² myself, but he sent me.

43 Why do ye not know my discourse?³ because ye cannot hear my word.

44 Ye are out of *your* father the devil,⁴ and the lusts of this your father ye will do. He was a murderer of men from the very first, and persisted not⁵ in truth, because there is no truth in him. When he speaketh a lie, he speaketh out of his own: because he is a liar, and the father of him.⁶

45 But I who spake the truth, ye believe me not.

46 Which of you reproveth me for sin? And if I speak the truth, why do ye not believe me?

47 He that is out of God heareth God's words: why hear ye not? because ye are not out of God.

48 Then the Jews answered and said

¹ *from*, Gothic. *gutha* J. L. *weran*. Here *ek* is probably rendered by *an* in the Goth. text.
² *from*, Gothic. *gutha*. Here *from* renders *ἀπὸ* better than does *ek*.
³ *mathlein mring*, 'My speech,' 'conversation,' or 'talk.'
⁴ τὴν λαλίαν τὴν ἐμὴν, in the sense which λαλιά seems to have in later Greek.
⁵ *ni gastoth*.
⁶ *jah attar*.

ARMENIAN.

for I issued from God and I came *hither*; and I came not at all of myself, but he sent me.

43 Wherefore do ye not understand¹ my speech,² you? because ye cannot³ hear my word.

44 You, you are from *your* father, from Satan,⁴ and the lusts of your father ye will do; for he was a killer of men from the beginning, and stood not in truth, because truth is not in him.⁵ When he speaketh⁶ a lie, he speaketh out of himself: for he is a lie,⁷ and the father of it.

45 But I, for all that I speak the truth, ye believe me not.

46 Who from among you reproveth me because of sins?⁸ If I speak¹⁰ the truth, wherefore do ye not believe me?

47 He that is from God heareth the word of God: and you,¹¹ therefore ye hear not, because ye are not from God.

48 The Jews gave answer and say unto

GEORGIAN.

me: because I came out¹ from God, and am come down² from God; for I am not come of mine own accord, but he sent me *hither*.³

43 From what cause do ye not understand my words?⁴ because ye cannot hear my words.⁴

44 Ye are of your father the devil, and the wishes⁵ of your father ye will do; because he was a murderer from the beginning,⁶ and continued not in truth, for truth is not with him. When he speaketh a lie, he speaketh out of his own heart: because he is a liar, and because he is also the father of it, a liar.⁷

45 But I, I speak unto you the truth, and ye believe me not.

46 Who from among you convicteth me of sin? If then I speak the truth, why do ye not believe me?

47 He that is from God heareth the words of God: therefore hear you not, you, because ye are not from God.

48 The Jews answered and said unto

SLAVONIC.

love me: for I came forth from God, and came *hither*:¹ I came not² of myself, but he sent me.

43 Why do ye not understand my sayings?³ because ye cannot hear my word.

44 Ye are your father the devil's, and the lusts of your father ye will⁴ do. He was a killer of men from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh out of his own: because he is a liar, and the father of lies.⁵

45 But because I tell you the truth, ye believe me not.

46 Who from among you convicteth me of sin? If then I speak the truth, why do ye not believe me?

47 He that is from God hearkeneth to God's sayings:⁶ for this cause ye hearken not, because ye are not from God.

48 Then the Jews answered and said

¹ or, 'know.'

² or, 'talk,' 'conversation.'

³ var. 'because ye will not.'

⁴ var. 'ye are from father Satan.'

⁵ or, 'there is no truth in him.'

⁶ lit. 'may speak.'

⁷ The Armenian reads *ψευδος* for *ψεύστης*, agreeing with the Persian.

⁸ var. 'who that.'

⁹ *mēghals*.

¹⁰ lit. 'if I say.'

¹¹ See *Scripturae Sacrae*, p. 101, v. 1.

¹ *ze martō mamisagan ishōbebis*, 'the Son alone was before of the Father.' See *Ms. Mazghavand*, p. 10.

² The Georgian, like the Armenian, renders well *ჰყო* and *ἐλήλυθα*: *gambeed da mōsrul var* and *mōmarina me*, 'express the creature and come out from above, between worlds.'

³ or, 'down.'

⁴ *si'hqwani—si'hqwat'ha*, *λόγους—λόγοις* for *λαλάν* and *λόγον*.

⁵ *gulis-t'hqma*, 'speech,' or 'whisper of the heart.'

⁶ or, 'from the creation or foundation' of the world.

⁷ *mamatsa misi mtqvari ars*.

¹ *ot' Bogā izhōdo'h' i priido'h'.*

² The Slavonic uses the same term *priido'h'* to render *ἦκω* and *ἐλήλυθα*.

³ lit. 'conversations.'

⁴ 'wish to work.'

⁵ lit. 'of lie.'

⁶ lit. 'godly sayings.'

ANGLO-SAXON.

love me: I came out of¹ God; I came not from myself,² but he sent me.

43 Why know ye not my speech?³ for that ye may not hear my speech.⁴

44 Ye are the devil's children, and ye will work your father's will. He was from the very first a man-slayer, and he dwelt not in truth, for that truth is not in him. When he speaketh a lie, he speaketh of himself: for that he is a liar, and his father also.

45 Ye indeed believe me not, for that I tell you *the* truth.

¶ xxv.—46 Which of you reproveth me for sin?⁵ If I tell you the truth, why believe ye not me?

47 He that is of God heareth God's word: therefore ye believe not, because that ye are not of God.

48 But the Jews answered and said

ARABIC.

issued from God and came; and I came not from myself,¹ but he sent me.

43 For this cause ye do not understand my speech,² because ye are not obedient when ye hear my words.³

44 Ye are from your father the devil, and ye love to do the desire of your father, he that is a killer of men from the beginning, and did not continue in the truth, because there is no truth in him.⁴ And when he telleth a lie, he only speaketh out of what is his own: for he is a liar, and the father of him.⁵

45 But I, indeed, I speak the truth, and ye believe not in me.

46 Who from among you reproveth me for sin? And if I told you habitually⁶ the truth, why do ye not believe me?

47 He that is from⁷ God heareth God's words: but ye hear not because ye are not from God.

48 The Jews answered and said unto him,

PERSIAN.

came¹ from God; I came not² of mine own accord, but he it is that sent me.

43 But ye receive not my word, and ye hear *it* not.

44 And you, you are of a father *that is* a slanderer, who is the devil, and you wish to do the desire of your father who was a murderer from the beginning, and *stands* not³ in truth, because there is no truth in him. But when he telleth a lie he filleth his office in telling it:⁴ for he is himself a lie, and the father of it.

45 But I am he that speak the truth, and ye believe me not.

46 Who is he among you that putteth me to shame for sin? And if I speak the truth, why do ye not believe me?

47 Every one that is of God heareth God's word: for this reason ye hear not, because ye are not of God.

48 The Jews said, We said well⁵ that

¹ of *God*. The A. Saxon omits *kal* *ἦκω*.

² *fram me sylfun*. ³ *nine spræce*.

⁴ *and he was from the beginning a man-slayer, and he dwelt not in truth, for that truth is not in him. When he speaketh a lie, he speaketh of himself: for that he is a liar, and his father also.*

⁵ *likewise in Cædmon, Par. xxv. "God made the tongues of them to speak."*

⁶ *sped ne ahton*.

⁷ *from*.

⁸ *Elfric, Hom. 5th S. in Lent, p. 226.*

¹ *men 'andi*, lit. 'from at Myself.'

² or, 'discourse,' *qauā*.

³ *kolami*.

⁴ *illa ihūa abo' wa'takbara w'ikāni minā 'ikafīrā*, 'but Eblis refused, and was proud, and became one of the infidels.' Cornu, Sur, li. 31.

⁵ *waaba 'l-kazibi*, 'and the father of the lie.' Polygl.

⁶ *fain kuntu aqila*. This may also mean, 'if I have force of the Arabic.' See De Saey, G. v. l. 207.

⁷ or, 'out of.'

¹ *raadam*, lit. 'I arrived.'

² *ne' andam*.

³ 'rose,' 'stood not.'

⁴ *wa'ifere est mi gaged*. *Wazifa* is properly 'a stipend.'

⁵ suggestion or justification that he saith, or 'tellecth,' a very probable mistake of the copyist.

⁶ lit. 'that we said well.'

AUTHORISED VERSION.	SYRIAC.	ETHIOPIC.
unto him, Say we not well that thou art a Samaritan, and ¹ hast a devil?	him, Say we not fairly that thou art a Samaritan, and <i>that</i> a devil ¹ is in thee?	unto him, Say we not well ¹ that thou <i>art</i> a Samaritan, and <i>that</i> a devil ² is in thee?
49 Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.	38 Jesus saith unto them, There is not a devil in me; ¹ but I honour my Father, and ye despise me.	49 And Jesus answered and saith unto them, As for me, there is no devil ² in me; but only ³ I honour my Father, you however, ⁴ you dishonour me.
50 [And] I ² seek not mine own glory: there is one that seeketh and judgeth.	39 But I seek not mine own glory: there is one who seeketh and judgeth.	50 As for me I do not seek to please myself: ⁵ there is one who seeketh; and he also judgeth. ⁶
51 Verily, verily, I say unto you, ³ If a man keep my [saying,] he shall never see death.	40 Verily, verily, I say unto you that, He that ² keepeth my word, shall not see death unto eternity.	51 Verily, verily, I say unto you, He that keepeth my word, shall not taste of death unto all ages.
52 Then said the Jews unto him, Now we know that thou hast a devil. ⁴ Abraham [is dead,] and the prophets; [and] thou sayest, If a man keep my [saying,] he shall never taste of death.	41 The Jews say unto him, Now we know that a devil is in thee. Abraham died, and the prophets; and thou sayest that, He that keepeth my word, shall not taste of death ³ unto eternity.	52 And the Jews say unto him, Now then we know that a devil ² is in thee. Abraham surely died, and the prophets died: and thou sayest, He that keepeth my word, shall not taste of death unto all ages.
53 Art thou greater than our father Abraham, which [is dead?] and the prophets [are dead:] whom makest thou thyself?	42 Art thou perhaps greater than our father Abraham, who died, and than the prophets who died? whom makest thou thyself?	53 Art thou greater than our father Abraham, who died, and than the prophets who died? whom makest thou thyself?
54 Jesus answered, ⁵ If I [honour] myself, my [honour] is nothing: ⁶ it is my	43 Jesus saith unto them, If I praise ⁴ myself, my praise ⁵ is nothing: it is my	54 And Jesus answered and saith unto them, If I glorify myself, my own glory ⁷ would
<p>A.D. 32.</p> <p>¹ Ch. vii. 20; x. 20; viii. 52.</p> <p>² Ch. v. 41; vii. 18.</p> <p>³ Ch. v. 24; xi. 26.</p> <p>⁴ Zech. i. 5; Heb. xi. 13.</p> <p>⁵ Ch. v. 31.</p> <p>⁶ Ch. v. 41; xvi. 14; xvii. 1; Acts iii. 13.</p>	<p>¹ lit. 'demon.' See ch. vii. 20.</p> <p>² 'that if a man keep.' Hrk1.</p> <p>³ This idiom occurs often; e.g. Lib. Adami i. p. 18, where we read that, those who drink of the waters of the Jordan <i>tā'mō d'mauthō lō tō'emin</i>, 'do not taste the taste of death.'</p> <p>⁴ or, 'glorify.'</p> <p>⁵ or, 'glory.'</p>	<p>¹ 'truly well.' Polygl.</p> <p>² lit. 'demon.'</p> <p>³ <i>wabū'hatu</i>. Pl. <i>wa'ādi</i>. Polygl.</p> <p>⁴ <i>antamusa</i>.</p> <p>⁵ <i>wāmāsa Krāstos iwadasu r'āso</i>, &c., "and if CHRIST praised not Himself," &c. Didasc. Apost. p. 63.</p> <p>⁶ or, 'searcheth' into the matter and judgeth of what I say.</p> <p>⁷ <i>sabū'ku—sab'hāt'ya</i>. <i>Krāstos zalūtu 'abai wnsab'hat wakab'r</i>, "CHRIST to whom belongs exaltation and glory and honour," Didasc. Apost. p. 12, 17.</p>
SAHIDIC.	MEMPHITIC.	GOTHIC.
not well that thou <i>art</i> a Samaritan, and <i>that</i> there is a devil ¹ with thee?	him, Say we not well that thou <i>art</i> a Samaritan, and <i>that</i> a devil is with thee?	unto him, Well say we not that thou art a Samaritan, and hast a devil? ¹
49 Jesus answered, I? no devil is with me; but I honour my Father, and ye re- velle ² me.	49 Jesus answered and said, I? no devil is with me; but I honour my Father, and ye despise me.	49 Jesus answered, I have not a devil; ¹ but I honour my Father, and ye dishonour me.
50 But I seek ³ not after mine own glory: there is one who seeketh and judgeth.	50 I seek not ¹ after mine own glory: there is one who seeketh and judgeth.	50 I seek not my glory: there is one that seeketh and judgeth.
51 Verily, verily, I say unto you that, He that keepeth my word, shall not see death unto eternity.	51 Verily, verily, I say unto you that, If any one shall keep my word, he shall not see death unto eternity.	51 Verily, verily, I say unto you, If any one hold fast ² my word, he shall not see death for ever. ³
52 The Jews then say unto him, Now we know that a devil is what is with thee. Abraham died, and the prophets: and thou sayest that, He that keepeth my word, shall not receive taste ⁴ of death unto eternity.	52 The Jews say unto him, Now we know a devil is with thee. Abraham died, and the other prophets; and thou sayest that, He that keepeth my word, shall not find the taste ² of death unto eternity.	52 Then the Jews said unto him, Now we have ascertained that thou hast a devil. ¹ Abraham died, and <i>the</i> prophets; and thou sayest, If any one hold fast my word, he shall not taste of death for ever. ³
53 Art thou greater than our father Abraham, he that died, and the prophets died? whom makest thou thyself?	53 Art thou greater, thou, than our father Abraham, he that died, and the other prophets died? whom makest thou thyself?	53 Perhaps thou art greater than our father Abraham, who died, and the prophets died? whom makest thou thyself?
54 Jesus answered, I, if I gave myself glory, my glory would be nothing: there is	54 Jesus answered saying, ³ If I should give myself glory, my glory would be no-	54 Jesus answered, If I glorify ⁴ myself, this my glory ⁵ is nothing: my Father is
<p>¹ lit. 'a demon.'</p> <p>² or, 'despise.'</p> <p>³ <i>εἰς τὸν αἰῶνα</i>.</p> <p>⁴ <i>nephnadjidiye an</i>.</p>	<p>¹ <i>naikūti ūa—an</i>. D. Wilkins translates this wrongly by, 'non quiesivi.' It is a present tense. See Schw. Gr. p. 437, and A. Peyron, Gr. p. 132. Rosellini, Elem. L. Egypt. p. 102, however gives it as an imperfect, 'non quiesivi.'</p> <p>² <i>djemdipi</i>.</p> <p>³ The Memphitic adds <i>ephedjōmōs</i>, <i>λέγων</i>.</p>	<p>¹ <i>unhulthon</i>, lit. 'an unclean' spirit.</p> <p>² or, 'keep,' <i>fastaita</i>.</p> <p>³ <i>aiva dage</i>, lit. <i>eis aiōna hēmpōn</i>.</p> <p>⁴ or, 'extol,' 'exalt,' <i>jubai ik haubja</i>.</p> <p>⁵ 'exaltation.'</p>

AUTHORISED VERSION.

Father that [honoureth] me; of whom ye say, that he is your God:

55 [Yet I ye have not known him;] but I know him: and if I should say, I know him not, I shall be I liar like unto you: but I know him, and keep his saying.

56 Your father Abraham ²rejoiced to see my day: ³and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, ⁴I am.

59 Then ⁵took they up stones to cast at him: but Jesus hid himself, and went out of the temple, ⁶going through the midst of them, and so passed by.

CHAP. IX.

1 AND as [Jesus] passed by, he saw a

A.D. 32.

¹ Ch. vii. 28, 29.

² S. Luke x. 24.

³ Heb. xi. 13.

⁴ Ex. iii. 14; Isa. xliii. 13; Ch. xvii. 5, 21; Col. i. 17; Rev. i. 8.

⁵ Ch. x. 31, 39; xi. 8.

⁶ S. Luke iv. 30.

SAHIDIC.

my Father who giveth me glory; he it is of whom ye say that, He is our God.

55 And ye know him not; but I, I know him: if I said that I know him not, I should be a liar, like you: but I know him, and I keep his word.

56 But Abraham your father rejoiced that he should see my day: and he saw, and was glad.

57 The Jews then said unto him, Thou art not yet ¹fifty years old, and Abraham saw thee? ²

58 Jesus then saith unto them, Verily, verily, I say unto you that, When as yet Abraham was not, I am.

59 Then they took up stones that they should throw at him: but Jesus hid himself, and went out of the temple. ³

CHAP. IX.

1 AND he passed by and saw ⁴a man

¹ lit. 'makest not up yet.'

² *auō a Abraham nau erok.*

³ The Sahidic given by G. Woide omits *διελθὼν διὰ μέσου αὐτῶν*· *καὶ παρῆγεν οὕτως*.

⁴ The conventional, though not the literal, construction of the two past tenses here used, is, 'and passing by he

SYRIAC.

Father who praiseth ¹me, he who, you say, that he is your God.

44 And ye know him not; but I, I know him: ²and if I say that I know him not, I am for myself, ³a liar like you: ⁴but I know him, ²and I keep his word.

45 Abraham your father was wishing ⁵that he might see my day: and he saw it, and rejoiced. ⁶

46 The Jews ⁷say unto him, As yet thou art not fifty years old, ⁸and thou sawest Abraham?

47 Jesus saith unto them, Verily, verily, I say unto you that, When Abraham was not, ⁹I am.

48 And they ¹⁰took up stones that they should throw at him: but Jesus hid himself, and went out of the temple, and passed through them, ¹¹and went away. ¹²

CHAP. IX.

¶ XXV.—1 AND as he was passing by

¹ or, 'glorifieth.'

² lit. 'I am knowing Him,' i.e. 'I am acquainted with Him.'

³ or, 'Myself,' the constr. '*oni*·*nā b*, is remarkable.

⁴ 'like you, a liar.' Hrk1.

⁵ 'rejoiced.' Hrk1.

⁶ S. Ephraem, in Nat. Dom. Serm. i. vol. ii. p. 400.

⁷ 'then the Jews.' Hrk1.

⁸ lit. 'son of fifty years.'

⁹ lit. 'is not.'

¹⁰ 'then they.' Hrk1.

¹¹ 'through the midst of them.' Hrk1.

¹² 'He was going, and thus went through.' Hrk1.

MEMPHITIC.

thing: there is my Father who giveth me glory; he of whom ye say that, He is our God.

55 And ye know him not; but I, I know him: and if I should say that I know him not, I should be like you, a liar: but I know him, and I keep his word.

56 Abraham your father was rejoicing, ¹wishing to see my day: and he saw, and was glad.

57 The Jews say unto him, Thou art not yet fifty years old, ²and thou sawest Abraham?

58 Jesus saith unto them, Verily, verily, I say unto you that, When as yet Abraham was not, I am.

59 Then they took up stones that they should throw at him: but Jesus hid himself, and went out of the temple, and passing, walked through the midst of them, and was thus passing them.

CHAP. IX.

1 AND passing by he saw ³a man blind

¹ 'gandebat,' or 'exultabat.'

² lit. 'Thou makest not yet fifty years.'

³ The Memphitic uses the participle and the aor. indic.

ETHIOPIC.

profit me nothing at all: it is my Father who praiseth me; of whom ye say, He is our God.

55 And ye know him not; but for my part, I know him: and if I say, I know him not, I shall be like yourselves, a liar: but I both know him and keep his word.

56 Abraham your father wished earnestly that he might see my day: ¹and he saw it also, and rejoiced.

57 And the Jews say unto him, Thou art not fifty years old, ²and thou sawest Abraham?

58 And Jesus saith unto them, Verily, verily, I say unto you, Before Abraham was born, I am. ³

59 Then they took up stones that they might throw at him: but Jesus hid himself from them, ⁴and went out of the temple, and passed through the midst of them, and went away. ⁵

CHAP. IX.

¶ XI.—1 AND while passing thence he

¹ 'Abraham your father wished earnestly, prophesied, and rejoiced, that he should see My day; and he saw it, and rejoiced.' Polygl.

² lit. 'fifty years are not to Thee.'

³ lit. 'without Abraham is born, I exist: ' *hulluku*, perf. with pres. signification, expresses more than 'I am' or 'I exist.' In ver. 33 the Jews say of themselves *künna*, 'we came into being,' as e.g. *kawina kōna*, Joel i. 2; but He who is uses a different expression. "Gon *fatäre kwallō masla wal'dō*, the Creator of all, with His Son." Didasc. Apost. p. 12.

⁴ *wata'hab'ōnu* is remarkable. It might be rendered less correctly 'He avoided them,' or 'escaped their notice.'

⁵ 'and went out of the city.' Polygl.

GOTHIC.

he that glorifieth ¹me; whom ye say that, He is our God.

55 And ye know him not; but I know him: and if I said that I know him not, I should be like you, a liar: but I have known him, ²and I keep his word.

56 Abraham your father rejoiced ³that he should see my day: and he saw, and was glad.

57 Then the Jews said unto him, Thou art not ⁴yet fifty years old, and thou sawest Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before that Abraham were, ⁵I am.

59 Then they took up stones that they should throw at ⁶him: but Jesus hid himself, and went out of the temple, passing through the midst of them, and thus went away.

CHAP. IX.

1 AND passing through he descried ⁷a man

¹ or, 'extollet,' or 'exaltation.'

² *ak kann'na*.

³ *sifaida ei gawewi*. Berzelius (or Lye) translates this 'perinde de si fuerit eadem enim meum,' but *sifan* means 'to rejoice,' and not 'to yearn.' See the Gloss. of De Gabelentz and Laebe, of Massman, of Gaugenzig, and of Dab. l. 3, s. 8.

⁴ lit. 'hast not.'

⁵ *was the* *Abraham worth*

⁶ or, 'upon.'

⁷ or 'observed,' *gaumida*.

ARMENIAN.

who glorifieth me; of whom ye say that, He is our God.

55 And ye are not acquainted with him;¹ but I know him: and if I say that, I know him not, like you I become a liar: but I know him, and his word I keep.

56 Abraham your father longed to see my day: he saw it, and was glad.

57 The Jews say unto him, Thou art not yet even² fifty years old,³ and thou sawest Abraham?

58 Jesus saith unto them, Verily, verily, I say unto you, Ere than the existing of Abraham, I am.⁴

59 The Jews⁵ took up stones that they might throw upon him: and Jesus escaped,⁶ went, and got out of the temple.⁷

CHAP. IX.

¶ XX.—1 AND while he was passing

¹ *yeo wotch djanatchek—kidem*, render exactly *ἐγνώκατε and olda*.

² Some copies omit 'even.'

³ lit. 'fifty years are not yet to Thee.' One MS. has 'are not yet fulfilled to Thee.'

⁴ S. Seperian, Hom. vii. p. 260, quotes this passage a little differently.

⁵ Many copies omit 'the Jews,' and read 'they took up.'

⁶ lit. 'gave the slip.'

⁷ The Armenian, with the Sahidic and the A. Saxon, omits the words *διελθὼν διὰ μέσου αὐτῶν, καὶ παρήγεν οὕτως*.

GEORGIAN.

but it is my Father who glorifieth me; whom ye say how that, He is our God.¹

55 And ye know him not; but I know him: and if I said that, I know him not, I should be like yourselves, a liar; but I know him, and his word I keep.

56 Abraham your father rejoiced that he should see this my day: he saw it, and was glad.²

57 The Jews said unto him, Thou art not yet fifty years old, and thou hast seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before the existing of Abraham, I am.³

59 The Jews took up stones that they might stone him: but Jesus hid himself, and went out of the temple; he walked through the midst of them, and thus went away.

CHAP. IX.

¶ XXXIV.—1 AND Jesus as he went by

¹ *romeli t'loca 'st'leat'h vit'horad Ghoret'hi belocni ars igi*.

² *u'harōdn—guni'hara, ἡγαλλιάσατο—ἐχάρη*.

³ *pircel Abraames qōpadnde, me var*.

SLAVONIC.

glorifieth me; of whom ye say that, He is our God.

55 And ye acknowledge him not; but I know him: and if I say that, I know him not, I shall be like unto you, a liar: but I know him, and his word I keep.

56 Abraham your father would have been glad to have seen¹ my day: and he saw it, and rejoiced.

57 Then the Jews said unto him, Thou art not yet fifty years old,² and hast thou seen Abraham?

58 But Jesus said unto them, Verily, verily, I say unto you, before that Abraham was, I am.

59 Then they took up stones that they should throw at him: but Jesus hid himself, and went out of the temple, and passed through the midst of them, and thus went away.

CHAP. IX.

¶ XXXIV.—1 AND going thence he seeth

¹ lit. 'that he should have seen.' *rad' bñi bñi, dabni rad' p.* &c. The Russian V. renders it, *on' bñi' rad' deni' mol*, 'was glad to see My day.' But the Slavonic admits of no other rendering than the one here given. See Dobrowski Instit. L. Slav. p. 392, &c.

² lit. 'Thou hast not yet fifty years.'

ANGLO-SAXON.

Father is *he* that glorifieth me; of whom ye say that, He be our God.

55 And ye have not known him; I know him: and if I say that, I know him not,¹ I be a liar, and like you: but I know him, and I hold his word.²

56 Abraham your father rejoiced³ that he saw my day: and he saw, and rejoiced.⁴

57 The Jews said unto him, Thou art not yet fifty winters old, and sawest thou Abraham?

58 The Saviour said unto them, I was ere that Abraham were.⁵

59 They took stones for that they would throw at him: the Saviour concealed himself, and went out of the temple.⁶

CHAP. IX.

1 WHEN the Saviour departed then he

¹ *be tham*, 'by whom.'

² *ne cunne*, subj. Ælfric, Hom. 5th S. in Lent, p. 234, reads, *thanne beo ic leas eow gelic*.

³ *spræce*.

⁴ *gelic*, 'like.' The Anglo-Saxon, however, and renders *ἐχάρη* by *thas fægnode*, 'was glad of it.'

⁵ *er than the Abraham were*.

⁶ omitting with the Sahidic, *διελθὼν διὰ μέσου αὐτῶν, καὶ παρήγεν οὕτως*.

ARABIC.

Father is *he* who praiseth me; he whom ye say that, He is our God.

55 And ye know him not; but I, I know him: if I said that I know him not, I should become a liar like you: but I know him, and keep his sayings.

56 Abraham your father longed to see my day: and he saw it, and rejoiced.

57 Then the Jews said unto him, Thou art not yet fifty years old,¹ and thou sawest Abraham?

58 Jesus said unto them, The truth, the truth, I say unto you that, I am² before that Abraham existed.

59 Then they took up stones to throw at him: but Jesus hid himself, and went out of the temple, passed among them, and thus went away.³

CHAP. IX.

¶ XXII.—1 AND while he passed through⁴

¹ lit. 'fifty years have not come to Thee.'

² *annani*.

³ or, 'crossed.'

⁴ or, 'went hither and thither.'

PERSIAN.

my Father is *he* that holdeth me in honour: he whom ye say, He is our God.

55 And ye know him not; but I know him: and if I said, I know him not, I should be a teller of lies like yourselves: but I know him, and I keep his word.

56 Abraham your father longed much that he might see my day: he saw it, and was glad.

57 The Jews said unto him, Thou art not yet fifty years old,¹ and thou hast seen Abraham?

58 Jesus said unto them, Truly, truly, I say unto you, That when as yet Abraham was not in existence, I was.

59 They took up stones that they should throw at him: but he escaped, and came out of the temple, passed through them, and went away.

CHAP. IX.

¶ XAL.—1 AND Christ was passing by,

¹ *satuda' dirad*.

² lit. 'hast fifty years.'

AUTHORISED VERSION.

man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, ¹who did sin, this man, or his parents, that he [was] born blind?

3 Jesus answered, Neither [hath] this man sinned, nor his parents: ²but that the works of God should be made manifest in him.

4 ³I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, ⁴I am the light of the world.

6 When he had thus spoken, ⁵he spat on the ground, and made clay of the spittle, and [he] ⁶anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash ⁷in the pool of Siloam, (which is [by interpretation,] Sent.) ⁸He went his way there-

A.D. 32.

¹ Ch. ix. 34.

² Ch. xi. 4.

³ Ch. iv. 34; v. 19, 36; xi. 9; xi. 35; xvii. 4.

⁴ Ch. i. 5, 9; iii. 19; viii. 12; xii. 35, 46.

⁵ S. Mark vii. 33; viii. 23.

⁶ or, 'spread the clay upon the eyes of the blind man.'

⁷ Neh. iii. 15.

⁸ See 2 Kings v. 14.

SYRIAC.

he saw a man blind from his mother's womb.¹

2 And his disciples asked him, saying,² Our Master, who sinned,³ this man, or his parents, that he was born⁴ blind?

3 Jesus saith unto them, This man sinned not, nor his parents: but that⁵ the works of God should be seen in him.

4 It is necessary for me to work the works of him that sent me, while it is day: the night *is* coming, *in* which man cannot labour.

5 While I am in the world, I am the light of the world.⁶

6 And as he said these things, he spat on the ground, and made⁷ mud out of his spittle, and he smeared it over the eyes of that blind man.

7 And he said unto him, Go, and wash in the bathing-place⁹ of Shilukho.¹⁰ And he went, and washed, and came actually

¹ 'his birth.' Hrkł.

² lit. 'and saying.'

³ lit. 'who he sinned.'

⁴ lit. 'is born.'

⁵ 'but that thus.' Hrkł.

⁶ *nūrō*. Pesch. *nūrēh*. Hrkł.

⁷ *wag'val*, said of mixing or making a soft substance like clay. It is a more idiomatic and better term than

'rad. Hrkł.

⁸ 'the spittle.' Hrkł.

⁹ or, 'baptistry.'

¹⁰ The Peschito omits *δ ἐρμηνεύεται ἀπεσταλμένος*. But Hrkł. renders it, 'which is interpreted,' (or 'explained,') *shū'hō*, 'one that is sent,' or, 'apostle.'

ETHIOPIC.

he saw a man who was born blind.

2 And his disciples asked him, and say unto him, Rabbi, for whose sin was this man born blind, for his own, or for that of his parents?

3 And Jesus saith unto them, That one did not wrong, nor his parents: but rather that the work of God be displayed on him.

4 It is right for me to work the work of him that sent me, while it *is* day: for the night cometh, in which no one can work.

5 While I am in the world, I am light of the world.

6 And saying this, he spat on the ground, and he made mud with the spittle, and he anointed the eyes of the blind man.¹

7 And he saith unto him, Go, wash thyself in the bath of Siloam, (which by its interpretation *is*, Messenger.²) And he

¹ *wagab'ō a'ayantihu lawa'tu 'aur*. Here *wagab'ō* refers to 'aur, and not to *tsabr*. The Ethiopic omits *τὸν πηλόν*.

² or, 'apostle.' Polygl.

SAHIDIC.

who was born he being blind.

2 And his disciples asked him, saying, Rabbi, who is it that sinned, is *it* this one, or is *it*¹ his parents, that he was born he being blind?

3 Jesus answered, Neither did this one sin, nor his parents also:² but that the works of God be shewn forth³ in him.

4 It behoveth us⁴ to work the works of him that sent me, while it is day: night cometh, when no one can work in it.

5 While I am in the world, I *am* the light of the world.

6 When he had said these things, he threw spittle on the ground, and he made mud out of the spittle, and smeared the mud over his eyes.

7 And he said unto him, Go, wash thy face in the pool of Siloam, (which is interpreted, He that is sent.⁵) He went

¹ lit. 'are,' i.e. Memphitic, q.v.

² *neph ke eute*.

³ also, 'manifested,' or 'revealed,' but 'shown,' or 'set forth,' is a more literal rendering of *uōn'h ebol*.

⁴ *shahe eron*.

⁵ lit. 'he whom they sent.'

MEMPHITIC.

from his birth.¹

2 And his disciples asked him, saying, Rabbi, who is it that did sin, is *it* this one, or is *it* his parents, that he was born he being blind?

3 Jesus answered, Neither did this one sin, nor his parents: but that the works of God be shewn forth in him.

4 It is binding on us to work the works of him that sent us,² while it is day: for the night cometh, when no one can work.³

5 While⁴ I am in the world, I⁵ am the light of the world.

6 When he had said these things, he threw spittle down, and made mud out of the spittle, and smeared it over the eyes of the one blind from his birth.

7 And he said unto him, Go thy way, and wash out thy face in the pool of Siloam, (which is interpreted, He that is sent.⁶)

¹ lit. 'of birth.'

² *anon 'hōti eron pe itener'hōb en'hōbēu stēphēetaph-taoun*, reading, *δὲ ἡμᾶς—τοῦ πέμψαντος ἡμᾶς*.

³ Memph. omits 'in it.' Sahid.

⁴ or, 'as long as.'

⁵ *anon pe*, but Sahid. *anon* only.

⁶ lit. 'he whom they sent.'

GOTHIC.

blind from birth.

2 His disciples therefore asked him, saying, Rabbi, who sinned, this man, or his parents, that he was born blind?

3 Jesus answered, Neither sinned this one, nor his parents: but that the works of God be made manifest¹ on him.

4 I shall work² the works of him that sent me, while it is day: the night cometh, when³ no man can work.

5 When⁴ I am in this world, I am the light of this world.

6 Saying this, he spat down, and made mud out of that spittle, and smeared that mud over the eyes of that blind man.⁵

7 And said unto him, Go, wash in the pool⁶ of Siloam, (which is interpreted, Sent.) He went, and washed off *the mud*,

¹ *ei bairtu vaurtheina*, lit. 'that—should become,' or 'be made to get on him.'

² *Ik skal vaurkjan*, 'I shall,' i.e. 'I must,' 'I ought' or 'am bound to work.'

³ or, 'that,' *thatei*.

⁴ *then* 'while' would be *and thatei weidas*, as in S. Matt. ix. 15.

⁵ lit. 'and He smeared to him over the eyes that mud to that blind.'

⁶ *swanase*, lit. 'bath,' or, 'swimming place.'

ARMENIAN.

through he saw a man blind from birth.

2 And his disciples asked him, and say, Rabbi, whose fault is it, his, or his father's and mother's, that he was born blind?

3 Jesus gave answer, It is not his fault, nor that of his father and mother: but that the works of God become evident in him.

4 And it is binding on me¹ to do the works of him that sent me, while the day lasts:² the night cometh, when³ no one can work.⁴

5 As long as I am in the world, I am light of the world.

6 When he said this, he spat on the ground, and he made mud out of the spittle, and smeared the mud over the eyes of the blind.

7 And he saith unto him, Go, wash in the pool of Siloam, (which is interpreted, Sent.) He went, washed, came, and saw.

¹ *indz bard ē*, answers to the Georgian *tchēmda djer-ars*, q.v.

² *mintch avār gā*, or, 'while there is day,' or 'while day is.'

³ var. 'in which.'

⁴ *Luis djashmarid Kristos*, &c. "True Light, O CHRIST, make me worthy to see the light of Thy glory," &c. Nierses, pr. 21.

⁵ or, 'messenger,' or 'apostle.'

GEORGIAN.

saw a man blind from birth.

2 His disciples inquired, and said, Rabbi, who sinned, this man, or his parents, that he was born blind?

3 Jesus said unto them, Neither sinned this man, nor his parents: but that the work¹ of God be made evident on him.

4 And it is binding on me² to do the works of him who hath sent me, while it is yet day: night cometh, when no man shall be able³ to work.

5 As long as I am in the world, I am light of the world.

6 And as he said this, he spat on the ground, and he made mud with the spittle, and smeared that mud over the eyes of the blind man.

7 And said unto him, Go thy way, and wash in the washing-place of Siloam,¹ (which is interpreted into, Sent.) The man

¹ The Georgian reads *sakme*, ღყოვ.

² *tchēmda djer-ars*, 'it is incumbent on Me,' or 'proper, fit for Me,' 'I must,' 'it behoveth Me,' &c.

³ *'heletsipis*, fut.

⁴ Jona Metrop. Ruis, Pilg. p. 52, mentions *tsqaro Siloamian*, the 'fountain of Siloam.' He does not allude to the pool.

SLAVONIC.

a man blind from birth.

2 And his disciples asked him, saying, Rabbi, who sinned, this *man*, or his parents, that he was born blind?

3 Jesus answered them, Neither sinned this man, nor his parents: but that the works of God be made manifest in him.

4 It behoveth me to do the works of him that sent me, while it is day: the night cometh, when no one can work.

5 While I am in the world, I am light of the world.

6 Having said these things, he spat on the ground, and made mud out of the spittle, and smeared with the mud the eyes of the blind.¹

7 And said unto him, Go, wash in the pool of Siloam, (which is interpreted, Sent.) He went therefore and washed, and came

¹ lit. 'to the blind.'

ANGLO-SAXON.

saw a man who was blind-born.

2 And his disciples asked him, and said, Teacher, who sinned, this *one*, or his parents, that he should be blind-born?¹

3 The Saviour answered and said, Neither sinned he, nor his parents: but that God's work be manifested in him.

4 It behoveth me to work out the work of him that sent me, while it is day: night cometh, when no man can work.

5 I am light of the world, while I am in the world.

6 When he said this thing, then he spat on the earth, and made mud² of his spittle, and smeared with the mud³ over his eyes.

7 And said to him, Go, and wash thyself in the mere of Siloam,⁴ He departed, and washed himself,⁵ and came

¹ *that he were blind geboren*.

² *fenn*.

³ *and amyrede mid tham fenne*.

⁴ The A. Saxon omits *δ ἐρμηνεύεται, ἀπεσταλμένος*.

⁵ *and thuoh hyne*.

ARABIC.

he saw a man born blind.

2 Then his disciples asked him, and said, O Teacher, who sinned, this one or his parents, that he should be born blind?

3 Jesus answered, He hath not sinned,¹ nor his parents: but that the works of God may be made evident in him.

4 It behoveth us that we do the works of him who hath sent us, while it is day:² for the night shall come in which no one hath power to do³ work.

5 While I am in the world, I am light of the world.

6 He said this, and then spat on the dust,¹ and made mud with his spittle, and smeared with the mud the eyes of that blind man.

7 And he said unto him, Go, and wash⁵ in the fountain of Siloam, (which is interpreted, Sent.)⁶ He went and washed them

¹ lit. 'he sinned not.'

² This teacher was a Jew, as with the Samaritans and the Sadducees, as one of many proofs that the Aramaic version, preserved by Eusebius, was made from an Aramaic text.

³ lit. 'that he do work.'

⁴ *turāb*, is properly the surface of the ground, which, in the East is, in general, reduced to dust by the heat.

⁵ Polygl. adds 'thy face.'

⁶ lit. 'the one sent.'

PERSIAN.

and saw a man who from his mother's womb was born not seeing.¹

2 His disciples asked, and said unto him, Our Master,² who committed sin, this one, or his mother and father, that he should be born of his mother not seeing?

3 Jesus said unto them, Neither did he commit sin, nor his mother and father: but that the works of God be shewn forth in him.

4 It is binding on me that I do the work of him that sent me, while it is day: because when night cometh, one can do no work.

5 As long as I am in the world, I am light of the world.

6 When he had said this, he threw spittle³ on the ground, and made the dust into mud with his spittle, and he smeared it over the eyes of the blind.

7 And said unto him, Go to the fountain of Shiloah, and wash thy face. He went, and washed himself, and became seeing.

¹ *nā binā*. This is said of Rudeti, a celebrated poet of the time of Nassar ibn Ahmed, A.D. 847, who *az mādār nā binā zadah ast* 'he was born of his mother not seeing.' See also about 43 Cassi. Pers. p. 81. Young, 1777.

² or, 'elder,' *buzurg-i mā*.

³ lit. 'water of teeth.'

AUTHORISED VERSION.

fore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was [blind,] said, Is not this he that [sat and begged?]

9 Some said, This is he: others said, He is like him: [but] he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, ¹A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and [I] received sight.

12 Then said they unto him, Where is he? He [said,] I know not.

13 ¶ They [brought] to the Pharisees him that aforetime was blind.

A.D. 32.

¹ Ch. ix. 6, 7.

SYRIAC.

seeing.¹

8 But his neighbours, and they that saw from before² that he was begging,³ were saying, Is not this he that was sitting and begging?

9 There were some that were saying, This is he: and there were some that were saying, No, but he is exactly like him:⁴ but he said, I am he.

10 They say unto him, How were thine eyes opened?

11 He answered and said unto them, The man⁵ whose name is Jesus made mud, and smeared over mine eyes,⁶ and said unto me, Go wash in the waters of Shilukho: and I went and washed, and I was made to see.⁷

12 They say unto him, Where is he? He saith unto them, I know not.

13 And they brought him who before⁸ was blind unto the Pharisees.

¹ *kaḏ 'hāzē.*

² or, 'of old,' *men qadīm.*

³ This clause may also be rendered, 'and they who had seen him of old to be blind for that he was begging:' and this is the real bearing of 'begging' or 'beggar' on *ἑκπλῆξ ὧν.*

⁴ *mednā dome,* lit. 'like being like.'

⁵ *gabrō* vir, also 'a man,' though *gabrō* be in the emphatic form. *barnāshō 'au,* 'that man, ille homo.' Hrkł.

⁶ 'He smeared it me over the eyes.' Ed. Bib. Soc.

⁷ lit. 'it was seen by me,' *wēta'hzi ū.*

⁸ or, 'of old,' *men qadīm*,—*d'bazvan*, 'who in time,' i.e. 'once.' Hrkł.

ETHIOPIIC.

went, and washed himself, and returned seeing.

8 Then his neighbours, and those also who knew him of old, and had seen him begging,¹ say, Is not this he² that sat and begged?

9 And some were that said,³ It is he:⁴ and others said,⁵ No, but he resembleth him: but himself saith, I am he.⁶

10 And they say unto him, How were thine eyes opened?

11 And he answered and saith unto them, A man whose name is Jesus made mud with his spittle,⁶ and anointed me mine eyes, and saith unto me, Go, wash thyself in the bath of Siloam:⁷ and I went, and washed, and saw.

12 And the Jews⁸ say unto him, Where is that man? And he saith unto them, I know not.

13 And they brought unto the Pharisees him who was born blind.

¹ 'who always saw him that he begged.' Polygl.

² Notice the idiomatic construction, *xantu wē'tā*, 'hic ille' for 'hic est.' It occurs frequently, as e.g. in Hen. c. lxxii. ver. 35, &c.

³ lit. 'that say.'

⁴ *wē'tā xantu*, lit. 'ille hic.'

⁵ *ana wē'tā*, 'ego ille.'

⁶ The Ethiopic adds *bam'raqā*, 'with His spittle,' but carelessly. For one remarkable proof of the accuracy of this narrative is, that the blind man who could not have seen the Lord make mud 'of His spittle,' simply said 'He made clay.'

⁷ Polygl. adds, 'which in its interpretation is, apostle.'

⁸ The Ethiopic adds 'the Jews.'

SAHIDIC.

therefore, he washed his face, and he came seeing clearly.¹

8 His neighbours then, and they who had seen² him at first that he was a beggar, said, Is not this he that sitteth and beggeth for alms?

9 Others were saying that, This is he: but others said that, No, but he is like him: but he said that, I am he.

10 They said to him therefore, By what means did thine eyes open?³

11 He answered, This man who is called Jesus is he that made mud, smeared mine eyes, and said unto me, Go to Siloam, wash thy face: I went therefore, I washed my face, and I came seeing clearly.⁴

12 They say unto him, Where is he? He saith, I know not.

13 They brought him who had been blind unto the Pharisees.

¹ 'seeing out.'

² *netnau croph*, lit. 'they who see,' or 'they (that) are seeing him.'

³ *au uōn fgi nekbal*, v. neut. If pass. *ἀνεψχθησαν*, it would be *au uōn ngi nekbal*.

⁴ lit. 'to see out,' *e nau ebol*.

MEMPHITIC.

He went his way then, he washed out his face, and came seeing clearly.¹

8 His neighbours therefore, and they that knew him² at first that he was a beggar,³ said, Is not this he that sat begging for alms?

9 Some of them were saying that, It is he: but others were saying that, No, but he is like him: but he said that, I am he.

10 Then they said unto him, How did thine eyes open?

11 That one answered and said, The man whom they call Jesus⁴ made mud, smeared it over mine eyes, and said unto me, Go thy way, wash out thy face in the Siloam: I went my way, I washed out my face, and I saw clearly.⁵

12 They said unto him, Where is then that man? He said, I know not.

13 Then they brought unto the Pharisees him that had been blind for a time.⁶

¹ lit. 'saw out.'

² lit. 'that knew him.' But Sahid. 'that see him.'

³ lit. 'beggar for alms.'

⁴ *ētumuti croph dje Iesus*, may also be rendered 'whom they call, saying, Jesus.'

⁵ lit. 'I saw out.'

⁶ or, 'at a time,' *phēenaphoi mēbelle āusēu*.

GOTHIC.

and came seeing.

8 Then neighbours, and those who saw¹ him before that he was a beggar, said, Is not this he that sat begging?

9 Some said that, It is he: some that, He is like him: but he said that, I am.

10 Then they said unto him, How were thine eyes enlightened?

11 He answered and said, A man called Jesus made mud, and smeared over mine eyes, and said unto me, Go wash it off in the pool of Siloam: and I went, and having washed, I saw.

12 They said then unto him, Where is he? And he said, I wot not.

13 They bring him to the Pharisees, the one that was blind.

¹ *that saiwandans, ol θεωποῦντες.*

ARMENIAN.

8 Then the neighbours, and they by whom he had been seen before that he was a beggar,¹ said, Is not this² he that sat and begged? Others were saying, It is he.

9 Others were saying, No, but he is like unto him; and himself said, I am he.

10 They say unto him, How then did thine eyes open?

11 He gave answer, A man whom they call³ Jesus made mud, and smeared mine eyes, and said unto me, Go to Siloam,⁴ and wash: I went, I washed, and I see.

12 They say unto him, Where is he? He saith unto them, I know not.

13 They brought unto the Pharisees him who once was blind.⁵

¹ *yev vorots desyent dr 'zna harastchaquin t'hè müratsig dr*, 'by whom it had been seen before that he was a beggar'; also 'by whom he had been seen before, because he was a beggar'; and this is probably the best rendering.

² var. 'was not this.'

³ lit. 'whom they say,' var. 'whom they said.'

⁴ The Armenian, with the Sahidic, Memph., and Arabic, omits *τὴν κολυμβήθραν*.

⁵ lit. 'who once was the blind.'

GEORGIAN.

went his way, washed, came back, and saw.

8 But the neighbours, and those by whom he had been seen formerly, because he was a beggar, said, Is not this he that sat and begged?

9 Others said, It is he: but others said, No, but he is like him: but he said, I am he.

10 They asked him, How have thine eyes been opened for thee?

11 He answered and said unto them, A man whom they call Jesus made mud, and smeared it over mine eyes, and said unto me, Go thy way to the washing place of Siloam, and wash: I went and I washed, and I recovered my sight.¹

12 They said unto him, Where is he? but he said unto them, I know not.

13 It was sabbath when Jesus made mud, and restored sight to that man's eyes.²

¹ *aghv'hiten*, the Georgian, and Slavonic, like the Sahidic, Memphitic, and Gothic, render accurately *ἀνέβλεψα*. They make much of *ἀνδ* in this case.

² *aghu'hilna t'hwalni misni ἀνέφξεν* is here rendered by the same verb as *ἀνέβλεψα* in v. 11. lit. 'He made to see up,' 'to look out.' Verses 13, 14, are transposed in both editions of the N. T. in Georgian in civil and in ecclesiastical characters, from which this translation is made.

SLAVONIC.

seeing.

8 Then the neighbours, and they that had seen him before, that he was blind,¹ said, Is not this he that sat and begged?

9 Some said, This is he: but others said that, He is like him: but he said that, I am he.

10 And they said unto him, How were thine eyes opened?

11 He answered and said, A man called Jesus made mud, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went; and having washed, I recovered my sight.

12 Then they said unto him, Where is that man? He said, I know not.

13 They brought therefore unto the Pharisees him who once was blind.

¹ *iakū styèp' byè*.

² var. 'who is?'

ANGLO-SAXON.

seeing.

8 But his neighbours,¹ and they that saw him when he was a beggar, said, How is not this he that sat and begged?

9 Some said, It is he:² some said, Not this, but he is like him: he said truly, I am he.³

10 Then said they to him, How were thine eyes opened?

11 He answered and said, The man who is named Saviour wrought mud, and smeared mine eyes, and said to me, Go to Siloah's mere, and wash thyself: and I went, and washed myself, and saw.

12 Then said they to him, Where is he? Then he said, I wot not.

13 They led to the Pharisees him who there was blind.

¹ *neah-geburnas*.

² lit. 'he it is.'

³ *ic hyt eom*.

ARABIC.

two,¹ and came back seeing.²

8 And when his neighbours, and they that had seen him at first begging, said, Is not this he that sat and begged?

9 Then others said that, It is he: and others said, No, but he is like him: while himself was saying, I *am* he.

10 Then they said unto him, How were thine eyes opened?

11 He answered, A man whose name is Jesus made mud, and smeared it over mine eyes, and said unto me, Go to Siloam, and wash them both: and I went, and I washed them both, and I saw.³

12 Then they said unto him, Where is that man? He said, I know not.

13 And they brought him who was blind unto the Pharisees.

¹ *two*, 'two.' P. reads 'the two.'

² lit. 'seeth.' Polygl. reads 'and saw.'

³ This is alluded to in Makrizi Hist. Copt. p. 6, l. 14.

PERSIAN.

8 When his neighbours and they that aforetime had seen him that he had no eyes, and had become seeing, they remained astonished.

9 The crowd said, It is he: but some others said, No, he is like him: that man said, It is no other man, I am he who had no eyes.

10 They said, How were thine eyes opened?

11 He answered them, and said, A man of the name of Jesus made mud, and smeared it over both mine eyes, and said unto me, Go to the fountain of Siloah, and wash thyself: I did his bidding,¹ and I saw.

12 They asked, Where is Jesus? He said, I know not.

13 And the men brought this man before the Sadducees.

¹ *farmān bardam*, lit. 'I carried the order.'

AUTHORISED VERSION.

14 [And] it was the sabbath day when Jesus made the clay, and opened his eyes.

15 [Then] again the Pharisees also asked him how he [had] received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not [of] God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, [that] he hath opened thine eyes? He said, He is a prophet.

18 [But] the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them saying, Is this your son, who ye say was born blind? how

SYRIAC.

14 But it was the sabbath when Jesus made¹ mud, and opened him his eyes.

15 And again the Pharisees asked him, How wast thou made to see?² But he said unto them, He put mud over mine eyes, and I washed, and was made to see.³

16 And men from among the Pharisees were saying, This man is not from God, because he keepeth not the sabbath. But others were saying, How is a man, a sinner, able to do these signs? And there was a division among them.

17 They say again unto the blind man, Thou, what sayest thou of him, that he opened thee thine eyes? He saith unto them, I, I say that he is a prophet.

18 But the Jews had not believed concerning him, that he was blind and saw, until that they called the parents of him that saw.

19 And they asked them, Is this⁴ your son, who ye say was born blind? how doth

ETHIOPIC.

14 For it was sabbath at the time when Jesus made mud, and opened him his eyes.

15 And the Pharisees asked him again how it was he saw.¹ And he saith unto them, He made mud with his spittle,² and laid it upon mine eyes, and I washed, and saw.

16 And there were some from among the Pharisees who said,³ This man is not from God, because he keepeth not sabbath. And there were others who said,³ How can a sinful man do such miracles?⁴ And they were divided among themselves.

17 And they say again unto the blind, What sayest thou concerning him, for that he opened thine eyes? Then he saith unto them, He is a prophet.

18 And the Jews believed not that he was born blind and saw, until they called the parents of him that saw.

19 And they asked them and say unto them, Is this⁵ your son, who ye say was

A.D. 32.

¹ Ch. ix. 33; iii. 3.² Ch. vii. 12, 43; x. 19.³ Ch. iv. 19; vi. 14.¹ mud.² *aikanō eth'hzi lok*, lit. 'how was it seen to' or 'by thee.'³ *w'eth'hzi li*, 'and it was seen to,' or 'by me.'⁴ lit. 'if this is.'¹ 'and the Pharisees asked him and say, How sawest thou?' Polygl.² The Ethiopic alone introduces this clause in this verse.³ lit. 'say.'⁴ 'this miracle.' Polygl.⁵ *zantu wa'tu*, 'hic ille.'

SAHIDIC.

14 But it was the sabbath when Jesus wrought the mud, and opened his eyes.

15 The Pharisees then questioned him, By what means seest thou? But he said unto them, He put mud on my eyes,¹ and I washed my face, and saw clearly.²

16 Some from among the Pharisees say that, This man is not from God, for he keepeth not the sabbath. But others said that, In what way can a man³ who is a sinner do signs of this kind? And there was a division among them.

17 Then they said unto him who had been blind, Thou, what sayest thou concerning him, that he opened thine eyes? But he said⁵ that, He is a prophet.

18 The Jews therefore would not believe concerning him, that he was blind, and saw clearly,² until they called the parents of him who saw clearly.²

19 And they questioned them, saying, Is this your son of whom⁶ ye say, We gave

MEMPHITIC.

14 But it was the sabbath when Jesus wrought¹ themud, and made his eyes to open.

15 Again therefore did the Pharisees inquire of him, saying,² How seest thou clearly? He said unto them, Mud is what he put over mine eyes, and I washed out, and saw clearly.³

16 Some from among the Pharisees therefore said that, This man is not one from God, for he keepeth not the sabbath. Others said that, How can a man a sinner do signs like this?⁴ And there was a division among them.

17 Again therefore said they unto the blind, What⁵ sayest thou concerning him, that he opened thine eyes? He said, He is a prophet.

18 But the Jews believed him not, that he had been blind, and saw clearly,² until they called his parents;⁶

19 And inquired of them, saying, Is this your son, of whom ye say, We gave him

GOTHIC.

14 And it was sabbath when Jesus wrought that mud, and opened his eyes.¹

15 Again then also² the Pharisees asked him how he saw out. But he said also² unto them, He laid mud over mine eyes,³ and I washed it off, and I see.

16 Then some of those Pharisees said, That man is not from God, because he observeth⁴ not the sabbath day.⁵ Some said, How can a man a sinner do such signs? And a strife took place⁶ among them.⁷

17 Then they said⁸ again to him that aforetime was blind, What sayest thou by him,⁹ that he opened thine eyes? Then he said, That he is a prophet.

18 But the Jews believed not concerning him, that he should have been blind, and should see out,¹⁰ until they called in the parents of him that saw out.¹¹

19 And they asked them saying, Is this one the son of yours whom, ye say that he

¹ *ē nabal*, more literally, 'to my eyes.' The Memphitic has 'hidjen,' 'on,' 'upon,' or 'over.'

² lit. 'saw out,' *ephnanu nabal*. Both the Sahidic and the Memphitic have taken *ἀναβλέπειν* in its sense of 'looking up,' whence they have rendered 'looking out' or 'seeing out.' But 'seeing out' is the correct better than 'looking,' and 'clearly' seems to express his 'looking out' of eyes he had not before.

³ lit. 'is the power of a man.'

⁴ The following verses, as far as ch. xiii. 1, are also given by Mingarelli, in his *Egypt. Codd. Rel.* p. xxxi. sq.

⁵ Mingar. p. xxxii. adds *nau*, 'to them.'

⁶ lit. 'to whom.'

¹ also, 'created,' or 'made.'

² *dyv*, though generally the conj. 'that,' also sometimes means 'saying.' It is thus rendered in this place, so as not to leave it out altogether.

³ See vv. 7, 11. The Egyptian term answers to the Gothic *na-saiwan* which, for the sake of affinity, is rendered 'saw out,' in the translation from the Gothic.

⁴ lit. 'how is the power of a man a sinner, to do signs like these?'

⁵ lit. 'that what.'

⁶ The Memphitic omits *τοῦ ἀναβλέψαντος*.

¹ lit. 'to him eyes.'

² Ulfila renders well *kal oi phariseai*; but he adds *kal before abtois*.

³ lit. 'to me, over eyes.'

⁴ *ni ritaith*, 'perceiveth, mindeth, observeth not.'

⁵ lit. 'day of sabbath.'

⁶ *warth*.

⁷ lit. 'with them,' *with im*.

⁸ *qethunah*.

⁹ *bi na*.

¹⁰ *thater is blinds wesi jah usseri*.

¹¹ *thax ussauw andrus*.

ARMENIAN.

14 And it was sabbath when Jesus made the mud, and opened the eyes of the blind.

15 Again the Pharisees¹ asked him, How seest thou? And he saith unto them, He put mud upon mine eyes, and I washed, and see.

16 Some of the Pharisees said, That man is not from God, because he keepeth not the sabbath. Others said, But how can a man a sinner do such signs? And there were divisions among them.

17 They said again to the blind, Thou what sayest thou concerning him, that he opened thine eyes? And he said, That he is a prophet.

18 And the Jews believed not of him that he was blind, and that his eyes were opened, until they called the parents of him whose eyes were opened.²

19 They asked them and said, Is this your son, of whom ye say that he was born

¹ Some copies add 'also,' *kal*.

² *zdznuhga putsluin*. The Armenian renders ἀναβλέψαντος by ἀνεφργμένον.

GEORGIAN.

14 They brought before the Pharisees him who formerly was blind.

15 Again the Pharisees also asked him, how his eyes were opened to see. But he said unto them, He put mud upon mine eyes,¹ and I washed, and now I see.

16 Some from among the Pharisees said, This man is not from God, for he keepeth not the sabbath. Others said, How can a sinful man do a miracle like this? And there was a dispute among them.

17 They said unto him who formerly was blind, Thou, what sayest thou concerning him, since he opened thee thine eyes? Then he said unto them, He is a prophet.

18 The Jews did not believe concerning him, that he was blind, and that he recovered his eye-sight,¹ until they had called the father and the mother of him who had recovered his sight.¹

19 They asked them and said, Is this your son, of whom ye say that he was born

¹ *l'hi'ha dam'sdwa l'hwalt'ha tchemt'ha*.

² The Georgian inserts *pircel*, 'first,' 'formerly.' This is, of course, the meaning of the Greek τῷ τυφλῷ in this place, since he was no longer blind.

³ *aghgi'hilna l'hwalt'ni shenni*, has a force of expression owing to the prefix and to the preformative of the verb that cannot be rendered fully in English.

⁴ *agh'i'hilna l'hwalt'ni—agh'i'hilna*, renders literally ἀνέβλεψεν, ἀναβλέψαντος, with the addition of *l'hwalt'ni*, ὀφθαλμοῦς; but it is idiomatic in Georgian, and cannot be translated literally.

SLAVONIC.

14 And it was sabbath when Jesus made mud, and opened his eyes.¹

15 The Pharisees therefore asked him again how he saw. And he said unto them, He laid mud upon mine eyes,² and I washed, and I see.

16 Some from among the Pharisees therefore said, This is not a man from God, because he keepeth not the sabbath. Others said, How can a man a sinner work such miracles? And there was a division among them.

17 They said therefore again unto the blind, What sayest thou of him, that he hath opened thine eyes? And he said, That he is a prophet.

18 The Jews therefore would not believe³ concerning him, that he was blind, and recovered his sight, until they called the parents of him who recovered his sight.¹

19 And they asked them, saying, Is this your son, of whom ye say that he was born

¹ lit. 'the eyes to him.'

² lit. 'to me upon eyes.'

³ lit. 'take' or 'hold faith.'

⁴ lit. 'enlightened,' *tago prozrireshagó, τοῦ ἀναβλέψαντος*.

ANGLO-SAXON.

14 It was day of rest when the Saviour wrought the mud, and opened his eyes.

15 Afterwards the Pharisees asked him how he saw. He said to them, He laid mud¹ over mine eyes, and I washed and I see.

16 Then some Pharisees said. This man is not of God, he keepeth not the day of rest. Some said, How may a sinful man work this sign?² And they strove between themselves.

17 They said again unto the blind, What sayest thou concerning that one who opened thine eyes? He said, He is a prophet.

18 The Jews believed not concerning him that he were³ blind, and saw, before that they called his parents that saw;⁴

19 And asked them, and said, Is this your son, of whom ye say that he was born

¹ *he dyde fenn*, 'He did mud.'

² *or, 'taken,'* *þene dæm*, *stan*. Th. This construction does not appear clear. *Tacen*, pl. *nu, na*, is neut. and in the sing., while *þas* is either fem. acc. sing., or m. f. n. acc. pl. See Rask's A. S. Gr. p. 39, 56, unless *þas* be for *þas* acc. neut. sing. See Bosworth's A. S. Gr. p. 27.

³ *that he blind were*.

⁴ A literal rendering of the A. S. But see Note on ch. vii. 18. Both Dr. Marshall's and Mr. Thorpe's editions have *for* before the *þas*, and *þas*, *þas*. *þas* refers properly to *magas*, but by a strained rendering of this verse, it might be made to refer to the Jews, 'until they called his parents, whom they saw and asked,' *þas*. *þas* however is evidently a mistake for *þas*.

ARABIC.

14 Because Jesus made the mud on the sabbath day, and his¹ eyes were opened.²

15 Then the Pharisees asked him again, How sawest thou? And he said unto them, He put mud upon mine eyes, and I washed them both, and saw.

16 Then said some of the Pharisees, This man is not from God, since he keepeth not the sabbath. And others said, How can a sinful man do such signs as these? And there fell a dissension among them about him.

17 And they said again unto the blind, What sayest thou concerning him, that he opened thine eyes? He said unto them, That he is a prophet.³

18 But the Jews would not credit that he was blind, and saw, until they called his parents.⁴

19 And they asked them both, Is this your son, of whom ye two say that he was

¹ i.e. of the blind man.

² 'when He opened the eyes of the blind man.' Polygl.

³ In the Coran, Sur. iii. 43, ed. Flüg, our Lord is made to say, *and qad dydukum biagatin min rabbikum—wa'ubrin 'lakina'a*, 'I came unto you with signs from your Lord—and I cure the blind from their birth, &c.'

⁴ The Arabic omits the *magas*, and *þas*, and *þas*, in omitting τοῦ ἀναβλέψαντος.

PERSIAN.

14 Because he had made his eyes to see¹ on the sabbath day.

15 And the Seceders asked again, How didst thou see? The man said, He made mud, and smeared it over mine eyes, I washed, and saw.

16 The Seceders said, This man is not of God, because he keepeth not the sabbath day. Others said, How can a sinful man do such miracles? And there was a division among them.

17 They said another time to the blind, What sayest thou about him, that he opened both thine eyes? He said, I say, He is a prophet.

18 But the Jews believed not² that it was he who was blind, and saw, until they called his father and mother.

19 And they asked, Is this your son, who ye say was born blind? How doth he

¹ lit. 'seeing.' The Persian omits τὸν πηλὸν ἐποίησεν.

² *baare na mi dashband*.

AUTHORISED VERSION.

then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who [hath] opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man [did] confess that he was Christ, he should be put out of the synagogue.

23 [Therefore] said his parents, He is of age; ask him.

24 [Then again] called they the man that [was] blind, and said unto him, Give [God the praise:] we know that this man is a sinner.

25 He answered and said, Whether he [be] a sinner or no, I know not: one thing

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¹ Ch. vii. 13; xii. 42; xix. 38; Acts v. 13.

² Ch. ix. 34; xvi. 2.

³ Josh. vii. 19; 1 Sam. vi. 5.

⁴ Ch. ix. 16.

SYRIAC.

he now see?

20 But his parents answered and said, We know that this is our son, and that he was born blind:

21 But how he now seeth,¹ or who opened him his eyes, we know not: however he is come up to his years;² ask him: he shall speak for himself.

22 His parents said these things, because they were afraid of the Jews: for the Jews had decreed that, if a man professed of him: That is the Messiah,—they should cast him out of the synagogue.³

23 Therefore said his parents that, He is come up to his years; ask him.

24 And they called the man a second time, him that had been blind, and they say unto him, Praise God:⁴ for we know that this man is a sinner.

25 He answered and said unto them, If he is a sinner I know not: but one thing

¹ or, 'is now seeing.'

² *gaunt'hō ith leh*, 'he has stature,' 'he is grown up.' Hrkł.

³ or, 'assembly.'

⁴ or, 'glorify God';—'give glory to God.' Hrkł.

ETHIOPIIC.

born blind? how then doth he now see?

20 And his parents answered and say, We know that this is¹ our son, and also that he was born blind:

21 But how he now seeth, or who opened his eyes, we know not: ask him; he is grown up: and he can speak for himself.

22 And his parents said² this, because they feared the Jews: for the Jews had commanded that if there were any that believed in him that he was Christ, they should drive him out of the synagogue.

23 Because of this his parents said, He is grown up; ask him.

24 And they called again that blind man, and they say unto him, Come,³ give glory to God: for ourselves we know that he is a sinner,⁴ this man.

25 And the man answered and saith unto them, I know not if he is a sinner:

¹ *zantu wa'tu*, same construction as in ver. 8 and 11.

² lit. 'say;' 'and thus spake his parents.' Polygl.

³ *hur*, lit. 'go.'

⁴ Polygl. adds, 'and give thanks.'

⁵ Same constr. as in vv. 8, 11, *wa'tu zabdsi*, 'ille hic homo.'

SAHIDIC.

him birth he being blind? by what means doth he now see clearly?

20 His parents answering said, We know that this is our son, and that we gave him birth he being blind:

21 But by what means he now seeth clearly,² we know not; or who he is that opened his eyes, we know not: but himself also is in a state to speak for himself.³

22 His parents said these things, because they feared the Jews: for the Jews had already decreed, that if any one confessed that he was⁴ the Christ, he should be cast out of the synagogue.⁵

23 For this said his parents that, He is grown up; ask him.

24 They called therefore a second time the man who was blind, they said unto him, Give glory to God: we know that this man is a sinner.

25 This one then answered, Whether he is a sinner I know not: one thing I

MEMPHITIC.

birth he being blind? how then doth he now see clearly?

20 His parents answered and said, We know that this is our son, and that we gave him birth he being blind:

21 But how he now seeth clearly, we know not; or who opened his eyes, we know not: ask him; his age is that he alone also speak for himself.²

22 His parents said these things, because they were afraid of the Jews: for the Jews had decreed, that if any one declared openly that he was³ the Christ, they should cast him out of the synagogue.⁴

23 For this said his parents that, He hath age also; ask him.

24 They called therefore a second time the man who was blind, and they said unto him, Give glory to God: we know that this man is a sinner.

25 He that had been blind answered, saying, If he is a sinner I know not: one

¹ Same construction as in Sahidic q.v.

² All the pronouns of *tephnaw atoph memnatph* 'loph *enph ethph*, cannot be rendered literally into English.

³ lit. 'that He is.'

⁴ lit. 'they would make him ἀποσυνάγωγος.'

GOTHIC.

should be born blind? how doth he now see?

20 Then his parents answered them and said, We wot¹ that this is our son, and that he was born blind:

21 But how he now seeth, we wot¹ not: or who opened his eyes,² we wot¹ not: he himself is grown up; ask him: he may speak for himself.

22 His parents said this, because they were afraid of the Jews:³ for the Jews pledged themselves,⁴ that if any one should confess him to be Christ, he should be cast out of the synagogue.⁵

23 Therefore said his parents⁶ that, He is grown up; ask him self.

24 They called in⁷ then another time the man who was blind, and said unto him, Give glory to God: we wot¹ that this man is a sinner.

25 Then he answered, If he is a sinner I wot¹ not: this one thing I wot¹ that

¹ *witum—ni witum*. See Notes on ch. i. 19.

² 'to him the eyes.'

³ *oktedun siu iudains*.

⁴ *isipethan sis*, agrees with the Georgian *shet'khamul—ipenis*, q.v.

⁵ lit. 'should be made out,' or 'become out of the synagogue,' *utana synagoga is wairthas*.

⁶ *berusjosis*. In vv. 18, 20, 22, *γυναις* is rendered *sudrein*.

⁷ *atwopidedun*, lit. 'they called to,' or 'towards' them.

¹ This literal rendering of the original *andjoph epho nbelte*, is liable to misconception in English; but not in Sahidic.

² See ver. 15.

³ or, 'of himself,' *ntoph 'htūph apherlō etrephahde 'hacroph*. G. W. W. reads *ntoph 'htūph apherlō habet*, 'like the Memphitic, but wrongly. *Te or to* means 'state of being,' and also 'manner'; and *er te or er to* 'to be in that state,' 'idoneus,' 'aptus,' &c. See e.g. Zöega Codd. Sahid. p. 476, and note; and Mingarelli, l.c. p. xxxii.

⁴ lit. 'is.'

⁵ *epheshōpe anaposynagōgos*, lit. 'should become ἀποσυνάγωγος.'

ARMENIAN.

blind? now how doth he see?

20 His parents gave them answer, and said,¹ We know that this is our son, and that he was born blind:

21 But how he now seeth, we know not; or who he is that opened his eyes we know not: but ask him; he is grown up:² he then shall speak for himself.

22 His parents said that, because they were afraid of the Jews: because the Jews had made a vow³ that if any one should confess him to be Christ, he should be cast out of the assembly.⁴

23 For that his parents said that, He is grown up:² ask him.

24 Again they called another time him that was blind, and say unto him, Give glory to God: we know that that man is a sinner.

25 Then he saith, Whether he be⁵ a sinner I know not: but this I know, that

¹ lit. 'and say.'

² or, 'of age;' lit. 'he hath reached his measure.'

³ lit. 'a vow was made by' or 'of the Jews.'

⁴ or, 'synagogue.'

⁵ *t'hè mēghavôr itzē*, subj. *vōr*. 'if He is a sinner.'

ANGLO-SAXON.

blind? by what means doth he now see?

20 His parents answered them and said, We wot that this is our son, and that he was born blind:

21 We wot not by what means he now seeth, nor who opened his eyes: ask him himself; he hath age: let him speak for himself.

22 His parents spake these things, for that they feared the Jews: the Jews had ordered, if any one confessed Christ, that he should be cast away from among them.

23 Therefore said his parents, He hath age; ask him self.

24 Then they called again the man who ere was blind, and said unto him, Say glory to God:¹ we wot that this man is sinful.²

25 And he said, If he is sinful, that I wot not: one thing I wot, that I was

¹ *sege Godes sunu*.

² *we wilton thet (dhas monn) is synfull*. Marsh. *we wilton that he is synful*. Th.

GEORGIAN.

blind? now then how doth he see?

20 His father and mother answered and said, We know that this is our son, and he was born blind:

21 But now how he seeth, we know not; or who opened his eyes, we know not: inquire of him; he is grown up:¹ he shall speak for himself.

22 For that reason said his parents this, that they were afraid of the Jews: because the Jews had pledged themselves,² that if any one confessed him to be Christ, he should be driven out of the assembly.

23 Therefore said his father and mother, He is grown up:¹ inquire of him.

24 They called a second time the man who formerly³ was blind, and they said unto him, Give glory to God: we know that this man is a sinner.

25 But he answered and said, If he is a sinner I know not: but this one thing I

¹ *hasaki agus*, 'he hath age.'

² *shet'hkmul-iqūnes*, 'had given one another word,' 'were pledged by word,' 'were agreed,' renders exactly the Gothic *gagþruthans*.

³ See ver. 17.

ARABIC.

born blind? how then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But how he now seeth, or who opened him his eyes, we know not: but he is of mature age;¹ ask him then: he shall speak for himself.²

22 His parents said this, because they were afraid of the Jews: for the Jews had decided that if a man confessed that he was the Messiah, they should drive him out of the assembly.

23 For this reason his parents said, He hath completed his years; ask him.

24 And they called the blind man a second time, and said unto him, Give glory to God: for we know that this man is a sinner.

25 He answered and said unto them, If he is a sinner I know not: but I know³

¹ lit. 'complete in years.'

² *'an nafsi*.

³ 'I know certainly,' *innamā*. Polygl.

SLAVONIC.

blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But how he now seeth, we know not; or who opened to him his eyes, we know not: himself hath age;¹ ask him self: that he may speak for himself.

22 His parents said these things, because they feared the Jews: for the Jews had already decreed, that if any one confessed him to be Christ, he should be cast out of the assembly.

23 For this cause his parents said that, He hath age;¹ ask him self.

24 Then they called out a second time the man who was blind, and said unto him, Give glory to God: we know that this man is a sinner.

25 Then he answered and said, If he is a sinner I know not: one thing I know,

¹ or, 'stature,' 'growth,' *vozrast' imat'*.

PERSIAN.

see at present?

20 His father and mother answered and said, We know that this is our son, and that he was born blind:

21 How he seeth, or who opened him his two eyes, we indeed know not: behold, he is come to years; inquire of him: that he may give answer for himself.

22 His father and mother spake thus for their own interest,³ because they were afraid of the Jews: for the Jews had made a decree, that every one who confessed that he was Messiah, they should cast him out from among themselves.

23 For this reason said his mother and father, He is come to years; ask him.

24 They called the blind a second time, and said unto him, Give glory to God: we, we know that this man is a sinner.

25 That man said, If he is a sinner I know not: but this I know, that I had no

³ *darāi maslahat-i 'āwd*, 'from prudential motives.'

AUTHORISED VERSION.

I know, that, [whereas I was] blind, now I see.

26 [Then said they] to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? [will] ye also [be] his disciples?

28 [Then] they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God [spake] unto Moses: [as for this fellow,]¹ we know not from whence he is.

30 The man answered and said unto them,² Why herein is a marvellous thing, that ye know not whence he is, and yet he hath opened mine eyes.

31 Now we know that³ God heareth not sinners: but if any man be a worshipper of God, and [doeth] his will, him he heareth.

A.D. 32.

¹ Ch. viii. 14.

² Ch. iii. 10.

³ Job xxvii. 9; xxxv. 12; Ps. xviii. 41; xxxiv. 15; lxxi. 19; Prov. i. 28; xv. 29; xxviii. 9; Isa. i. 15; Jer. xi. 11; xiv. 12; Ezek. viii. 18; Mic. iii. 4; Zech. vii. 13.

SAHIDIC.

know, that I was blind, and that now I see clearly.

26 Then they said to him, What is it that he did to thee? by what means opened he thine eyes?

27 He answered them, I have just told you,¹ and you heard not: what is it ye will hear again?² will ye also become his disciples?

28 Then they reviled him, saying that, Thou art a disciple of that man; but we, we are disciples of Moses.

29 We know that God spake with Moses: but this one we know not whence he is.

30 The man answered saying unto them that, This itself is the strange thing, that ye know not whence he is, and he opened mine eyes.

31 We know that God heareth not sinners: but if one is a man of God,³ and doeth his will, he heareth him.⁴

¹ *aiw edjō*, lit. 'I finished saying.'

² Also, 'would ye hear it again?' or, 'why will ye hear it again?' or, 'why again will ye hear it?'

³ *remānute*, 'a man of God,' also *prephashenute*, 'a doer of God's service,' Act. Coun. Ephes. in Zōgna Codd. Sahid. p. 273.

⁴ *shaphendesa eceph*, 'He heareth him habitually.'

SYRIAC.

I know, that I was blind,¹ and now, lo! I see.²

26 They say to him again, What did he to thee? how opened he thine eyes?

27 He saith unto them, I told you,³ and ye heard not: what do you wish to hear? do you also wish to become his disciples?

28 But they reviled him, saying⁴ unto him, Thou art a disciple of him; but we, we are the disciples of Moses.

29 We know that God spake with Moses: but for this one, we know not whence he is.

30 The man answered and said unto them, In this, indeed, there is to wonder at, that ye know not whence he is, and he opened mine own eyes.

31 But we know that God listeneth not to the voice of sinners: but for him that feareth him,⁵ and doeth his will, unto that one he hearkeneth.

¹ 'that I have been blind.' Hrk1.

² lit. 'I am seeing.'

³ 'I told you already.' Hrk1.

⁴ lit. 'and saying.'

⁵ more literally, 'that is afraid of Him,' or 'in awe of Him,' *d'ōhel menneh*: 'but if a man is fearing God,' or 'a fearer of God.' Hrk1.

MEMPHITIC.

thing I know,¹ that I was blind, but now I see clearly.

26 They said to him, What is it he did to thee? how opened he thine eyes?

27 He answered them, Already have I told you, and ye heard not: what is it ye will hear again? will ye also become his disciples?

28 But they reviled him, saying that, Thou art a disciple of that man; but we, we are disciples of Moses.

29 We know that God spake with Moses: but this one, we know not whence he is.

30 The man answered saying unto them,² This itself is the marvel, that ye know not whence he is, and he opened mine eyes.

31 We know that God heareth not sinners: but if one is servant³ of God, and doeth his will, this one⁴ he heareth him.⁵

¹ *fidēmī an nai de petdisiun*, renders the first *olḏa* by 'was,' and the second by 'know.' The Syriac does not make that difference, although it exists in that dialect also.

² or, 'answered,' 'said.'

³ *eushamshe nuli*, 'one serving God.' See Sahidic.

⁴ *plep* is omitted in the Sahidic.

⁵ *shaphendesa eceph*, 'heareth him habitually.'

ETHIOPIIC.

but one thing only I know, that I *was* blind, and now I see.

26 And they say again, What did he to thee? and how did he open thee thine eyes?

27 And he answered and say unto them, I told you,¹ and ye heard not: why do ye now wish to hear it again? will you also become his disciples?

28 And they reviled him, and say unto him, Thou, be thou his disciple; but for ourselves, we *are* the disciples of Moses.

29 And we, we know that God spake unto Moses; but as to this one, we know not whence he *is*.

30 And that man answered and saith unto them, Above all this, it is most marvellous² that ye know not whence he is, and he opened mine eyes.

31 And we know, moreover, that God heareth not sinners: but him that feareth God,³ and doeth his will, him he heareth.⁴

¹ Polygl. adds, *daḥmu*, 'just now.'

² or, 'a very great marvel.' But Polygl. reads, 'That man is very strange, for that ye know not,' &c.

³ *ἱεραστής* is rendered in Ethiopic *f'ake ezeab'her* 'one that feareth/feared of God.'

⁴ lit. 'except to one that feareth the fearer of God, and to him that doeth His will, to him He hearkeneth.'

GOTHIC.

I was blind, and now I see.

26 Then said¹ they again, What did he to thee? how did he open thine eyes?²

27 He answered them, I told you already,³ and ye heard not; why will ye hear *it* again? will ye perhaps become his⁴ disciples?

28 Then they reviled him, and said, Thou art his⁵ disciple; but we, we are Moses' disciples.

29 We wot that unto Moses God spake: but this one we know not whence he is.

30 That man answered and said unto them, In this also is a wonder, that ye know not whence he is, and he opened mine eyes.⁶

31 We wot, however, that God hearkeneth not to sinners: but if any one is a worshipper of God, and doeth his will, him he heareth.

¹ The Gothic, like the Ethiopic, omits *avtō*.

² lit. 'how did He open thee eyes?'

³ or, 'I told you just now,' *gath ȳwis ju*.

⁴ lit. 'disciple to Him,' *tharoma siponias earthin*.

⁵ lit. *siponias thamma*, 'disciple to Him.'

⁶ *mis augona*, lit. 'to me eyes.'

ARMENIAN.

I was blind, and now I see.

26 Again they say to him, What did he to thee? how did he open thine eyes?

27 He gave them answer, I just now told you, and ye heard not? why will ye hear another time? will ye also become his disciples?¹

28 They reviled him, and said,² Thou, be thou his disciple; we, Moses' disciples are we.

29 We, we know that with Moses God spake: this one, we know not whence he may be.³

30 The man gave answer and saith unto them, This is indeed a marvel,⁴ that ye, ye know not whence he may be,⁵ and that he opened mine eyes?

31 We know⁶ that God heareth not sinners: but if one be⁷ a worshipper of God, and do⁷ his will, him he heareth.

¹ *ushagerdel nma*, lit. *μαθητεύειν αὐτῷ*.

² Lit. 'they were reviling and saying,' 'convitiabantur et dicebant.'

³ var. 'whence He is.'

⁴ lit. 'marvels.'

var. 'whence He is.'

⁶ var. 'I know.'

⁷ *itsē—arnitsē*, subj.

GEORGIAN.

know, that I was blind, and now I see.

26 They said again to him, What did he do to thee, that¹ he opened thee thine eyes?

27 He answered and said unto them, I told you even at first, and ye did not hear: why then do you wish to hear again? will you also become his disciples?

28 But they reviled him, and said, Thou art² a disciple of his; but we, disciples of Moses are we.

29 We know that God spake unto Moses: but as to this one, we know not whence he is.³

30 That man answered and said unto them, This is marvellous, that ye, ye know not whence he is,³ and that he hath opened mine eyes.

31 This I know,⁴ I, that God heareth not sinners: but if any one is a servant of God, and doeth his will, him God heareth.

¹ *ra giqō shen*, cannot be rendered literally in English. The same occurs in ver. 27, *giqōu t' hoon*.

² The Georgian *shen* 'har' indic. renders the Greek *οὐ εἶ*, which the Armenian and A. Saxon Versions have under stood in the imperative.

³ *eina ars* may also mean, 'who He is.'

⁴ *ese utsqi*.

SLAVONIC.

that I was blind, and now I see.

26 They said therefore again to him, What did he to thee? How opened he thine eyes?

27 He answered them, I already told you, and you heard not: what will you hear again?¹ will you perhaps also become his disciples?

28 But they reviled him, and said unto him, Thou, thou art a disciple of him; but we, we are the disciples of Moses.²

29 We know that God spake unto Moses; but this one we know not whence he is.

30 The man answered and said unto them, There is indeed to wonder at concerning this,³ that ye,⁴ ye know not whence he is, and he opened mine eyes.

31 Now we know that God heareth not sinners: but if one is a worshipper of God:⁵ and doeth his will, that one he heareth.

¹ or, 'why will ye hear again?'

² *Мѹсѹи*, adj.

³ *o sem' bo dīno est*.

⁴ The Slavonic and the other Versions except the A. Saxon, having like the Greek *αὐτῷ* 'unto him' in the termination of the verb, render accurately *ὑμεῖς* in this case, said with much point by the Doctor to whom who retorted on him contemptuously, *οὐ διδάσκεις ἡμᾶς*;

⁵ lit. 'God-honouring,' *Hogotchtēts*.

ANGLO-SAXON.

blind, and that now I see.

26 Then said they to him, What did he to thee? how opened he thine eyes?

27 He answered them and said, I told you before, and ye heard: why will ye again hear it? say ye, will ye be his disciples?

28 Then they cursed him and said, Be thou his disciple; we are Moses' disciples.

29 We wot that God spake² with Moses: we wot not whence this one is.

30 The man answered and said unto them, This is wonderful, that ye wot not whence he is, and he opened mine eyes.

31 We wot indeed that God heareth not sinful men: but if any one is chosen³ of God, and worketh his will, him he heareth.

¹ *ic eow sode ar*, and *ge gehyrdon*.

² *spæc*. Th. *spæc*. Marsh. See Ch. vii. 43.

³ or, 'beloved,' is *Gode gecoren*.

ARABIC.

that I was blind, and that now I see.

26 Then they said to him again, What is it that he did to thee? and how opened he thine eyes?

27 And he said unto them, I have already told you,¹ and ye hear not: what is it ye wish to hear? do ye perhaps wish to become his disciples?

28 Then they reviled him, and said unto him, Thou art disciple of this one; but as for us, we are the disciples of Moses.

29 For we know that God spake unto Moses:² but as to this one, we know not whence he is.

30 The man answered and said unto them, In this is the marvel, that ye, ye know not whence he is, and yet he opened mine eyes.

31 And we know that God heareth not sinners: but he heareth him who feareth him, and doeth his will; such he heareth.³

¹ 'informed you.' Polygl.

² *kalama Mūsā*. This is often alluded to in the Coran, as e.g. in Sur. xx. 73, *walaqud auyyina alā Mūsā an asir kīlādī*, "and we also commanded Moses that, depart with my servants;" &c.

³ Polygl. omits 'such He heareth.'

PERSIAN.

eyes, and that at this hour I see.

26 They said again, What did he to thee? and how did he open thine eyes?

27 He answered, I told you, and ye believe not: what else do you wish to hear? do ye wish perhaps to become also his disciples?

28 They reviled¹ that blind man, and said, Thou art his disciple; but we, we are Moses' disciples.

29 And we know that God conversed with Moses; but we know not whence this one is.

30 That man said unto them, In this ye remain strange, for ye² know not whence he is, and he opened both mine eyes.

31 But I know that God heareth³ not sinners: but the man who heareth him, and doeth his will, him he heareth.

¹ or, 'scolded him.'

² lit. 'and ye.'

³ lit. 'heareth from him.'

AUTHORISED VERSION.

32 Since the world began [was it not] heard that any [man] opened the eyes of [one that was] born blind.

33 ¹If this man were not [of] God, he could do nothing.

34 They answered and said unto him, ²Thou wast [altogether] born in sins, and dost thou teach us? And they ³cast him out.

35 Jesus heard that they had cast him out; and [when he had] found him, he said unto him, Dost thou believe [on] ⁴the Son of God?

36 He answered and said, Who is he, Lord, that I [might] believe on him.

37 [And] Jesus said unto him, Thou hast both seen him, and [⁵it is he] that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, ⁶For judgment

SYRIAC.

32 From eternity it was not heard that a man opened the eyes of one that was born blind.

33 If this one were not from God, he could not do this.

34 They answered, saying¹ unto him, Thou, the whole of thee, wast born in sin,² and thou teachest us? And they cast him out.

35 And Jesus heard that they had cast him out: and he found him, and said unto him, Thou, believest thou in the Son of God?

36 He that was healed answered and said, Who is he, Lord, that I believe in him?

37 Jesus said unto him, Thou hast seen him,³ and he that speaketh with thee is he.

38 Then he said, I believe,⁴ my Lord. And he fell and worshipped him.

39 And Jesus said, I came for the judg-

ETHIOPIC.

32 Ever since¹ the world was created it was not heard² that a man opened the eyes of one born blind.

33 If this man³ were not from⁴ God, he could not do any thing at all.

34 Then they answered and say unto him, As for thee, thou wast born in sin,⁵ and thou, dost thou teach us, us? And they made him go out of doors.⁶

35 And Jesus heard that they had turned him out of doors, and he found him, and saith unto him, Believest thou in the Son of God?⁷

36 And that man answered and saith, Who is he, Lord, that I believe in him?

37 And Jesus saith unto him, He whom thou hast seen,⁸ and who talketh with thee, he is he.⁹

38 And he saith, I believe, Lord. And he worshipped him.

39 And Jesus saith, As for me now, I

A.D. 32.

¹ Ch. ix. 16.

² Ch. ix. 2.

³ Or, *excommunicated him*, ver. 22.

⁴ S. Matt. xiv. 33; xvi. 16; S. Mark i. 1; Ch. x. 36; S. John v. 13.

⁵ Ch. iv. 26.

⁶ Ch. v. 22, 27. See ch. iii. 17; xii. 47.

¹ lit. 'and saying,' or 'and say.'

² 'in sin wast thou born, the whole of thee.' Hrk1.

³ lit. 'thou sawest Him.'

⁴ or, 'I am believing.'

¹ lit. 'from when.' Polygl. adds 'and.'

² Polygl. adds 'and not at all,' and reads, 'that a blind was born, and his eyes were opened.'

³ Polygl. omits 'man.'

⁴ lit. 'from with.'

⁵ The Ethiopic omits ὁλος.

⁶ Polygl. reads, 'and they drove him away, and made him go out of doors.'

⁷ 'Son of man.' Polygl.

⁸ lit. 'sawest.'

⁹ lit. 'he is this,' *wa'tu zantu*. Polygl. omits *zantu*.

SAHIDIC.

32 From everlasting¹ they heard not that one opened the eyes of one that was born he being blind.

33 If he were not from God, this man could not do any work.

34 They answered saying unto him that, Thou wast born, the whole of thee, in sin, and thou teachest us? And they expelled him.

35 Jesus heard that they expelled him; and having fallen in with him, he said unto him, Believest thou in the Son of man?²

36 He said unto him, Lord, Who is he, that I believe in him?

37 Jesus saith unto him, Thou hast seen him,³ and he that talketh with thee is he.

38 But he said unto him, Lord, I believe. And he worshipped him.

39 Jesus saith unto him,⁴ I came into

¹ *djan one'h*, lit. 'from age,' or 'from an age.'

² Here the Sahidic of both G. Wolde and Mingarelli agrees only with the Ethiopic of the Polyglot.

³ or, 'thou sawest Him.'

⁴ *pedjaph naph*.

MEMPHITIC.

32 From everlasting¹ we heard not that one opened our eyes² of one blind from birth.

33 If this one were not from³ God, he could not do any thing.⁴

34 They answered and said unto him that, Thou art one born, the whole of thee, in sin, and art thou one to teach us? And they cast him out.

35 But Jesus heard that they cast him out; and when he found him, he said unto him, Believest thou in the Son of God?

36 He answered him, Who is he, my Lord, that I believe in him?

37 Jesus saith unto him, Thou seest him, and he that speaketh with thee is he.⁵

38 But he said unto him, I believe, my Lord. And he worshipped him.

39 And Jesus saith, I am come for the

¹ lit. 'from the age,' *isdjen pen'e'h*.

² *nenbal*, this reading is remarkable, *m̄pens̄tem—nenbal* for ἡκούσθη—ὁφθαλμούς τυφλοῦ.

³ or, 'out of.'

⁴ *hd; n'hab. Sahel*.

⁵ The Sahidic is more explicit than the Memphitic, and renders ἐκεῖνος, which is omitted in the Memphitic.

GOTHIC.

32 From eternity it was not heard of that one openeth the eyes of one blind-born.

33 If this one were not from God, he could not do any thing.

34 They answered and said unto him, In sins thou wast all born,¹ and thou teachest us? And they cast him out.

35 Jesus heard that they cast him out; and met him, and said unto him, Believest thou in the Son of God?

36 That *man* answered and said, Who then is he, Lord,² that I believe in him?

37 Then Jesus said unto him, And thou hast beholden him,³ and he that speaketh with thee, is he.

38 And he said, I believe, Lord. And he worshipped him.

39 And Jesus said, For judgment I

¹ *in fravaurhtim thu gabaurans varst olt.*

² *an was'at, frauja?*

³ lit. 'sawest,' or 'beholdest Him.'

ARMENIAN.

32 From ages one heard not that one opened the eyes of a man blind from birth, born blind.¹

33 If that man were not from God, he could not do any thing.

34 They gave answer and say unto him, In sin wast thou altogether born, and thou wilt be our teacher? And they turned him out.²

35 Jesus heard that they had turned him out; and when he found him, he saith unto him, Thou, believest thou the Son of God?

36 He gave answer and said, Lord, who is he, that I believe in him?

37 Jesus saith unto him, And thou hast seen him, and he that speaketh with thee is he.

38 And he saith, I believe, Lord. And he worshipped him.³

39 And Jesus saith, For judgment came

¹ *zatcha guri 'i dzne, gwir dznêla.* This reading is supported by all the copies of the Armenian N. T. I have.

² *ardak's,* 'outside,' 'foras.'

³ lit. 'kissed the ground to Him.'

GEORGIAN.

32 From everlasting it was not ever heard that any one opened the eyes of one born blind.

33 If this man were not from God,¹ he would not assuredly be able to do any thing.

34 They answered and said unto him, In sin thou wast altogether born, and thou teachest us? And they turned² him out.

35 Jesus heard that they had cast³ him out; he found him, and he said unto him, Thou, believest thou the Son of God?⁴

36 He answered and said, Who is he, Lord, that I believe in him?

37 Jesus said unto him, Thou hast seen him, and he that speaketh with thee is he.

38 Then he said unto him, I believe, O Lord. And he worshipped him.

¶ XXXV.—39 And Jesus said, To judge

¹ or, 'out of God.'

² *gan* 'hades.'

³ *ganazes.*

⁴ *shen grtsamsa ze Ghmerl'hisu,* does not render πιστεύεις εἰς τὸν υἱόν, but like the Armenian, πιστεύεις τῷ υἱῷ τοῦ Θεοῦ.

SLAVONIC.

32 From everlasting it was not heard that one opened the eyes of one born blind.

33 If this *man* were not of God, he could not have done any thing.

34 They answered and said unto him, In sins thou wast born whole, and dost thou teach us? And they drove him out.

35 Jesus heard that they drove him out; and he met him, *and* said unto him, Believest thou in the Son of God?

36 He answered him and said, And who is he, Lord, that I believe in him?

37 Then Jesus said unto him, And thou hast seen him, and he that is speaking with thee is he.

38 And he said, I believe, Lord. And he bowed to him.

¶ XXXV.—39 And Jesus said, For judg-

¹ i.e. 'worshipped Him.'

ANGLO-SAXON.

32 We never heard in the world that any one opened the eyes of him that was born blind.¹

33 This man might do nothing, if he were not of God.

34 They answered and said to him, Thou art all born in sins² and thou teachest us? And they drove him out.

35 When the Saviour heard that they drove him out; then he said to him, when he met him, Believest thou in the Son of God?

36 He answered and said, Which is he, Lord, that I believe in him?

37 And the Saviour said to him, Thou hast seen him,³ and he that speaketh with thee, it is he.⁴

38 Then said he, Lord, I believe. And he fell down and worshipped him.⁵

39 And the Saviour said unto them,⁶ I

¹ *thæs eagan the wære blind geboren.* See note on ch. viii. 18.

² *eall thu eart on synnum geboren.*

³ lit. 'thou sawest Him.'

⁴ lit. 'He it is.'

⁵ lit. 'humbled himself to Him.'

⁶ or, 'unto him.' See Sahldic.

ARABIC.

32 It never was heard that one opened the eyes of a *man* born blind.

33 If this one were not from God, he would have no power to do any thing.

34 They answered and said unto him, Thou wast born whole in sin, and thou teachest us? And they drove him out.

35 And Jesus heard that they drove him out; and he found him, and said unto him, Believest thou in the Son of God?

36 That man answered and said unto him, And who is he, O Lord, that I believe in him?

37 Jesus said unto him, Thou hast just seen him,¹ and *it is* he that talketh with thee.

38 Then he said unto him, I have just believed,² O Lord. And he worshipped him.

39 And Jesus said, I came that I should

¹ *qad ra'aitahu.*

² *qad 'amantu.*

PERSIAN.

32 And never heard any one aforetime that any one could open the eyes of one born blind from his mother.

33 If this man were not of God, he could not do this wonder.

34 They answered him, and said, Thou whole wast born in sin, and thou teachest us? And they cast him out.¹

35 And Jesus heard that they had turned him out;² he found him, and said unto him, Believest thou³ in the Son of God, who made thee whole?

36 That man gave answer and said, Who is he, Lord, that I should believe in him.

37 Jesus said unto him, The man who talketh with thee is he.

38 He said, I believe,⁴ O Lord. And he bowed himself double, and worshipped Messiah.

39 And Jesus said, For judgment of the

¹ *badar bardand,* lit. 'carried him to the door.'

² *bezin bardand,* lit. 'carried outside.'

³ lit. 'bringest thou faith.'

⁴ lit. 'I bring faith.'

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

[I am come] into this world, ¹that they which see not might see; and that they which see might [be made] blind.

40 And [some] of the Pharisees which were with him heard these words, ²and said unto him, Are we [blind also?]

41 Jesus said unto them, ³If ye were blind, ye [should have no] sin: but now ye say, We see; therefore your sin remaineth.

CHAP. X.

1 VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

ment of this world, that those who see not should see; and they who see should be made blind.

40 And some of those Pharisees who were with him heard these things, and they said unto him, Perhaps we also are blind, we?

41 Jesus saith unto them, If ye were blind, ye would have no sin: but now ye say, We see; because of this your sin is abiding.¹

CHAP. X.

¶ XXVI.—1 VERILY, verily, I say unto you that, He that entereth not at the door² into the sheep-fold,¹ but climbeth up at some other place, he is a thief and a robber.

2 But he that entereth at the door is the shepherd of the flock.³

3 And unto him the door-keeper openeth the door; and the flock³ heareth his voice: and his sheep⁵ he calleth by their names, and bringeth them out.

came for judgment into this world,¹ that those who see not should see; and that those who see should be made blind.²

40 And there were some from among the Pharisees who were with him, who heard this, and they say unto him, We also now, are we blind?

41 And Jesus saith unto them, If ye were blind, ye would have no guilt: now however your guilt remaineth, because ye say, We see; and your guilt is not remitted.³

CHAP. X.

1 VERILY, verily, I say unto you, He that cometh not through the door into the sheep-fold, but goeth up through some other place, that one is a thief and a robber.

2 But he that cometh through the door, that one is a shepherd of sheep.

3 And unto him the porter also openeth; and the sheep also hear his voice: and he calleth the sheep by their several names,¹ and leadeth them out.

A.D. 32.

¹ S. Matt. xiii. 13.

² Rom. ii. 19.

³ Ch. xv. 22, 24.

¹ lit. 'standing.'

² *men t'har'o*. Pe. *b'yad t'har'o*. Hrk. See Notes, c.i.3, p.19.

³ *man, owh*, is a collective noun, signifying 'the flock in the shepherd's care.'

⁴ *lat'yôrô d'ônô*. Pesch. *l'dôrtô d'erve*. Hrk. The Harklean Version substitutes 'erve for 'ônô throughout, a proof among many, of its inferiority to the Peschito in age and in idiom.

⁵ 'ervau'i, 'his sheep,' 'ervô, a 'sheep,' ovis. This term is used in vv. 3, 4, 12, 16, 26, and 27, where a special and individual relationship between the shepherd and his sheep is intended. This is proved by ver. 16, and by S. Matt. xxvi. 31, where we have 'ervô, *πρόβατα*, and 'ônô, *ποίμνη*. The deep meaning of this touching parable is

¹ 'for judgment of this world came I into the world.' Pol.

² Polygl. adds, 'and should not see.' ³ i.e. 'forgiven.'

⁴ i.e. 'every one by name;' but the above reading is a more literal rendering of the Ethiopic. See the Ethiopic V. of Gen. i. 11, 12, 13, and ch. vii., viii.; also Kufale, p. 5, 7, Henoch. c. lxxxix. 64, &c., for the use of *baba*. Polygl. adds, 'and he loveth them.'

not conveyed by the Greek, which fails to render the full sense of the Syriac, by using *πρόβατα* throughout; whereas 'ana, like the Hebrew *tsan*, implies 'sheep and goats.' Hence probably the 'intention of 'ervau'i, 'his sheep,' as well as, perhaps, even a greater depth of meaning than is usually found in the Greek original, and in translations from it.

SAHIDIC.

MEMPHITIC.

GOTHIC.

this world for judgment, that those who see not clearly¹ should see; and that those who see clearly¹ should be made blind.

40 Some from among the Pharisees who were with him heard *this*, and they said unto him, *Are* we also blind, we?

41 Jesus saith unto them, If ye were blind, no sin would attach to you:² but now ye say that, We see clearly; and your sin remaineth.³

CHAP. X.

1 VERILY, verily, I say unto you, He that cometh not through the door into the sheep-fold, but passeth through¹ another side, that one is a thief and a robber.

2 But he that cometh through¹ the door, he is the shepherd of the sheep.

3 This one the porter openeth unto him, and the sheep hear his voice: and he calling² his sheep by their names, leadeth them out.⁶

judgment of the world, that they that are blind should see clearly;¹ and that they that see clearly¹ should be made² blind.

40 Some of the Pharisees that were with him heard *this*, and said unto him, *Are* we blind, we also.

41 Jesus saith unto them, If ye were blind, no sin were to you:³ but now ye say, We see; and your sin existeth.⁴

CHAP. X.

16 VERILY, verily, I say unto you, He that cometh not in through the door of the sheep-fold, but cometh up elsewhere, he is a thief and a robber.

3 He that cometh in through the door is a shepherd⁶ of the sheep.

3 This one the porter openeth unto him, and the sheep hear his voice: and he calleth his sheep by their name, and leadeth them out.⁷

came into this world, that they which see not *should* see;¹ and that they which see should become blind.

40 And some of the Pharisees that were with him heard these things, and they said unto him, Perhaps we also are blind?

41 Jesus said unto them, If ye were blind, ye should not then have *ought* of sin:² but now ye say that, We see; and therefore your sin remaineth.

CHAP. X.

1 VERILY, verily, I say unto you, He that goeth not through the door³ into the sheep-fold, but goeth up another way, he is a thief and a robber.

2 But he that goeth in through the door³ is a shepherd⁴ of sheep.

3 To him then the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

¹ *nau ehol*, lit. 'see out.'

² *mû nobe erûten pe*, 'no sin is (would be) to you,' i.e. laid to your charge, belong to you.

³ or, 'standeth on its feet.'

⁴ *ehol'hitem*, see ver. 9.

⁵ lit. 'calleth.'

⁶ *share—uôn*; *share—ûtem shaphmûte*, all express the present of habit, of calling out habitually.

¹ See the Sahidic.

² or, 'should become.'

³ *ene—pe—ene—pe*, not i.q. Sahidic.

⁴ also 'abideth'; *phshop*, not i.q. Sahidic *a'heratph*.

⁵ Verses 1 to 16 are given in Greek and Coptic in the Consecr. of the Archbishop of Alexandria, Rit. Copt. p. 140, sq., 289, sq., ed. Rom.

⁶ *u manesou*.

⁷ The same tense is used in Memph. as in Sahidic.

¹ *thai unsaiwandans*. lit. 'the not seeing,' *thai suiwandans*, 'the seeing.'

² *fravaurhtais*, ἀναστῆς.

³ *thairh dair*.

⁴ Both Goth. and Memph. read *ποιμήν* and not *ο ποιμήν*.

ARMENIAN.

I into this world, that they who see not should see; and that they who see should be made blind.¹

40 Some of the Pharisees² who were with him heard this, and they say unto him, May be we also are blind?

41 Jesus saith unto them, If ye were blind, no sin would attach to you:³ but now ye say that, We see; and your sins are confirmed in you.

CHAP. X.

1 VERILY, verily I say unto you, He that entereth not at the door⁴ into the sheep-fold, but goeth up at another place, that one is a thief and a robber.

2 But he that entereth in at the door is a shepherd of sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and bringeth them out.

¹ or, 'become blind.'

² Some copies have 'and they were with him.'

³ var. 'sins.' lit. 'no sin were yours.'

⁴ 'at turn. Some copies have 'at a door.'

GEORGIAN.

this world am I come, that those who see not should see; and that those who see should become blind.

40 This was heard by some from among the Pharisees who were with him, and they said, Are we also blind then?

41 Jesus said unto them, If ye were blind, then ye would not have sin:¹ but now ye say, We see; and your sins remain.

CHAP. X.

1 VERILY, verily, I say unto you, He that goeth not in at the door into the sheep-fold,² but entereth in from another side, that one is a thief and a robber.

2 But he that goeth in at the door, is a shepherd of sheep.

3 To him the porter also openeth; and the sheep hear his voice: and his own sheep he calleth by name, and leadeth them out.

¹ *ts'khandat' nax' gax'unda*, the particle *nax*, is often like other particles, very difficult to render. Here it would be 'ye would not have sin also;' but as 'also' could not well stand at the end of the sentence, the sense of the original is, I believe, fairly rendered by 'then ye would,' &c.

² *ara she'zats kurit'h ezisa ts'höart'hasa*, lit. 'into the yard of the sheep.'

SLAVONIC.

ment am I come into this world, that those who see not should see; and that those who see¹ should be made² blind.

40 And some of the Pharisees that were with him heard these things, and said unto him, May be we also are blind?

41 Jesus said unto them, If ye had been blind, ye would not be having sin: but now ye say, We see; therefore your sin remaineth.³

CHAP. X.

1 VERILY, verily, I say unto you, He that entereth not at the doors⁴ into the sheep-fold, but passeth elsewhere, that one is a thief and a robber.

2 But he that entereth in at the door is a shepherd of sheep.

3 To him the porter openeth, and the sheep hear his voice: and his own sheep he calleth by name, and leadeth them out.

¹ *necliyastchii—eidyastchii*.

² or, 'become.'

³ or, 'continueth,' *prebūiaet*.

⁴ *decmi*, instr. pl. 'by,' or 'through the doors.'

⁵ lit. 'is passing.'

⁶ *isgónit*.

ANGLO-SAXON.

came into this world to judge, that they should see¹ who see not; and be blind, they that see.

40 When the Pharisees who were with him heard that, then said they to him, Sayest thou, be we blind?

41 And the Saviour said to them, If ye were blind, ye should have no sin: now ye say that ye see: that is your sin.

CHAP. X.

¶ XXVI.—1 SOOTH I say to you, He that goeth not at the gate² into the sheep-fold, but climbeth over elsewhere, he is thief and robber.

2 He that goeth in at the gate is shepherd.³

3 Him the gate-warden letteth in; and the sheep hear his voice: and he nameth his own sheep by name, and letteth them out.

¹ *areolon gescon*.

² *æt than geate*. See Note on ch. i. 3, p. 17.

³ *sceapa hyrde*, 'sheep herd.' A. S. omits τῶν προβάτων.

ARABIC.

judge this world,¹ that they should see who do not see; and that they who see be made blind.

40 And some of the Pharisees who were with him heard this, and they said unto him, Are we perhaps also blind?

41 Then he said unto them, If ye were blind, no sin would attach to you:² but now ye say that ye see; therefore your sin remaineth.

CHAP. X.

¶ XXIII.—1 THE truth, the truth,³ I say unto you that, He that goeth not in at the door into the sheep-fold,⁴ but climbeth up at some other place, he is a thief and a robber.

2 But he that goeth in at the door is the shepherd of the sheep.

3 And unto him the porter openeth; and the sheep hear his voice: and he calleth his sheep by their names, and leadeth them out.

² lit. 'there would be no sin to you.'

⁴ *hat'hir el-'haruf*, 'the wall or enclosure of the sheep,' of stones, palings, hurdles, palm-leaves, &c., according to the country.

PERSIAN.

world I came, that they who see not may see; and that those who see become blind.

40 The Seceders who were about him heard this word, and said, Are we also blind perhaps?

41 Christ said unto them, If ye were blind, ye should not have sin: now ye profess to see:¹ therefore your sin remaineth.

CHAP. X.

¶ XXII.—1 JESUS said, Truly, truly, I say unto you, Every one who bringeth not the sheep at the door of the fold, is for that² a thief and a robber.

2 But he that bringeth them in at the door is for that² the shepherd.

3 And the porter openeth the door unto him; and the sheep hear his voice: and he calleth every one of his sheep by name, and bringeth them out.

¹ *badin* is rendered in Polygl. by 'scite,' as if from *dinistan*; but if so it would be *badined*, and would require *ke*. *Badin ke*, 'know that,' is a frequent expression; as e.g. in Husn-u-dill, p. 4, 6, &c. *badin ke murad az ubi*.

ETHIOPIC.

4 And when he hath brought them all out he goeth before them, and the sheep follow him :¹ because they know his voice.²

5 And a stranger follow they not, but they flee from him : because they know not the voice of a stranger.

6 Jesus said³ unto them this parable: but they understood not what he said³ unto them.

7 And again Jesus saith unto them, Verily, verily, I say unto you, I *am* that⁴ door of the sheep.

8 All that came before me they *were* thieves and robbers: but the sheep hearkened not unto them.

9 *I am* that⁴ true⁵ door⁶ of the sheep:
he that cometh through me⁷ shall be saved,
and shall come in and go out,⁸ and find
pasture.

10 But the thief cometh not but that he may steal, and slaughter, and destroy : but I now, I came that they should find

¹ Polygl. adds 'after him.'

² Hen. c. lxxxviii. 36, sq.

³ lit. 'saith.'

⁴ This is the literal rendering of the original, as far as it can be translated. But *wa'tu* masc. cannot refer to *angatsu* fem., and is here used idiomatically like Arab. *hu* for the aux. 'to be,' but is rendered literally.

⁵ lit. 'that is in truth.'

⁶ *angatsa* is called 'hwa'häta in Asc. Is. vi. 9. "And they gave glory to Him who *tsagawa* 'hwahetu ba'atim nakir *tsagawa lab'disi*, vouchsafed a door to a strange world: He vouchsafed it to man."

⁷ *anta 'habeya*, is a remarkable idiom. lit. 'per ad me.'

GOTHIC.

4 And when he leadeth out his own, he goeth before them, and the sheep follow him: because they know his voice.

5 But a stranger they follow not, but flee from him: because they know not the voice of these strangers.

6 This parable spake Jesus unto them, but they understood not what was that which he spake unto them.

7 Jesus then said again unto them, Verily, verily, I say unto you that, I am *the* door of the sheep.¹

8 All as many as came² are thieves and robbers: but the sheep heard them not.

9 I am this door: through me if any
one goeth in, he is saved, and he goeth in
and cometh out, and findeth pasture.³

10 A thief cometh not but that he may steal, and kill, and destroy: but I came that they might¹ have life, and might¹ have

¹ or, 'of the sheep,' *thaze lambe*.

² The Gothic, like the Sahidic and the Syriac, omits *πρὸ ἐμοῦ*, and preserves the same order, 'thieves and robbers,' as in ver. 1, which the Memphitic transposes in this verse.

³ *dje uèi aashùn*, 'because truly, or really, indeed they

now.

¹ *pi ahemmo*. Memph. *u ahe*

⁶ The Memphitic reads, τῶν προβάτων.

u māmmoone, 'a place of pasture,' l.g. Memphis.

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ARMENIAN.

4 And when he bringeth¹ out all his own, he goeth before them, and the sheep go after him: because they know his voice.

5 After a stranger they would not go,² but they would flee³ from him: because they know not the voice of strangers.

6 Jesus spake unto them this parable: but they did not know what that was which he was speaking with them.

7 Jesus again saith unto them, Verily, verily, I say unto you that, I am the door of the sheep.

8 All that came before me were thieves and robbers: but the sheep heard them not.

9 I am the door: if any one should enter⁴ at me, he shall live, he shall go in and come out, and shall find pasture.

10 The thief cometh not but that he may steal, and kill, and destroy: I came that they should have life, and that they

¹ lit. 'should bring out,' fut. subj. that renders well *երան—հանան*, and more correctly than the Georgian, q.v.

² There are also fut. subj. which in this case must be rendered by 'would' although no expression of 'will' or 'intention' is implied in the Armenian.

³ var. 'shall enter.'

GEORGIAN.

4 And when he hath led out¹ his own sheep, he walketh before them, and the sheep follow him: because they know his voice.

5 A stranger however, they follow not, but² they will flee from him: because they know not the voice of that stranger.

6 Jesus spake unto them this parable: but they understood not what he said unto them.

7 Then Jesus said again unto them, Verily, verily, I say unto you, I am a door of sheep.

8 All that came before me were thieves and robbers: but the sheep heard them not.

¶ XXXVI.—9 I am a door: if any one come in through me, he shall find life, he shall go in and come out, and find pasture.

10 The thief however, cometh not but for to steal, and to kill, and to destroy: but I came that they should have life, and have

¹ *odis—განყვანის*, 'when' with the past indicative.

² *hölö—არამედ*, render well *dē—აღაღ*.

SLAVONIC.

4 And when he bringeth¹ out his own sheep, he goeth before them, and the sheep come after him: because they know his voice.

5 But after a stranger they go not, but they flee from him: because they know not the voice of a stranger.

6 This parable said Jesus unto them: but they understood not what things they were which he spake unto them.

7 Jesus therefore said again unto them, Verily, verily, I say unto you that, I am a door for sheep.²

8 All as many of them as came before me are thieves³ and robbers: but the sheep hearkened not unto them.

¶ XXXVI.—9 I am a door: he that cometh in through me is saved, and he cometh in and goeth out, and findeth pasture.

10 The thief cometh not except that he rob, and kill, and destroy: I came that they may have life, and have it abundantly.

¹ *ijdenet'*.

² lit. 'to sheep.'

³ *ldtie sut'*, *δσοι—ῥαλον, κλέπται εἰσι*.

ANGLO-SAXON.

4 And when he leadeth out his own sheep, he goeth before them, and the sheep follow him: for that they know his voice.

5 They follow not an unknown *man*, but flee from him: for that they know not the voice of an unknown *man*.

6 This parable said the Saviour to them: they knew not what he spake to them.

7 Again the Saviour said to them, Sooth I say unto you, I am a sheep gate.¹

8 All they that came were² thieves and robbers: but the sheep heard them not.

9 I am a gate: whosoever goeth through me is whole,³ and goeth in and out, and findeth pasture.⁴

10 A thief cometh not but that he steal, and slay, and destroy: I came to them, that they have life, and have enough.

¹ *sccepa gat.*

² A. Saxon, with the Persian, omits, *πρὸς ἐμοῦ*.

³ also, 'becometh whole,' *bydh hal*, 'hale.'

⁴ or, 'leave,' *lase*.

ARABIC.

4 And when he hath brought out his sheep,¹ he goeth before them, and his sheep² follow him: because they know his voice.

5 But indeed a stranger they follow not, but flee from him: because they know not the voice of a stranger.

6 This parable spake Jesus unto them: but they did not understand what he said unto them in it.

7 Then Jesus said again unto them, The truth, the truth,³ I tell you that, I *am* that door of the sheep;

8 And all of them that came before me were thieves and robbers: but the sheep heard them not.

9 I *am* that door: and what man cometh in through me shall be saved,⁴ shall come in and go out, and find pasture.⁵

10 But the robber cometh not but for to steal, and to kill, and to destroy: but I, I indeed I came that life everlasting

¹ *harāḥī*, 'his lambs.'

² *u kibāḥī*, 'and his rams,' or leaders of the flock, which are themselves followed by the rest.

³ 'verily, verily.' Polygl.

⁴ or, 'is saved, cometh in and out, and findeth pasture,' and the present tense seems to suit best this place.

⁵ "And they delighted themselves in resting at night among standing crops, *in the richest pastures.*" Ahmed Arabsiad. V. Timur. vol. II. p. 249.

PERSIAN.

4 And when he hath called and brought them out, the sheep walk¹ before him, and their lambs after them: because they know his voice.

5 And the lambs will never go after strange sheep,² and if they see them, they flee.

6 Jesus spake unto them these parables: but they did not know what he was saying.

7 Again Jesus said unto them, Truly, truly I say unto you that, I am a door of sheep.

8 And those that have come³ were thieves and robbers: and the sheep have not hearkened⁴ unto them.

9 I am, I the door: and if any one entereth in through me, he shall live,⁵ and when he cometh in, he may also go out, and find a shepherd.⁶

10 But the thief cometh that he may rob and scatter, and kill: I, I am come that life should belong to them, and that

¹ *raown kardand*, 'make going,' or 'walking.' This is a singular rendering; as it is the contrary of what habitually takes place in the east, and seems to strain on the Persian original for the translator.

² *dar dānbul-i gošfandan*.

³ *āyān shodand*, i.e. 'were come.' But this would not suit the context in English.

⁴ lit. 'heard from.'

⁵ or, 'become alive.'

⁶ *shubānra biyāḥād*.

AUTHORISED VERSION.

they might have [it more] abundantly.

11 I am the good shepherd: the good shepherd [giveth] his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, [seeth] the wolf coming, and ²leaveth the sheep, and fleeth: and the wolf [catcheth] them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and ³know my [sheep,] and am known of mine.

15 [4As] the Father knoweth me, [even so know I] the Father: ⁵and I lay down my life for the sheep.

16 And ⁶other sheep I have, which are not of this fold: them also [I must] bring, and they shall hear my voice; ⁷and there

SYRIAC.

that they should have some thing more.¹

11 I, I ^{am}² the good³ shepherd: and the good³ shepherd layeth his soul for his flock.

12 But the hireling, who⁴ is not the shepherd, and whose⁵ own those sheep are not, when he seeth the wolf that is coming, he leaveth the flock, and fleeth: and the wolf cometh, ravisheth, and scattereth the flock.

13 But the hireling fleeth, because he is a hireling, and because he careth not for the flock.⁶

14 I, I ^{am} the good shepherd, and I know mine own, and I am known of mine own.

15 As my Father knoweth me, so⁷ I know my Father, and I lay my soul⁸ for the flock.⁹

16 But I have¹⁰ also other sheep, they that are not out of this fold: and I must bring them also, and they shall hear my

ETHIOPIA.

life everlasting, and find it abundantly.

11 I ^{am} that good shepherd:¹ and a good shepherd, indeed, giveth up his soul as a ransom for his sheep.²

12 But the hireling, who is not the shepherd, and whose own the sheep are not, when he seeth the wolf coming, fleeth, and leaveth his sheep: and the wolf teareth, and scattereth the sheep.³

13 And the hireling fleeth, because he is a hireling, and he feeleth no anxiety about the sheep.

14 I ^{am} that good shepherd, and I know the flock that is mine,⁴ and they that are mine know me.

15 As the Father knoweth me, I also know the Father: and I give my soul a ransom for my sheep.

16 And I have⁵ also other sheep, which are not out of this fold: and it is for me to bring them also, and they shall hear my

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¹ Isa. xl. 11; Ezek. xxxiv. 12, 23; xxxvii. 24; Heb. xiii. 20; 1 S. Pet. ii. 25; v. 4.

² Zech. xi. 16, 17.

³ 2 Tim. ii. 19.

⁴ S. Matt. xi. 27.

⁵ Ch. xv. 13.

⁶ Isa. lvi. 8.

⁷ Ezek. xxxvii. 22; Eph. ii. 14; 1 S. Pet. ii. 25.

¹ or, 'that a thing that is more should be to them.' S. Ephraem Serm. lxx. vol. iii. p. 113, B, alludes to this verse in very different terms. See also Serm. iii. vol. iii. p. 608, B.

² 'I am,' Hrk1.—not so idiomatic.

³ 'that good,' Hrk1.

⁴ 'and who,' Hrk1.

⁵ 'and he to whom,' Hrk1.

⁶ or, 'taketh no interest in the flock.'

⁷ lit. 'and,' 'so also,' Hrk1.

⁸ 'My own soul.'

⁹ We may notice that in Syriac the shepherd gives his life for his flock, and not for his sheep only.

¹⁰ lit. 'there are to Me.'

¹ Didasc. Apost. Æth. iv. p. 40. sq.

² *gna'cha nafsā beza' abing'cha* 'turns,' 'lays down,' 'applies his soul a ransom,' &c. See Hom. in Nat. D. p. 2. I render *nafs* by 'soul,' as not only more expressive than 'life,' but also more in accordance with the deep and solemn words of Isa. liii. 10, 'He will lay His soul as an offering for transgressions.'

³ Didasc. Apost. Æth. iv. p. 38, 42, 44, 70, 82, 92, 101, &c.; Hen. c. lvi. 5; Asc. Is. iii. 24.

⁴ *zaziya mar'hētya*, 'My flock that is Mine,' i.e. 'what is tended by Me,' 'the sheep of My pasture,' as in Ps. lxxix. 14, *abāgeh mar'hētya*, &c. Didasc. Apost. Æth. iv. p. 43.

⁵ lit. 'there is to Me.' Didasc. Apost. Æth. p. 78.

SAHIDIC.

might receive life, and that they receive it abundantly.¹

11 I am the good shepherd: the good shepherd layeth² his soul for his sheep.

12 But the hireling, who is not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, fleeth: and the wolf teareth them, and scattereth them abroad;

13 ³Because he is a hireling, and he careth not for the sheep.

14 I am the good shepherd, and I know mine, and mine know me.

15 According to the manner the Father knoweth me, I also know the Father: and I lay⁴ my soul for my sheep.⁵

16 I have also other sheep, which are not of this fold: and I must gather them also together, and they shall hear my voice; and

MEMPHITIC.

to them, and that it be to them in abundance.¹

11 I am the good shepherd: the good shepherd giveth² his soul for his sheep.

12 But he that is a hireling, and who is not the shepherd, whose own the sheep are not, when he seeth the wolf coming, fleeth,³ and leaveth the sheep: and the wolf spoileth, and scattereth them;

13 ⁴Because he is a hireling, and he careth not for the sheep.

14 I am the good shepherd, and I know them that are mine,⁵ and they that are mine⁶ know me.

15 According to the manner my Father knoweth me, I also know the Father: and I lay my soul for my sheep.

16 I have⁶ other sheep, which are not of this fold: I must bring these others, and they shall hear my voice; and they shall

more.

11 I am a good shepherd:¹ this good shepherd layeth his soul for the sheep.

12 But the hireling, and he that is not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth these sheep, and fleeth: and this wolf teareth asunder, and scattereth about the sheep.

13 But the hireling fleeth, because he is a hireling, and he hath no care for² these sheep.³

14 I am the good shepherd,⁴ and I know mine, and these mine know me.

15 As Father knoweth me, so know I the Father: and I lay my life for the sheep.

16 And other sheep I have, which are not of this fold: and them I shall⁵ bring, and they hearken to my voice;⁶ and they

¹ *gna'cha nafsā beza' abing'cha*, according with the Pesh. *meslem d'gallor*.

² *shaphka*, 'leaveth' or 'layeth down' habitually as a matter of course, i.e. he is not 'a good shepherd' if he does not lay down his life for his sheep.

³ The Sahidic, Memphitic, and Armenian omit *ὁ δὲ μισθωτὸς φεύγει*.

⁴ or, 'leave.'

⁵ Sahid., Memph., and Eth., read *ἐπὶ τῶν προβάτων μου*.

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¹ This reading is not the same as the Sahidic, but it agrees with the Arabic.

² *shaphki*, 'giveth' always as a matter of course, same tense as in Sahidic.

³ *shaphphōt*, *shaph'ha*, &c., 'fleeth,' 'leaveth,' &c., as a matter of course.

⁴ See the Sahidic.

⁵ *nnetenut*, Memph. *nnui*, Sahid.

⁶ lit. 'there is to Me.' Sahid. id.

¹ *haredes gods*.

² lit. 'of.'

³ *ni kar—ist ina thize lambe*.

⁴ *hardesse gods*.

⁵ or, 'must,' *tho skal briggan*.

⁶ lit. 'hear of My.'

ARMENIAN.

should have *it* in abundance.

11 I am the good shepherd; a good shepherd layeth his life for the sheep.

12 But the hireling, who is not the shepherd, whose own the sheep are not, when he seeth that the wolf cometh, leaveth the sheep, and fleeth: and the wolf ravisheth them, and scattereth them;

13 ¹Because he is a hireling, and he taketh no interest in the sheep.

14 I am the good shepherd,² and I know mine, and am known of mine.

¶ XXI.—15 As the Father³ knoweth me, know I also the Father: and I lay my soul⁴ for the sheep.

16 Besides, there are also other sheep of mine, which are not out of this fold: those⁵ also I must bring hither, and they

¹ See the note to the Sahidic.

² S. Seperian, Hom. ii. p. 18.

³ The Armenian omits the article before the first *πατήρ*, but has it before the second, *ὁ πατήρ*. See S. Greg. III. Hom. iii. p. 22.

⁴ *zandz im*, τὴν ψυχὴν μου, 'My essence, person, existence, or soul.'

⁵ var. 'and that,' i.e. 'fold.'

ANGLO-SAXON.

¶ XXVII.—11 I am a good shepherd: a good shepherd¹ giveth his life for his sheep.

12 The hireling, who is not a shepherd,² and who hath not the sheep, when he seeth the wolf [coming,]³ then he fleeth, and leaveth the sheep: and the wolf taketh, and scattereth⁴ the sheep.

13 The hireling fleeth, because he is hired, and hath no concern for the sheep.

14 I am a good shepherd, and I know⁵ my sheep, and they know⁶ me.

15 As my Father knoweth me, I know my Father: and I give mine own life⁶ for my sheep.

16 And I have other sheep, that are not of this flock:⁷ and it behoveth *me* that I lead them, and they hear my voice: and

¹ Elfric in Hom. 2 S. aft. Easter quotes this verse rather differently. He says, *se goda herde*, 'the good Shepherd,' instead of *goda hyrde*, 'good,' or 'a good shepherd,' the natural rendering of the Latin, but more correct in meaning; for *se*, 'the,' or 'this,' like *ō* seems required. Mr. Thorne, however, reads *se* and in his index ranges. At p. 239 he renders *te eom goda hyrde*, 'I am the good Shepherd,' and at p. 234 more correctly, 'I am a good shepherd.'

² Elfric l. c. has *sa dhe nis riht hyrde*, 'who is not the right shepherd.'

³ Dr. Marshall omits 'coming' within brackets; Mr. Thorne reads it without.

⁴ *gecnawc*, *gecnawd*, γινώσκω, γινώσκουσι. The A. Saxon observes the difference not sufficiently made in English between *ōðā* 'I wist,' or 'vot,' and γινώσκω 'I know.'

⁷ lit. 'herd,' of *thisse herde*.

GEORGIAN.

it more abundantly.¹

11 I am a good shepherd: a good shepherd layeth down his soul² for his sheep.

12 But he that is appointed for hire,³ and who is not the shepherd, whose own the sheep are not, as he seeth a wolf coming, leaveth the sheep, and fleeth: and the wolf carrieth away, and scattereth the sheep.

13 But he who is appointed for hire³ fleeth, because he is appointed for hire,³ and he careth not⁴ for the sheep.

14 I am a good shepherd, and I know mine, and am known of mine.

15 As the Father knoweth me, I also know the Father: and I lay down my soul for the sheep.

16 Other sheep also belong to me, which are not out of this fold: they too must be brought in to me,⁵ and they shall

¹ *umtes akwandes*.

² *auli t'heisi da'sdeis*, 'layeth down his soul,' 'spirit,' or 'breath.'

³ *sasqidlit' d'hadgrinebulman*.

⁴ *ara hsdjirn mas*, 'afflicts or grieves him not.'

⁵ *mōwanebad tchemda*; if it were the instrum. dat. it would be *tchemsa*.

SLAVONIC.

dantly.¹

11 I am a good shepherd: a good shepherd layeth down his soul for the sheep.²

12 But the hireling, who is not the shepherd, whose own the sheep are not,³ seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf ravisheth them, and scattereth the sheep.

13 But the hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am a good shepherd, and I know mine, and mine know me.

15 But as Father knoweth me, I also know Father: and my soul I lay down for the sheep.

16 And other sheep I have, which are not out of this fold: and those it behoveth me to bring, and they shall hear my voice:

¹ *lishshe*, lit. 'more than enough.'

² *inko pástiir' ágntsa vzhiskdi' es*, 'Like a shepherd thou hast sought the lamb and rescued it from the jaws of the ravenous wolf,' &c. Offic. Slav. 5th week in Lent, fol. 87.

³ *emuje ne sut' ovsii svoja*, lit. 'to whom the sheep are not his own.'

ARABIC.

should belong to them, and that it should be to them in abundance.

11 I *am* that good shepherd: and the good shepherd giveth his soul in exchange for his sheep.

12 But the hireling who is not as shepherd,¹ and to whom the sheep are not, when he seeth the wolf coming,² leaveth the sheep, and fleeth: then cometh the wolf, and teareth, and scattereth the sheep.

13 And the hireling, indeed, fleeth because he is had for hire, and hath no pity³ for the sheep.

14 I *am* that good shepherd, and I know my flock,⁴ and it knoweth me.⁵

15 Like as the Father knoweth me, I also know the Father: and I give my soul in exchange for the sheep.

16 And I have other sheep,⁶ which are not of this fold: and it behoveth me to bring them also; they shall hear my voice,

¹ or, 'for shepherd,' *basid*.

² 'Is already near,' or 'hath approached,' *qad aqbal*. 'My flock (*ghānāmī*) send into it, *ez-zibān w'ess-ssib'annān*, the wolf and the hyena.' Abu. Ardes. V. Tit. ii. p. 46.

³ or, 'hath no care.'

⁴ *ssaf' l'awān* means a great deal more than 'I know My flock'; it is rather, 'I am acquainted, or I acquaint myself with everything that concerns it.' The same idiom occurs in ver. 15.

⁵ The Arabic preserves the same relation between ποιμήν and ποίμνη as the Greek, A. Saxon, &c. do: but it does not like the Syriac make a distinction between *ōno* and *erwe*, a proof that this version was not made in Palestine.

⁶ lit. 'rams,' *kilāsh*.

PERSIAN.

what is abundant should be for them.

11 I am that good shepherd who giveth his life an equivalent for his own sheep.

12 A hireling,¹ who is not shepherd, and whose therefore the sheep are not, at the time he seeth that the wolf cometh, leaveth the sheep, and fleeth: and the wolf cometh and ravisheth: and the sheep become scattered.²

13 He fleeth because he is a hireling, and he careth not³ for the sheep.

14 I am a good shepherd, and of what belongeth to me. I know every thing; and of what I have, I am known.

15 As my Father knoweth me, I also know the Father: and I give mine own life an equivalent for the sheep.

16 And other sheep also I have, which are not of this flock: it is binding on me to bring them also, and they shall hear my

¹ *mazdūr*. See note on ch. iv. 36.

² *niayed nazdik-i dinā pasand*, *ghānām* *basid* *u' gurg dar qad' ad*, 'the wolf is not far from the sheep, and the sheep are not far from the wolf among the sheep.' Sadi, Bustān, ch. i. l. 34, p. 31, ed. Gr.

³ lit. 'eateth no sorrow,' *am na mi'āward*.

AUTHORISED VERSION.

shall be one [fold,] [and] one shepherd.

17 [Therefore] doth my Father love me, ¹because I lay down my life, that I [might] take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I ²have power to take it again. ³This commandment have [I received of] my Father.

19 ¶ ⁴There was a division therefore again among the Jews [for] these sayings.

20 [And] many of them said, ⁵He hath a devil, and is mad; why hear ye him?

21 Others said, [These] are not the words of [him] that hath a devil. ⁶Can a devil ⁷open the eyes of the blind?

22 ¶ [And it was at Jerusalem the feast of the dedication,] and it was winter.

23 And Jesus [walked] in the temple

A.D. 33.

¹ Isa. liii. 7, 8, 12; Heb. ii. 9.

² Ch. ii. 19.

³ Ch. vi. 38; xv. 10; Acts ii. 24, 32.

⁴ Ch. vii. 43; ix. 16.

⁵ Ch. vii. 20; viii. 48, 52.

⁶ Ex. iv. 11; Ps. xciv. 9; cxlvi. 8.

⁷ Ch. ix. 6, 7, 32, 33.

SYRIAC.

voice; and the flock shall be all one, and one shepherd.

17 Therefore my Father loveth me,¹ because I lay my soul, that² I should take it again.³

18 There is no man taking it from me, but I lay it of mine own will. For I have power to lay it, and I have power that I take it again. For I received this commandment from my Father.⁴

19 And there was again a division among the Jews because of these words.

20 And many from among them were saying that, A devil is with him, and he is quite mad;⁵ why do ye listen to him?

21 But others were saying, These words are not of a demoniac. Can a devil⁶ open the eyes of the blind?

¶ XXVII.—22 But it was the feast of the dedication in Jerusalem, and it was winter.

23 And Jesus was walking in Solomon's

¹ or, 'is loving Me.'

² 'so that.' Hrk1.

³ *d'tsa'ar sagi met'hul 'ervau.* S. Ephr. Adv. Scr. xxxvi. D.

⁴ 'Mine own FATHER.' Hrk1.

⁵ *wamesh'nō sh'nō.* Pesch. 'a demon is in Him, and He is mad.' Hrk1.

⁶ lit. 'demon.'

ETHIOPIC.

voice; and there shall be one flock to one shepherd.¹

17 And for this reason Father loveth me, because I exchange my soul, that I take it again.

18 And there is no one that taketh it from me; I exchange it of mine own accord.² For I have power *that* I lay it³ also, and I have power *that* I take it again. I received this commandment from my Father.

19 Then the Jews were again divided among themselves because of this saying.

20 And many from among them said, A devil hath taken possession of him, and he is mad; why do ye listen to him?

21 And there were some that said, This saying⁴ is not that of a devil. Can a devil open the eyes of the blind?

22 And in those days⁵ was the celebration of the building⁶ in Jerusalem, and it was winter.

23 And Jesus was walking to and fro in

¹ Didasc. Apost. Æth. p. 90, 95.

² or, 'by My will.' 'I Myself.' Polygl.

³ *an'barūhi* may also mean, 'I put, place it,' understood 'down,' and, 'I make it abide' or 'stand.'

⁴ or, 'discourse,' 'talk.'

⁵ or, 'in that day,' if in *bawa'tu mawā'al*, the pl. *mawā'al* be taken as it is sometimes, for a singular.

⁶ *'hadsā 'hantsata*, 'the renovation of the building,' *mad-jā'ha*, Polygl.

SAHIDIC.

they shall be one flock, one shepherd.¹

17 For this doth the Father love me, because I lay my soul, that I take it again.

18 No one taketh it from me, but I lay it of mine own self. I have the power to leave it, and I have the power to take it. This *is the*² commandment which I received from my Father.

19 A division again took place among the Jews because of these words.

20 For many among them said, A devil³ is with him, and he is mad; why hear ye him?

21 Others said, These sayings are not of one with whom is a devil.³ Can a devil³ open the eyes of the blind?

22 At that time was the dedication at Jerusalem, and it was winter.

23 And Jesus walked in the temple

¹ 'One flock and one shepherd.' Pagan. Sahid. Margelli Æg. Codd. Reliq. p. 36.

² The Sahidic reads *te* or *the*, which the Memphitic reads *the*.

³ lit. 'demon.'

MEMPHITIC.

be one flock, and one shepherd.

17 Therefore doth my Father love me, because I lay my life, that I take it again.

18 No one taketh it from me,¹ but I am he that lay it of myself alone.² I have power to lay it down, and I have power to take it again. This is the commandment which I received from my Father.

19 A division then took place among the Jews because of these words.

20 Many from among them said, He hath a devil, and is mad; why do ye hear him?

21 But others said, These words are not those of a man with whom is a devil.³ Can a devil open these eyes of the blind?

22⁴ At that time was the dedication at Jerusalem, that of winter.

23 And Jesus was walking in the temple

¹ lit. 'My hand.'

² lit. 'out of My hand.'

³ or, 'demon.'

⁴ Ver. 22 to 42 are found in Rit. Copt. p. 616, sq. ed. Rom.

GOTHIC.

become one flock, one shepherd.

17 For this Father loveth me, because I lay my soul, that I take it again.

18 No one taketh it from my self.¹ I have power to lay it off,² and I have power to take it again. I received this commandment from my Father.

19 Then there was again a strife among the Jews³ for these words.

20 And many of them said, He hath a devil,⁴ and is mad; why do ye hearken unto him?

21 Some said, These words are not of one that hath a devil.⁴ Can perhaps a devil¹ open eyes to blind *men*?⁵

22 It was then the restoration in Jerusalem, and it was winter.

23 And Jesus walked to and fro in the

¹ Such is the reading of the Cod. Argent. But Massman, 1857, introduces in italics *nas, alar sh lappa thio* of between 'from,' *an'* and *émanuō*, 'Myself,' so as to make it correspond with the Greek. Upström Cod. Argent. p. 29 does the same, and shows that this line ending with *af* like the preceding was on that account probably omitted by the copyist.

² *afganjan tho*.

³ or, 'with.'

⁴ lit. 'unclean spirit.'

⁵ pl. *blindaim*, lit. *τυφλοῖς*.

ARMENIAN.

shall hear¹ my voice; and that they be one flock and one shepherd.

17 For that reason² my Father loveth me, because I lay my soul,³ that I take it again.

18 No one taketh it from me, but I lay it of mine own accord.⁴ I have power to lay it, and I have power to take it again.⁵ This commandment I received from my Father.

19 Again there was a division among the Jews because of these words.

20 And many from among them were saying, He hath a devil,⁶ and is mad;⁷ why do ye at all listen to him?

21 Others were saying, Such words are not of one possessed with a devil.⁶ Can a devil⁶ perhaps open the eyes of the blind.

¶ XXII.—22 It was then the dedication⁸ at Jerusalem, and it was winter.

23 And Jesus was walking about in the

¹ or, 'and they may hear.'

² lit. 'for those reasons,' var. 'for these.'

³ *zanden im*.

⁴ *andzamp imov*.

⁵ Quoted in S. Sepr. Hom. ix. p. 350, 356.

⁶ lit. 'demon.'

⁷ or, 'who is furious,' 'frenetic.'

⁸ 'dedications.'

GEORGIAN.

hear my voice; and they shall be one flock, and one shepherd.

¶ XXXVII.—17 Therefore Father loveth me, because I lay down my soul, that I should take it again.

18 No one may take it from me, but I lay it down of mine own self. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father.

19 And there was again a division among the Jews about that saying.

20 And many of them said, He is devilish,¹ and is mad; why hear ye him?

21 And others said, These words are not of one that is devilish.¹ Can a devil open the eyes of a blind man?

22 And it was again the dedication at Jerusalem, and it was winter.

23 And Jesus went to and fro in the

¹ *eshmakeul—ars*. See ch. viii. 52.

SLAVONIC.

and there shall be one flock, and one shepherd.

¶ XXXVII.—17 For this cause Father loveth me, because I, I lay down my soul, that again I take it.

18 No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment I received from my Father.

19 There was again a division among the Jews because of these words.

20 And many from among them said that, He hath a devil,¹ and is mad; why do ye hearken to him?

21 Others said, These words are not of a demoniac. Can a devil¹ open the eyes to the blind?²

22 It was then the restoration at Jerusalem, and it was winter.

23 And Jesus walked in the temple in

¹ lit. 'That he hath a demon.'

² lit. 'open eyes to blind.'

ANGLO-SAXON.

there be one flock, and one shepherd.¹

17 For this² Father loveth me, for that² I give my soul,³ and take it again.

18 No man taketh it from me, but I leave it from my self. I have power to leave my soul, and I have power to take it again. This commandment I received from my Father.⁴

19 Again there was a division made betwixt the Jews because of these sayings.

20 Many of them said, Devil is in him, and he is mad;⁵ why listen ye to him?⁶

21 Some said, These are not the words of a madman. Sayest thou, may a madman open blind men's eyes?

¶ XXVIII.—22 Then were the dedications of the temple at Jerusalem, and it was winter.

23 And the Saviour went about in the

¹ 'one flock and one shepherd,' tells that upon the ear after A. Saxon *an heord* and *an hyrde*, terms as intimately connected with each other as *ποιμήν* and *πολύη*. *Hyrde* 'shepherd,' comes from *herten*, to 'protect,' like *ποιμήν* from *πάω* 'to feed and to cherish,' and *heord*, is the 'charge and care' of the *hyrde*, as *πολύη* is that of *ποιμήν*.

² for *tham*.

³ *soule*.

⁴ *æt minum Fæder*.

⁵ *and he wæt*, lit. 'is wad.'

⁶ *hwī hlýste ge hym*.

ARABIC.

and there shall be one flock to one shepherd.

17 For this cause the Father loveth me, because I lose my life, that I take it again.

18 There is no one that taketh it from me, but I lose it of mine own accord. Because in me is¹ power to lose it, and in me is¹ power to take it again. For this is the commandment which I received from the Father.

19 Then a division again fell among the Jews because of these things.

20 And many of them said that, There is a devil in him, and he is mad;² why do ye listen to him?

21 But others said that, These words are not the words of a madman. Can a devil³ open the eyes of the blind?

¶ XXIV.—22 It was the restoration at Jerusalem, and it was winter.

23 And Jesus walked⁴ in Solomon's

¹ lit. 'to Me is.' The latter clause of the verse is evidently translated from the Mesopotamian or from the Syriac, and not from the Greek.

² *an b'ei shaitānān waqad d'anna*, lit. 'that in him a Satan, and he is possessed with a demon, demoniac.'

³ lit. 'a Satan.'

⁴ Arab. Erpen. omits *ἐν τῷ ἱερῷ*. Polygl. follows the Greek; and ed. Medici reads *ἐν τῇ στοᾷ τοῦ ἱεροῦ τοῦ Σολομῶντος*.

PERSIAN.

voice; and after that all the sheep shall be one, and to them there shall be one shepherd.¹

17 Because of this my Father loveth me, that I give mine own life, and again I take it.

18 No one can take my life from me, but I give it of mine own accord. Because I have authority and power to give mine own life, and to take it again. For I received this order from Father.

19 There was again a division among the Jews because of these words.

20 And many of them said, He hath a devil, and is epileptic; why do ye listen to him?

21 Others said, These words are not of a demoniac. A demoniac cannot open the eyes of the blind.

¶ XXIII.—22 The feast of restoration was come, and it was the winter season.

23 And Jesus went into the temple and

¹ *gōsfand az barai tehubin nist*

but ke tehubin barai 'hidmat-i-dat,

'the sheep is not for the shepherd; but the shepherd is for the service of the sheep.' Gulist. ch. i. p. 41, ed. E.

² *shir dāmad*, 'was being restored.' 'And come on.'

AUTHORISED VERSION.

¹in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou [²make us to doubt?] If thou [be] the Christ, tell us plainly.

25 Jesus answered them, I [told you,] and ye believed not: ³the works that I do in my Father's name, [they] bear witness of me.

26 [But] ⁴ye believe not, [because] ye are not of my sheep, as I said unto you.

27 ⁵My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and ⁶they shall never perish, [neither shall any *man* pluck] them out of my hand.

29 ⁷My Father, ⁸which [gave them me,] is greater than all; and no *man* is able to [pluck them] out of my Father's hand.

30 ⁹I and [my] Father are one.

A.D. 33.

¹ Acts iii. 11; v. 12.

² or, *hold us in suspense.*

³ Ch. x. 38; iii. 2; v. 36.

⁴ Ch. viii. 47; 1 S. John iv. 6.

⁵ Ch. x. 4, 14.

⁶ Ch. vi. 37; xvii. 11, 12; xviii. 9.

⁷ Ch. xiv. 28.

⁸ Ch. xvii. 2, 6, &c.

⁹ Ch. xvii. 11, 22.

SYRIAC.

porch.

24 The Jews¹ surrounded him, and say² unto him, Until when holdest thou our souls?³ If thou art the Messiah, tell us openly.⁴

25 Jesus answered and said unto them, I told you, and ye believe not: but the works which I do in my Father's name, they bear witness of me.⁵

26 But ye believe not,⁶ because ye are not of my sheep,⁷ as I said unto you.

27 My sheep⁷ hear my voice, and I know them, and they come after me:

28 And I give them life everlasting,⁸ and they shall not perish unto eternity, and no man shall ravish them out of my hands.⁹

29 For my Father, who loveth me, he is greater than all; and no man is able to ravish *ought* out of my Father's hands.

30 I and my Father we *are* one.

¹ 'and the Jews,' ed. Schaaf.

² or, 'were saying.'

³ *nusem ath naphshan*, 'raisest, holdest Thou in suspense our souls,' or 'minds,' *inaphshô dulan shôgel at*. Hrk1.

⁴ *galiyoit'h*. Pesch. *b'parrisia*. Hrk1.

⁵ *ali*. Pesch. *metulôt'hi*, 'for Me.' Hrk1.

⁶ lit. 'are not believing.'

⁷ *errai*.

⁸ lit. 'lives which (are) unto eternity.'

⁹ 'My hand.' Hrk1.

ETHIOPIC.

the temple in Solomon's porch.

24 And the Jews gathered around him, and say unto him, Until when shalt thou raise us our soul? If thou art the Christ, tell us so plainly.

25 And Jesus answered and saith unto them, I told you, and ye believed me not: the work that I work in my Father's name, that is my witness.¹

26 But as for you, ye believe me not, because ye are not² of my sheep, as I say unto you.

27 For the sheep that are mine hear my voice, and I indeed³ know them, and they also follow me:

28 And I also³ give them life everlasting, and they shall not perish unto eternity, and there is no one that shall ravish them out of my hand.

29 For my Father, who gave them me, he is greater than all; and there is no one that is able to ravish⁴ *ought* out of Father's hand.

30 I and Father we *are* one.

¹ *bakama Krastos al'bô zagabra*, &c., "like as CHRIST wrought not any one thing except with the FATHER," &c. Didasc. Apost. Æth. p. 66, 83.

² *ikôn'kâmmu*, lit. *ouk êgyeσθε*.

³ or, 'truly,' 'also.'

⁴ 'to ravish and to spoil,' or 'carry away.' Polygl.

SAHIDIC.

in Solomon's porch.

24 The Jews then came around him, and said unto him, Until when holdest thou up our hearts?¹ If thou art the Christ, tell us openly.

25 Jesus answered them, I told you, and ye believe me not: the works that I do in my Father's name, they bear witness for me.²

26 But ye believe not, because ye are not from among my sheep.

27 My own sheep know my voice, and I know them, and they follow after me.

28 And I give them life unto eternity, and they shall not perish ever,³ and no one ravisheth them out of my hand.

29 My Father, who gave them me, is above every one; and no one can ravish them out of my Father's hand.

30 I with my Father⁴ we *are* one.

¹ lit. 'lifted up,' 'raised up.'

² or, 'on My behalf,' *etbêl*. But Memph. *haroi*.

³ or, 'fall away,' *ene'h*, 'ever.'

⁴ or, 'I and My FATHER.'

MEMPHITIC.

under Solomon's porch.

24 The Jews then surrounded him, and said unto him, Until when holdest thou up our soul?¹ If thou art the Christ, tell us openly.²

25 Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, they are they that bear witness of me.

26 But ye believe not in me, because ye are not from among my sheep.

27 My own sheep hear my voice, and I know them, and they walk after me.

28 And I also shall give them life eternal, and they shall not perish unto eternity,³ and no one shall ravish them out of my hand.

29 He that gave them me, my Father, is greater than all; and no one ravisheth them out of my Father's hand.

30 And I with my Father we *are* one.

¹ lit. 'liftest, raisest up.'

² or, 'in public,' *hen parrënia*. I. q. Sahid.

³ This literal rendering of the Memph. reads in English 'if they might perish, though not for ever.' But this is not the sense of the original which is, 'that they shall never perish.' *Sha êne'h*, lit. *êis aiôva*, but 'life *êne'h*, *aiôvos*;' whereas the Sahidic reads 'life *sha êne'h*, unto eternity,' like the Syriac, Ethiopic, and Arabic.

GOTHIC.

temple in Solomon's porch.

24 Then the Jews ran towards¹ him, and said unto him, How long holdest thou up² our soul? If thou art Christ, tell us openly.

25 Jesus answered, I said unto you, and ye believe not; the works that I do in my Father's name, these bear witness of me.

26 But ye believe not, because ye are not of my sheep,³ as I said unto you.

27 My sheep hearken to my voice, and I know them, and they follow me.

28 And I give them eternal life, and they perish not⁴ ever, and no one ravisheth them out of my hand.

29 My Father, who gave them me, is greater than all; and no one can ravish them out of the hand of my Father.

30 I and my Father we *are* one.

¹ *birunnun*, 'ran by,' 'to,' 'around.'

² or 'hangedst Thou,' *hakia*.

³ *lambe meinaize*.

⁴ *jah ni fragietnand aio*. This reading nearly agrees with the Sahidic.

ARMENIAN.

temple in Solomon's porch.

24 The Jews gathered around him, and say, Until when dost thou harass our minds? If thou art the Christ, tell us plainly.

25 Jesus answered them, and saith, I told you, and ye believe me not:¹ the works that I do in my Father's name, they indeed, bear witness of me.

26 But ye believe not,¹ because ye are not of my sheep.²

27 My sheep hearken to my voice, and I know them, and they come after me:

28 And I give them life everlasting,³ and they shall not die unto eternity,⁴ and no one shall ravish them out of my hands.

29 My Father, who gave them me, is greater than all; and no one can ravish them out of my Father's hand.

30 I and my Father we are one.⁵

¹ var. 'ye believed not.'

² var. 'of these My sheep here.' Armen., with Sahid., Memph., and A. Sax., omits *καθὼς εἶπον ὑμῖν*.

³ lit. 'lives everlasting.'

⁴ var. 'and not one of them shall perish for ever,' i.e. 'shall ever perish.'

⁵ Quoted by S. Seperian, Hom. i. p. 12, who adds, *kanzi watch the badaguthyanap iperec egawad untai z'hoen zoz-ruthyan*, "For the Son hath not as it were falsely the power of the FATHER which does not belong to Him; but He is equal to Him by nature."

ANGLO-SAXON.

temple in Solomon's porch.

24 Then the Jews stood around him,¹ and said to him, How long holdest thou our life in suspense?² Tell us openly whether thou be Christ.

25 The Saviour answered them, and said, I speak to you, and ye believe not: the works that I work in my Father's name, they bear witness of me.

26 But ye believe not, for that ye are not of my sheep.

27 My sheep hear my voice, and I know them,³ and they follow me.

28 And I give them eternal life, and they never perish,⁴ and no man taketh them out of my hand.

29 That which my Father gave me is more than any other thing; and no man may take it out of my Father's hand.

30 I and my Father are one.⁵

¹ *hine utan*, lit. 'outside of Him.'

² *gæst ure lif*, 'hinderest,' 'delayest our life.'

³ and *ic geenawe hig*.

⁴ *ne forweordhuth næfre*.

⁵ "Se leoma is æfre of there sunnan, and æfre mid hýre, and there almihtigan Godes sunu is æfre of there fæder æcnædd, and æfre mid him wuniende." Ælfrie's Hom. on Euth. Anal. Sax. p. 62.

GEORGIAN.

temple and in Solomon's porch.

24 The Jews gathered around him, and said, Until when dost thou distract¹ our spirits? If thou art Christ, declare to us openly.

25 Jesus answered and said, I told you, and ye believe not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe me not,² because ye are not of my sheep, as I told you.

¶ XXXVIII.—27 My sheep hear my voice, and I know them, and they follow me:

28 And I have given them eternal life, and they shall not perish unto eternity, and no one shall ravish them out of my hands.³

29 My Father, who gave them me, is greater than all; and no one is able to ravish them out of my Father's hands.

30 I and my Father we are one.

¹ *tsargwa'ndi*, lit. 'rendest,' 'tearest Thou.'

² *arta grtsams tchemi*.

³ *helt'hagan tchemt'ha*, *ék τῶν χειρῶν μου*, following the Armenian, but not the Slavonic.

SLAVONIC.

Solomon's porch.

24 The Jews therefore surrounded him, and said unto him, Until when dost thou hold our souls?¹ If thou art Christ, tell us without hesitation.

25 Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not; ye are not of my sheep, as I said unto you.

¶ XXXVIII.—27 My sheep hear my voice, and I know them, and they walk after me:

28 And I, I give them everlasting life, and they shall not perish unto eternity, and no one ravisheth them out of my hand.

29 My Father, who gave *them* me, is greater than all; and no one can ravish them out of my Father's hand.²

30 I and Father we are one.

¹ The Russian V. renders the Slav. *duša* by *duša*: 'nas' o' nedoumyèni, 'keep' or 'hold us in suspense.'

² The Slavonic follows the Greek—*ék τῆς χειρὸς μου, τοῦ πατρὸς μου*.

ARABIC.

porch.

24 Then the Jews gathered around him, and said unto him, Until when keepest thou our souls in torment? If thou art the Messiah, then declare us openly.

25 Jesus answered and said unto them, I already told you, but ye believe not:¹ the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not from among my sheep,² as I said unto you.

27 For my sheep³ hear my voice, and I know them, and they follow me.

28 And I give them life unto eternity; and they shall not perish unto eternity, and no one shall ravish them out of my hand.

29 For my Father, who gave them me, he is greater than all; and no one is able to ravish aught⁴ out of the Father's hand.

30 I and the Father we are one.

¹ *qum' l'aman bi' fawad' l'israh'ila*, "but truly, they that believe not in the signs of Gon, and that kill the prophets without regard, and that put to death those that order in justice, are in torment, and will be more than ten times tormenting suffering." Cor. Sur. xl. 21.

² *kibashi*, lit. 'My rams,' the leaders of the flock.

³ *min id el-ub shiyan*.

PERSIAN.

was walking about in Solomon's porch.

24 The Jews came around him, and said, Thou, how long holdest thou up¹ our spirit? If thou art Messiah, tell us openly.

25 Jesus said unto them, I told you, and you believe not: yet the works that I do in my Father's name, bear witness of my character.²

26 But ye believe not, because ye are not sheep of mine, as I said unto you.

27 Said I not unto you, that my sheep hear my voice, and come after me, and I know them?

28 And I give them everlasting life: and they shall not perish unto eternity, and no one shall ravish them out of my hand.

29 Because my Father, who gave them me, is greater than all; and no one can take *them* away from my Father.

30 And I and my Father we are one.

¹ *ritai*.

² or, 'state,' or 'condition,' *kar 'ail-i-man*.

AUTHORISED VERSION.

31 [Then] ¹the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because [that] thou, being a man, ²makest thyself God.

34 Jesus answered them, ³Is it not written in your law, I said, Ye are gods?

35 If he called them gods, ⁴unto whom the word of God came, and the scripture cannot be [broken:];

36 Say ye of him, ⁵whom the Father [hath] sanctified, and ⁶sent into the world, Thou blasphemest; ⁷because I said, I am ⁸the Son of God?

37 ⁹If I do not the works of my Father, believe me not.

A.D. 33.

¹ Ch. viii. 59.

² Ch. v. 18.

³ Ps. lxxxii. 6.

⁴ Rom. xiii. 1.

⁵ Ch. vi. 27.

⁶ Ch. iii. 17; v. 36, 37; viii. 42.

⁷ Ch. v. 17, 18; x. 30.

⁸ S. Luke i. 35; ch. ix. 35, 37.

⁹ Ch. xv. 24.

SYRIAC.

31 And again the Jews took up¹ stones to throw at him.

32 Jesus saith unto them, I showed² you many beautiful works³ from my Father; for which of these works do ye stone me?

33 The Jews say unto him, It is not because of beautiful works⁴ that we stone thee; but because that thou blasphemest; and when thou art a man, thou makest thyself God.

34 Jesus saith unto them, Is it not thus written in your law, I said that, Ye are gods?

35 If he called them gods, because the word of God was unto them,⁵ and the scripture cannot be broken;

36 Unto him, whom the Father sanctified, and sent into the world, say ye, Thou blasphemest; for that I said unto you, that I am the Son of God?

37 And if I do not the works of my Father, believe me not.

¹ 'weahed,' i.e. 'carried or took up heavy stones.' Hrk1.

² 'hawit'hkūn.

³ 'many good works.' Hrk1.

⁴ 'good works.' Hrk1.

⁵ 'if He called, (or said them to be) gods unto whom the word of God was.' Hrk1.

ETHIOPIIC.

31 Then again the Jews took up stones to throw at him.

32 But Jesus answered and saith unto them, I made you see much good work that is from my Father; for which work from among them do ye throw stones at me?

33 Then the Jews answered and say unto him, We do not throw stones at thee for any good work indeed; but only because of thy blasphemy; because thou, being a man, makest thyself God.

34 Then Jesus answered them, and saith unto them, Is it not written in your law, I say, Ye are gods?

35 If then he calleth them gods, with¹ whom the word of God was,² and the word of scripture cannot be set at naught;³

36 How then say ye of him, whom Father sanctified, and sent into the world, Thou blasphemest; because I say unto you, I am Son of God?

37 And if indeed I do not the work of my Father, believe not in me.

¹ 'habēhōmu, 'apud eos.'

² Polygl. adds 'was manifested,' or 'shown.'

³ Polygl. adds 'and be belied.'

SAHIDIC.

31 The Jews again took up stones that they should throw at him.

32 Jesus answered them, I taught you many good works from my Father; for which of these works do ye stone me?

33 The Jews answered him, We stone thee not for a good work; but for blasphemy;¹ because thou who art a man, makest thyself God.

34 Jesus answered them, Is it not written in your law that, I said, Ye are gods?

35 If he calleth them gods, unto whom the word of God was,² and it cannot be that the scripture be done away;

36 Unto him, whom the Father purified, and sent into the world, say ye, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father,³ believe me not.

¹ *de l'homme*, 'because thou blasphemest.' Fragm. Sah. Mingarelli Rel. p. 39.

² lit. 'happened.'

³ *in pascit*, 'of My FATHER,' is omitted in Fragm. Sah. Mingar. Rel. p. 40.

MEMPHITIC.

31 The Jews then took up stones that they should throw at him.

32 Jesus answered, saying unto them, I showed you many good works from my Father; for which work then do ye throw stones at me?

33 The Jews answered him, We do not throw stones at thee because of a good work; but because of a blasphemy;¹ because thou, also a man, makest thyself God.

34 Jesus answered them, and said, Is it not written in your law that, I said, Ye are gods?

35 If he called² them gods, unto whom the word of God was, and it cannot be that the scripture be done away;

36 Unto him, whom the Father purified, and sent into the world, say ye, Thou blasphemest; because I said, I am³ the Son of God?

37 If I do not the works of my Father, believe me not.

¹ *an d'pascit*. Memph. *d'pascit*. Sahid.

² lit. 'said.'

³ *anok pe pshērt*, but Sahid. *ang pshēre*.

GOTHIC.

31 The Jews again took up stones that they should throw at him.

32 Jesus answered them, I showed you many good works from my Father; for which¹ of these works do ye stone me?

33 The Jews answered him, For a good work we stone thee not; but for blasphemy; and that thou, being man, makest thyself God.²

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called³ those gods, unto whom the word of God was,⁴ and it is not possible to tear up this writing.⁵

36 Him whom the Father sanctified, and sent into this world, ye say that I should blaspheme;⁶ because I said, I am Son of God?

37 If I do not the works of my Father, believe me not.

¹ *in warjis*.

² lit. 'to God,' *du gutha*.

³ *gath*, 'said.'

⁴ lit. 'became,' *werth*.

⁵ *gatairan thata gamelido*.

⁶ The rendering of this verse is literal, but the construction wherein 'Him' and 'I' are said of the same person is clearer in Gothic than in English.

ARMENIAN.

31 The Jews took up stones that they should stone him.

32 Jesus gave them answer,¹ I showed you many good works from my Father;² for which work among them do ye stone me?

33 The Jews gave him answer,³ For a good work we stone thee not; but for blasphemy; and because thou art a man, and makest thyself⁴ God.

34 Jesus gave them answer, Is it not written in your law, I said that, Ye are gods?

35 If then he calleth them gods,⁵ unto whom the word of God was,⁶ and the annulling of scripture is not possible;

36 Unto him, whom the Father sanctified, and sent into the world, say ye that, Thou speakest; because I said, I am the Son of God?⁷

37 If I do not the works of my Father, believe me not.

¹ Some add, 'and saith.'

² Quoted in S. Seperian, Hom. ii. p. 34.

³ Some add, 'and said.'

⁴ *zandzn*, 'the essence,' 'person,' 'nature,' and sometimes even 'soul,' *kn*, 'of thee.'

⁵ var. 'if then He said them (to be) gods.'

⁶ or, 'happened.'

⁷ Quoted in S. Seperian, Hom. v. p. 199, 200. The construction of this passage is much like the Gothic, q.v.

GEORGIAN.

31 The Jews again took¹ stones that they should stone him.

32 Jesus answered and said unto them, I have showed you many good works from my Father; for which of these works do ye stone me?

33 The Jews answered and said unto him, For a good work we stone thee not; but for blasphemy; and because thou art a man, and thou makest thyself² God.

34 Jesus answered and said unto them, Is it not written in the law,³ I said, Ye are indeed gods?⁴

35 If they are said to be gods unto whom the word of God was, and the scripture cannot be made of none effect;

36 He whom the Father made holy, and sent into the world ye say, blasphemeth, because I said that, I am the Son of God?

37 If I do not the works of my Father, believe me not.

¹ *aqundat'h*, 'had.'

² *t'havi sheni*, 'Thy head.'

³ *'adjulsa*, omitting *ḡuān*.

⁴ *ghauert'hni same 'hart'h*.

SLAVONIC.

31 Then the Jews again took up stones that they should kill him.

32 Jesus answered them, I showed you many good works from my Father; for which of these works do ye throw stones at me?

33 The Jews answered him, saying, For a good work we do not throw stones at thee; but for a reproach; because thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods.

35 If he said them to be gods,¹ unto whom the word of God was spoken, and the scripture cannot be broken;

36 Say ye of him, whom the Father sanctified, and sent into the world, Thou speakest a reproach; because I said, I am Son of God?

37 If I do not the works of my Father, have no faith in me.

¹ The Slavonic may refer either to 'the law,' and thus be rendered, 'it saith,' or to *Gon*, and be rendered as it is done here. The Russian *V.* understands *retchè*, 'said' of God; and so far, agrees with the A. V.

ANGLO-SAXON.

31 Then the Jews took stones that they would throw at him.

32 The Saviour answered them, and said, Many good works I showed you of my Father;¹ for which of these works will ye stone me?

33 The Jews answered him, and said, We stone thee not for a good work; but for thy disgraceful speech;² and because thou art man, and makest thyself into God.³

34 The Saviour answered them, and said, How is it not written in your law that, I said, Ye are gods?

35 If he told them gods,⁴ unto whom God's word was brought,⁵ and the holy scripture cannot be altered;

36 He whom Father sanctified, and sent into the world, say ye that, Thou speakest blasphemy;⁶ for that I said, I am God's Son?

37 If I work not my Father's work, believe me not.

¹ or, 'concerning,' 'relating to,' 'about,' *be minum Fader*.

² *bysmer-spæce*, also, 'blasphemy.'

³ *to Gode*.

⁴ *gif he thā tealde godes*.

⁵ *was geworden*.

⁶ *bysmer spæcst*.

ARABIC.

31 Then the Jews again brought stones to throw at him.

32 But Jesus answered them, I showed you many good works from my Father; because of which of these works¹ do ye throw stones at me?

33 Then answered the Jews, saying, It is not because of good works² that we throw stones at thee; but because of the blasphemy; and because thou, a man, makest thyself God.

34 Then Jesus answered them, Is it not written in your law that, I said, Ye are gods?

35 If then he called them gods, with whom was the word of God,³ and it cannot be that the scripture be set at naught;⁴

36 How much more⁵ he whom the Father sanctified, and sent into the world, ye say that I blaspheme; because I said unto you that, I am the Son of God?

37 If I do not the works of my Father, believe not in me.

¹ 'which work among them' Polygl.

² 'of an honest or righteous work.' Polygl.

³ 'to whom were the words of God.' Polygl.

⁴ or, 'curtailed,' 'diminished.'

⁵ lit. 'in how much worthy,' or 'important.' 'in how much more worthy.' Polygl. The Vers. Eripen. may also read, 'in how much more worthy is he whom the Father,' &c. The rendering of this verse in English is not grammatical, but the sense of it may easily be understood.

PERSIAN.

31 The Jews again took in hand stones that they should smite him.

32 Jesus said, I showed you many good works from before my Father; for which of these works do ye smite me?

33 The Jews said unto him, Not for good works do we stone thee; but because thou inventest a lie;¹ and thou art a man, and makest thyself God.

34 Jesus said unto them, Is it not thus written in your law that, I said, Ye are gods?

35 If God called every one of them gods, unto whom² the word was, and it cannot be that scripture become vain;

36 Say ye unto him, whom the Father sanctified, and purified, and whom he sent into the world, Thou inventest a lie; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

¹ *(ftirā mi kuni*.

² lit. 'before whom.'

AUTHORISED VERSION.

38 But if I [do,] though ye believe not me, ¹believe the works: that ye may know, and believe, ²that the Father *is* in me, and I in him.

39 ³Therefore they sought again to take him: [but he escaped] out of their hand,

40 And went away again beyond Jordan into the place ⁴where John at first [baptized:] and there he abode.

41 And many [resorted] unto him, and said, John [did] no miracle: ⁵but [all things that] John spake of this man were true.

42 ⁶And many believed [on] him there.

CHAP. XI.

1 Now [a certain man was sick, named] Lazarus, [of Bethany, the] town of ⁷Mary and her sister Martha.

2 (⁸It was *that* Mary which anointed the Lord with ointment, and wiped his feet

A.D. 33.

¹ Ch. v. 36; xiv. 10, 11.

² Ch. xiv. 10, 11; xvii. 21.

³ Ch. vii. 30, 44; viii. 59.

⁴ Ch. i. 28.

⁵ Ch. iii. 30.

⁶ Ch. viii. 30; xi. 45.

⁷ S. Luke x. 39, 39.

⁸ S. Matt. xxvi. 7; S. Mark xiv. 3; Ch. xii. 3.

SAHIDIC.

38 But if I do them, even if ye do not believe me, believe the works: that ye may acknowledge, ¹and know, that the Father *is* in me, and I am in the Father. ²

39 They sought therefore again to take him: and he went out of their hands.

40 He departed again beyond Jordan, into the place where John at first baptized; and he abode there.

41 Many came unto him, and they were saying, ³John did no signs: but the words ⁴which John said concerning this man were true.

42 And many believed in him there. ⁵

CHAP. XI.

1 THERE was then one sick, called Lazarus, out of Bethany, ⁶the village of Mary and Martha her sister.

2 (But this is the Mary who anointed the Lord with ointment, and wiped his feet

¹ or, 'understand.'

² Here the Sahidic agrees with the Greek, Syriac, Gothic, &c., but not with the Vulgate, which agrees with the Ethiopic.

³ lit. 'saying that.'

⁴ or, 'sayings.'

⁵ also, 'believed Him,' *eroph*, as in ver. 39.

⁶ or, 'from Bethany,' *ebol'hen*. The Sahidic omits *ek*, and reads, *and* (or *ek*) *Bḡdāviās*, τῆς κώης. This reading agrees with the omission of a MS. kept among the monks of the monastery of Mar Saba, near Tybe, Coel. Apoc. N. T. p. 975, *ek Bḡdāviās pro and Bḡdāviās*; and is so far in favour of the rendering of this verse in A. V.

SYRIAC.

38 But if I do, albeit me ye believe not, believe the very works: ¹that ye may know, and believe, that my Father *is* in me, and I in my Father.

39 And they sought again to take him: but he got himself out of ²their hands,

40 And went across Jordan, into the place where John was at first when he was baptizing; and he abode ³there.

41 And many people came unto him, and were saying that, John did not even one sign: but every thing that John said of this man, that *is* true.

42 And many believed in him. ⁴

CHAP. XI. ⁵

¶ XXVIII.—1 BUT there was one who was sick, Lazarus, from Bethany the village; the brother of Mary and of Martha. ⁶

2 (But this Mary was she who anointed with perfume the feet of Jesus, and wiped

¹ or, 'the works themselves,' *Phun la'rad' haimēnu*.

² lit. 'from within,' *naphaq leh men beith idā'un*.

³ lit. 'was,' as in Ch. i. 38, 39, &c.

⁴ Pesch. omits *ἐκεῖ*, which Hrk. supplies.

⁵ S. Ephraem's beautiful discourse on this chapter, *Serm. Ex. vol. ii. p. 387*, sq. should be read in the original.

⁶ S. Cyril, *Comm. Exp. lxi. p. 151*, sq. 'But there was a man who (was) sick, Lazarus from Bethany, from the village of Mary and of Martha her sister.' Hrk.

MEMPHITIC.

38 But if I do them, even if ye believe not in ¹me, believe in ¹the works: that ye may understand, and know, that I am in my Father, and my Father in me.

39 Then again they were seeking after him to take him: and he escaped out of ²their hands,

40 And he departed again beyond Jordan, into the place where John at first baptized; and he abode there.

41 And multitudes went unto him, and said, John indeed did no sign: but all the things he said of this one were true.

42 And multitudes believed in him there.

CHAP. XI.

1 BUT there was one who was sick, called Lazarus, of ³Bethany, of ³the village of Mary and Martha her sister.

2 (This was ⁴the Mary who anointed the Lord with oil, and who wiped his feet with

¹ *n'ch'te'roi, en'liban*, &c., may be also rendered 'I believe Me,' 'believe the works,' &c., as in the Sahidic.

² *aph phul ebol'hen*; but Sahid. *aphēi ebol'hū*.

³ *ebol'hen*, either *and* or *ek*; but the same preposition in each place, the second of which is omitted in the Sahidic. This like the Sahidic, is in favour of the rendering of A. V., 'of Bethany the village,' and against R. V. See the Notes on this verse.

⁴ *ne l'hai te*; but Sahid. *tai de-te*.

ETHIOPIIC.

38 But also if I do, although me ye believe not, believe my work: ¹that ye may know, and ascertain, that I *am* in Father, and Father in me. ²

39 And they sought ³again to take him: but he escaped out of their hands,

40 And went again beyond Jordan, into the country where John baptized at first; and he abode ⁴there.

41 And many went unto him, and said, John wrought no miracle, and none whatever: but all that John said about this same man bath come true. ⁵

42 And many *were* that believed in him there.

CHAP. XI.

¶ XII.—1 AND there was one man who was sick, whose name *was* Lazarus, ⁶in Bethany, which *is* town of Mary and Martha her sister.

2 (And this Mary *is* that one who anointed our Lord *with* ointment, and

¹ *lamagbārya*, Polygl. *lagabrya*, Pl.

² This clause is inverted in the Ethiopic, both Pl. and Polygl.

³ 'they wished,' Polygl.

⁴ lit. 'sat' or 'settled.'

⁵ *āmuna kōna*.

⁶ or, 'Al'āzār,' 'Eleazar.'

GOTHIC.

38 But if I do, though ye believe me not, believe the works: that ye acknowledge, and believe, that Father *is* in me, and I in him.

39 They sought again to take him, ¹and he escaped out of their hands, ²

40 And departed again over Jordan, into the place where John was at first baptizing; and he abode there.

41 And many came unto him, and said that, John did not any one sign: but all that John said of this one was true.

42 And many believed in him ³there.

CHAP. XI.

1 AND there was a certain sick Lazarus, of Bethany, out of the village ⁴of Mary and of Martha her sister.

2 (But Mary was she who anointed the Lord with balm, ⁵and wiped his feet with

¹ lit. 'they sought Him again to take.'

² *usiddja us handum* &c.

³ *du imma*; but in ver. 38, *glauhjan* is construed with the dat. only, without preposition.

⁴ *of Bethanias us haimi*.—*haimi*, 'village,' 'home.' Ulfila renders *and*—*ek* literally. It may be interesting to notice how *of* like *and* of Aryan origin, began 'of,' a preposition of very different meaning at present, and in its sense of 'out of' a good equivalent for *ek*. But 'from' which renders *and* fairly well, is 'fram' also of Aryan descent; *pra*, *pro*, *pre*, *παρά*, *prat'hama*, *πρώτος*, *primus*, *fram*, *frum*, *frumthe*, &c.

⁵ *soci aulboda Fruztjan balsana*.

ARMENIAN.

38 But if I do, albeit me ye believe not, yet believe the works:¹ that ye may know, and acknowledge, that Father is in me, and I in Father.

39 Again they sought to have him, and he got out of their hands,

40 And went another time to that side of Jordan, into the place where at first John was, and baptized; and there he abode.

41 Many came unto him, and said² that, John did not any sign.³

42 But all that John said concerning that one⁴ was true. And many believed in him⁵ there.

CHAP. XI.

¶ XXXIII.—1 AND there was a certain sick Lazarus, from⁶ Bethany, from⁶ the village of Mary, and of Martha her sister.

2 (This was that Mary who anointed the Lord with oil, and wiped his feet with

¹ var. 'ye should believe the works.'

² lit. 'say.'

³ var. 'signs.'

⁴ var. 'this one.'

⁵ *havatsin i na*, with prep.

⁶ also, 'out of,' the same preposition in each case.

GEORGIAN.

38 If I do, though me ye believe not, believe the works: that ye may know and acknowledge, that Father is with me, and I with Father.

39 They sought again to seize him: but he escaped out of their hands, and crossed over beyond Jordan, unto the place where John at first baptized; and he remained there.

40 And many came down unto him, and said that, John did not any miracle: but all that John said concerning this one was true.

41 And many believed him¹ there.

CHAP. XI.

¶ XXXIX.—1 THERE was a certain infirm man,² one Lazarus, from Bethany, out of the village³ of Mary and of Martha her sister.

2 (This was Mary, the one who anointed the Lord with anointing-oil, and wiped

¹ *rtsmena misi*, without prep.

² *uzturi*, lit. *ἀσθενής*, infirmus, 'He hath borne *uzture-bani tchwenni*, our infirmities,' S. Matt. viii. 17, and 'the Spirit helpeth *uzturebat'ha* to *blawent'ha*, our infirmities,' Rom. viii. 27, so also ch. vii. v.

³ *Bel'haniyet'h dabisagan*, literally, *ἀπὸ Βηθανίας*, ἐκ τῆς κώμης. But the relative meaning of *et'h* and *gan* is not always strictly observed in Georgian.

SLAVONIC.

38 But if I do, if even ye believe not me, believe my works: that ye may understand, and believe, that the Father is in me, and I in him.

39 They sought therefore again to take him: and he escaped¹ out of their hands,

40 And went again to the other side of Jordan, into the place where John was at first baptizing; and he abode there.

41 And many came unto him, and said that, John truly did no miracles; not even one: but all things that John said concerning this one were² true.

42 And many believed in him³ there.

CHAP. XI.

¶ XXXIX.—1⁴ AND there was a certain sick man, Lazarus, out of Bethany, out of the village of Mary and of Martha her sister.

2 (And Mary was the one who anointed the Lord with oil, and wiped his feet with

¹ *izhde*, lit. 'went out,' but it is rendered 'escaped,' because this expresses *ἐξῆλθεν ἐκ* without repeating 'out of.' The same remark applies to the Eth., Goth., Memph., and Georgian.

² *bya'hu*, also 'have come' true.

³ *v' negō, eis autōn*.

⁴ There is a beautiful service on this chapter in the Slavonic offices for the 5th week in Lent, fol. 97, sq.

ANGLO-SAXON.

38 If I work my Father's work, and if ye will not believe me, believe the works: that ye acknowledge, and believe that Father is in me, and I in Father.

39 Then they surrounded him, that they would take him: but he went out from them,

40 And he departed again over Jordan, to the place where John was and in which he at first baptized; and he dwelt there.

41 And many came unto him, and said, John indeed wrought no sign: all things which John said by this one were true.

42 And many believed in him.

CHAP. XI.

¶ XXIX.—1 THEN a certain sick man was named Lazarus, of Bethany, of the town of Mary and of Martha her sister.¹

2 (It was this Mary that anointed² the Lord with the ointment,³ and dried his feet

¹ of Bethania, of Marian ceastre and of Marthan hys ceastre. The use of A Saxon *of* in this verse justifies the rendering of *ἀπὸ*—*ἐκ* by 'of' in English, and not by 'from—of,' according to R.V. See the Notes on this verse, and on Ch. I. 41, where *ἐκ* is omitted in A. Saxon, *from Bethsida, Andreas ceastre, and Petres*.

² lit. 'smeared.'

³ *mid there selfe*.

ARABIC.

38 But if I did,¹ and ye believe not in me, believe at least in my works: that ye know, and believe, that the Father is in me, and I in the Father.

39 Then they sought again to seize him: but he escaped out of² their hands,

40 And again went across Jordan, unto the place where John was baptizing at first; and there he abode.

41 And many came unto him, and they said that, John did not for us one sign: but all that John said of this one, that is true.

42 And in him believed many of them.³

CHAP. XI.

¶ XXV.—1 AND there was one sick man, who is that Lazarus, out of⁴ Bethany, out of the town of Mary, and of Martha her sister.

2 (And Mary was she who anointed the Lord with perfume, and wiped his feet

¹ also, 'was done,' 'have done usually, or often.'

² or, 'went out from.'

³ Polygl. adds 'there.'

⁴ or, 'from,' *min*. The Arabic Polygl. and Medici, render only the first preposition, which may be either *ἀπὸ* or *ἐκ*, while ed. Erpen. gives both. But in Ch. I. 41, these three editions repeat *min*, either *ἀπὸ*—*ἀπὸ* or *ἐκ*—*ἐκ*.

PERSIAN.

38 But if I do the work, and ye deny me, yet put faith in the work: and know, and believe, that my Father is in me, and I am in the Father.

39 They again wished that they might take him: but another time he went out of their hand.

40 And thence he went beyond Jordan, into the place where John at first baptized the people.¹

41 And at that place much people came unto him, and were saying, John did none of these works: but every thing John said of this man is true.

42 And many believed in him.

CHAP. XI.

¶ XXIV.—1 AND there was a man sick, whose name was Lazarus of the village² of Bethany, and brother of Mary and Martha.

2 (And that is Mary who anointed the feet of Jesus with ointment of civet,³ and

¹ or, 'assembly,' 'congregation.'

² *az deh*. The Persian follows the Syriac and the Polygl. and Medici Arabic in adopting only one of the prepositions *ἀπὸ* or *ἐκ* in this verse, and in repeating the same preposition in ch. I. 41, *az Beth'ania*—*az thakar*.

³ *'aligat*.

AUTHORISED VERSION.

with her hair, whose brother Lazarus was sick.)

3 [Therefore his] sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 [When] Jesus heard *that*, he said, This sickness is not unto death,¹ but for the glory of God, that the Son of God [might] be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When [he had heard therefore] that he was sick,² [he abode two days still in the same] place where he was.

7 Then after [that saith he] to [*his* disciples,] Let us go into Judæa again.

8 *His* disciples say unto him, Master, ³the Jews [of late sought] to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? ⁴If any man walk in

A.D. 33.

¹ Ch. ix. 3; xi. 40.

² Ch. x. 40.

³ Ch. x. 31.

⁴ Ch. ix. 4.

SYRIAC.

them with her hair; the brother of this one was Lazarus who was sick.¹⁾

3 And his two sisters sent unto Jesus, saying,² Our Lord, lo, he whom thou lovest is sick.

4 But Jesus said,³ That sickness is not unto death,⁴ but for the glory of God, that the Son of God be glorified because of it.

5 But Jesus was loving Mary, and Martha, and Lazarus.

6 And when he heard that he was sick, he continued in the place in which he was two days.

7 And after that⁵ he said unto his disciples, Come,⁶ let us go again into Judæa.

8 His disciples say unto him, Our Lord, now the Jews were seeking to stone thee; and thou goest thither again?

9 Jesus saith unto them, Are there not twelve hours in the day? And if a man is

¹ 'but it was this Mary who anointed the Lord with ointments, and wiped His feet with the hair of her head, she whose brother Lazarus was sick.' Hrk1. This reading seems to agree better with the Greek as we have it than the Peshito which seems to limit the anointing to our Saviour's feet only.

² lit. 'and saying,' or 'and say.'

³ Pesh. omits *ἀκούσας* *δέ* which Hrk1. supplies.

⁴ lit. 'of death,' 'unto death.' Hrk1. S. Ephraem, quoting these words, Can. Fun. xxiv. reads *dmauto hu*, instead of *dmauto*.

⁵ 'after such.' Hrk1.

⁶ 'lead the way.' Hrk1.

ETHIOPIC.

wiped his feet with her hair, and Lazarus who was sick was her own brother.)

3 And his sisters sent unto Jesus, saying, O our Lord, lo, he whom thou lovest is sick.

4 And Jesus hearing it, saith, This sickness is not¹ unto death, but for the glory of God, and that the Son of God be glorified through it.²

5 And Jesus loveth Mary, and Martha her sister, and Lazarus.

6 And when he heard that he was sick,³ he abode in the country where he was another day.⁴

7 And then he saith unto his disciples, Let us go again *into the* country of Judæa.

8 And his disciples say unto him, Rabbi, did not the Jews even now seek to throw stones at thee?⁵ and thou goest thither again?

9 And Jesus answered and saith unto them, Are there not twelve hours to a day?

¹ *ikōna*, lit. 'happened, came not.'

² 'but that God be glorified, and that the Son of God be glorified in it.' Polygl.

³ lit. 'that he is sick.'

⁴ *snaya mawā'la*, 'the morrow,' 'one more day.'

⁵ 'even now seek Thee, and wish to throw stones at Thee.' Polygl.

SAHIDIC.

with her hair,¹ the one whose brother Lazarus was sick.)

3 His sisters therefore sent unto him, saying, Lord, lo behold,² he is sick whom thou lovest.

4 When Jesus heard *this*, he said, This sickness shall not be unto death,³ but for the glory of God, that his Son⁴ receive glory from it.⁵

5 But Jesus was loving⁶ Martha, with Mary her sister, and Lazarus.

6 When therefore he heard that he was sick, then he abode two days in the place in which he was.

7 Afterwards he said unto his disciples, Let us⁷ go again into Judæa.

8 His disciples said unto him, Rabbi, the Jews were even now seeking after stoning thee; and again thou goest thither?

9 Jesus answering said, Are there not twelve hours in the day? If one walk by

¹ Here both the Sahidic and the Memphitic follow the Greek, closer than the Peshito.

² *eis 'hēte*, or *'hēpe*; but Memph. is only.

³ also, 'may not be unto death,' *anephaphoon an e pnu*, rendered incorrectly 'non est ad mortem,' by G. Woide. l.c.

⁴ *ere pophahere dji son*.

⁵ This, like the same expression in Memph. may also be rendered 'out of' or 'through it.'

⁶ *nerc me*, imperf. causat.

⁷ lit. 'that let us.'

MEMPHITIC.

her hair, the one whose brother Lazarus was sick.)

3 His sisters then sent unto him,¹ saying, Lord, lo, he whom thou lovest is sick.

4 When Jesus heard *this*, he said, This sickness is not a sickness unto death, but for the glory of God, that the Son of God receive glory from it.

5 But Jesus loved Martha, with Mary her sister, and Lazarus.

6 When he heard then that he was sick, he abode two days in the place in which he was.

7 After this he said unto his disciples, Let us go again into Judæa.

8 His disciples said unto him, Rabbi, the Jews now sought after thee to throw stones at thee; and thou goest thither again?

9 Jesus answered, Are they not twelve hours in the day? He that walketh in

¹ *nephsoni nsh'oud*, 'his sisters women.' Schwartz renders this 'sorores ejus'; but Wilkins translates it, 'miserrunt sorores ejusque mulieres,' although in S. Matt. vii. 56, 'mulieres,' both in Memphitic and in Wilkins' translation refer to 'sorores.' 'Sister' in Memph. is *soni*, with *shom*, 'woman' sometimes added, as in S. Matt. xiii. 56, but omitted without, as in S. Mark iii. 35; vi. 3; x. 29, 30; S. Luke x. 40; xiv. 26; 1 Tim. v. 2; and in this ch. v. 1. So that *nephsoni nsh'imi*, may be rendered as Wilkins does, 'his sisters therefore sent women unto Him.' The Sahidic has *nephsoni* only.

GOTHIC.

her hair,¹ whose brother Lazarus was sick.)

3 These sisters of his therefore sent unto him, saying, Lord, see,² he whom thou lovest is sick.

4 But he hearing *this*, said, This sickness is not unto death, but for the glory of God, that the Son of God be glorified through it.³

5 And Jesus loved Martha, and her sister, and Lazarus.

6 As he heard that he was sick, he still abode two days in the place *where* he was.

7 Then after this he said unto his disciples, Let us go again into Judæa.

8 The disciples said unto him, Rabbi, the Jews now sought to throw stones at thee;⁴ and thou goest again thither?

9 Jesus answered, Are there not twelve hours of the day? If one goeth by day,⁵

¹ *skofta womanma*.

² *frauja sal*.

³ *thairh thata, si' aúrñs*.

⁴ lit. 'to throw Thee with stones.'

⁵ *in dag*.

ARMENIAN.

her hair, whose the brother Lazarus was sick.)

3 His sisters sent unto him, and said,¹ Lord, now he whom thou didst love, is fallen sick.

4 When Jesus heard *this*, he saith, This sickness is not unto death, but for the glory of God, that the Son of God be glorified² thereby.

5 And Jesus was loving³ Martha, and her sister Mary,⁴ and Lazarus.

6 When he heard that he was⁵ fallen sick, he remained in that place where he was two days.

7 Then after that⁶ he saith unto them, Come, let us go back again⁷ into Judæa.

8 His disciples say unto him, Rabbi, the Jews sought even now to stone thee, and again goest thou thither?⁸

9 Jesus answered them, Are there not twelve hours in a day?⁹ If any one walk

¹ lit. 'and say.'

² 'ut glorificetur.' var. 'ut glorificatus sit.'

³ imperf. 'loved habitually.'

⁴ var. 'and Mary her sister.'

⁵ lit. 'that he is.'

⁶ lit. 'these.'

⁷ or, 'another time.'

⁸ lit. 'and returned goest Thou thither?'

⁹ var. 'Is not a day twelve hours?'

GEORGIAN.

his feet with her hair, whose brother Lazarus was sick.)

3 His sisters sent to Jesus, and said, Lord, lo, he whom thou lovest is sick.

4 But when Jesus heard *this* he said, This sickness is not deadly, but for the glory of God, that the Son of God be glorified out of it.

5 Jesus loved Martha, and her sister, and Lazarus.

6 When¹ he heard that he was² sick, he still abode in the place where he was two days.

7 Then after that he said unto his disciples, Let us go, let us pass again³ into Judæa.

8 The disciples said unto him, Teacher, the Jews even yet sought to stone thee; and goest thou again thither?

9 Jesus said unto them, Are there not twelve hours in the day? If any one

¹ *vit' hartsa*, 'as.'

² lit. 'that he is.'

³ *gwalet'h tsarvidet'h qwalad*.

SLAVONIC.

her hair, whose brother Lazarus was sick.)

3 His two sisters therefore sent unto him, saying, Lord, lo, he whom thou lovest is sick.

4 And Jesus having heard *this* said, This sickness is not unto death, but for the glory of God, that the Son of God be glorified through it.¹

5 And Jesus loved Martha, and her sister, and Lazarus.

6 And when he heard that he was sick, then he abode in the same place where he was two days.

7 After that he said to his disciples, Let us go again into Judæa.

8 The disciples said unto him, Rabbi, now sought the Jews to kill thee with stones, and again goest thou thither?

9 Jesus answered, Are there not twelve hours in the day? If one walketh in the

¹ lit. 'for its sake.'

ANGLO-SAXON.

with her locks;¹ Lazarus her brother was taken ill.²)

3 His sisters sent to him, and said, Lord, now is sick he whom thou lovest.

4 When the Saviour heard it, then he said to them, This sickness is not for death, but for God's glory, that God's Son be glorified through it.

5 But the Saviour loved Martha, and her sister Mary, and Lazarus their brother.

6 Howbeit he remained³ two days in that same place, when he heard that he was sick.

7 After these things he said to his disciples, Let us depart again into the land of Judæa.

8 His disciples said unto him, Teacher, now the Jews sought thee, that they would stone thee; and wilt thou again depart thither?

9 The Saviour answered them and said, How, are there not twelve hours of the day?

¹ *and dridge his fet mid hyre loccum*.

² *was geyfod*.

³ lit. 'was.'

ARABIC.

with her hair; and the sick Lazarus was brother of that one.)

3 Then the two sisters sent unto Jesus,¹ saying, O Lord, lo, he whom thou lovest is sick.

4 And when Jesus heard *this*, he said, This sickness is not a sickness unto death,² but for the glory of God, and that the Son of God be glorified because of it.

5 Now Jesus was fond of³ Martha, and of Mary her sister, and of Lazarus.

6 So when he heard that he was sick, he stayed in the place in which he was two days.

7 And after this he said unto his disciples, Let us go⁴ again into Judæa.

8 Then his disciples said unto him, O Teacher, the Jews were just now wishing to stone thee; and thou wishest to go thither again?

9 Jesus answered, Are there not twelve hours in the day?⁵ And if a man walk in

¹ *unto Him* Polygl.

² This is an exact rendering of the Memphitic, q.v.

³ *wakāna Yasu'u muhibban*.

⁴ lit. 'take us,' or 'lead with us,' *amd'hu bina*.

⁵ 'Is not the day twelve hours?' Polygl.

PERSIAN.

cleaned and wiped them with her hair: and that sick man was her brother.)

3 His two sisters sent unto Jesus, and said, Our Lord, he whom thou lovest is sick.

4 Jesus said, This sickness is not unto death,¹ but for the glory of God, that the Son of God be praised.

5 Because Jesus had love for Mary, and Martha, and Lazarus.

6 And when he heard that he was sick, Jesus abode two days in the place where he was.

7 After that he said unto his disciples, Come, that we go into Judæa.

8 The disciples said unto him, In Judæa they were stoning thee; and thou goest thither again?

9 Jesus said unto them, Is not the day of twelve hours? If one walk by day, his

¹ lit. 'of death,' or 'deadly,' *neh az an-i marg ast*; this if read *neh az an marg ast*, may mean 'Is not, for or from that, death?' i.e. it does not follow that he shall die of it. The Persian text of the Polyglot has no vowels.

AUTHORISED VERSION.

the day, he stumbleth not, because he seeth the light of this world.

10 But ¹if a man walk in the night, he stumbleth, [because there is no light in him.]

11 These things said he; and after [that] he saith unto them, Our friend Lazarus [²sleepeth;] but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he [sleep,] he shall do [well.]

13 Howbeit Jesus spake of his death: but they thought that he [had spoken of] taking of rest in sleep.

14 Then said [Jesus] unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 [Then said Thomas,] which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

A.D. 33.

¹ Ch. xii. 35.

² So Deut. xxxi. 16; Dan. xii. 2; S. Matt. ix. 24; Acts vii. 60; 1 Cor. xv. 18, 51.

SYRIAC.

walking¹ about in the day, he stumbleth not, because he seeth the light of this world.

10 If a man walk² about in the night, he stumbleth, because there is no light in him.

11 Jesus said these things: and after that he said unto them, Lazarus our friend hath fallen asleep;³ but I am going, that I awake him.

12 His disciples say unto him, Our Lord, if he sleepeth, he is getting well.

13 But Jesus said that of death: and they thought that he said it of the slumber of sleep.

14 Then Jesus said unto them plainly, Lazarus is dead.

15 And I rejoice that I was not there because of you, that ye believe: but let us go⁴ thither.

16 Thomas, who is called⁵ Twin, said unto the disciples his fellows, Let us go,⁶ Let us also die with him.

¹ m'alek.

² also, 'shall walk,' n'alek.

³ or, 'has lain down' shakev; 'is asleep.' Hrk. See S. Ephraem, Can. Fun. xlv.

⁴ 'but, lead the way.' Hrk.

⁵ or, 'which is called twin,' T'hōmā dmet'hēmar t'hōmō.

⁶ 'lead the way.' Hrk. This may also be rendered 'we shall' or 'will go,' 'we will also die with Him.'

ETHIOPIC.

A man who walketh by day, stumbleth not, because he seeth the light of this world.

10 But he that walketh by night, stumbleth, because there is in him no light that he may see.

11 He saith this unto his disciples: and then saith unto them, Lazarus our friend is asleep; But I go, and I awake him.¹

12 And his disciples say unto him, Lord, if he sleepeth, he shall get well, and shall awake.

13 But Jesus said² this of the sleep of death: but they thought of the sleep of slumber, what he said³ unto them.

14 Then Jesus saith unto them³ openly, Lazarus is dead.

15 And I for my part, I rejoice for your sake that I was not there, that ye believe; but now let us go unto him.

16 And Thomas, who is called Didymus,⁴ saith unto his fellow-disciples, Let us also go now, that we die with him.

¹ or, 'I shall' or 'will go, and shall' or 'will awake him.' As already noticed the English future with 'shall' or 'will,' does not render accurately the same tense in languages like the Ethiopic, that use no auxiliary verbs.

² lit. 'saith.'

³ Polygl. adds, 'and told them and saith,'

⁴ Eth. Didymos, Διδυμος.

SAHIDIC.

day, he stumbleth not, because he seeth the light of this world.¹

10 If one walk by night, he stumbleth, because the light is not in him.

11 He said these things: afterwards he said unto them, Lazarus our friend hath fallen asleep;² but I go that I raise him up.

12 His disciples then said unto him, Lord, if he hath fallen asleep, he shall get up again.³

13 But this said Jesus of his death: they however, thought that he spake of the sleep of unconsciousness.⁴

14 Then Jesus said unto them therefore openly that, Lazarus is dead.⁵

15 And I rejoice because of you, that ye believe, that I was not there; but let us go unto him.

16 Thomas, whom they call Didymus, saith unto his fellow-disciples, Let us also go, that we die with him.

¹ var. 'of the world.'

² also, 'has lain down to sleep,' or 'is lying down.'

³ phnatoun, 'shall rise.' Fragm. Mingar. Reliq. p. xliii. which is a variation on 'shall rise.'

⁴ also, 'of the sleep of forgetfulness.'

⁵ or rather, 'died.'

MEMPHITIC.

the day stumbleth not, because he seeth the light of the world.

10 But he that shall walk in the night, stumbleth, because the light is not in him.

11 Having said these things, he said after that,¹ Lazarus our friend hath fallen asleep; but I go that I awake him.

12 The disciples say unto him, Lord, if he hath fallen asleep, he shall get up.²

13 But Jesus said this of the sleep of death: they however, thought that he said it of the lying down of sleep.³

14 Then Jesus saith unto them openly that, Lazarus is dead.⁴

15 And I rejoice for your sake that ye believe, that I was not there; but let us go unto him.

16 Then Thomas, whom they call Didymus, saith unto his fellow-disciples, Let us also go, that we die with him.

¹ lit. 'after these things.'

² ephelōnph is not properly a future like phnatōnph ver. 23, 24, although it must be rendered by the future in English. It properly means 'he is in a state to rise,' i.e. when he awakes.

³ pienkot ūtepi'hinim; different from the Sahidic expression.

⁴ lit. 'died.'

GOTHIC.

he stumbleth not, because he beholdeth the light of this world.

10 But if one goeth by night, he stumbleth, because light is not in him.

11 He said these things: and after that he saith unto them, Lazarus our friend is fallen asleep; but let us go, that I may wake him up.¹

12 Then his disciples said, Lord, if he sleepeth, he becometh whole.²

13 Jesus however said³ this of his death: but they thought that he said it of sleep.

14 Then Jesus said unto them plainly, Lazarus is dead.⁴

15 And I rejoice for you that ye believe, that I was not there; but let us go unto him.

16 Then said Thomas, who is called Didymus, unto his companions,⁵ Let us also go, that we die with him.

¹ akel gaggam ei usaukjau ina.

² hails vairthith.

³ gathih than Iesus.

⁴ lit. 'died,' gasealt.

⁵ lit. 'breath fellows,' gathibon semata.

ARMENIAN.

by day-time, he stumbleth not, because he seeth the light of this world.

10 But if one walk¹ by night, he stumbleth, because there is no light with him.

11 As he said this, after this² he saith unto them, Lazarus our friend is fallen asleep;³ but I go, that I awake him.

12 His disciples say unto him, Lord, if he is fallen asleep, then he liveth.

13 But Jesus spake of his death: to them it appeared so as if he said it of his lying down in sleep.⁴

14 Then Jesus said unto them openly, Lazarus is dead.

15 And I rejoice on your account, that was I not there, that ye believe me; but now come, let us go unto him.

16 Lazarus, the one called Twin,⁵ said unto his fellow-disciples, Come let us also go, that we die with him.

¹ The original may be either indic. or subj.

² *zais ipryev asnts, hed aisorig*, &c., is neither elegant in Armenian, nor grammatical in English. It is nevertheless rendered literally, rather than paraphrase it.

³ *badmè i Galilea vor intch*, &c. "He relates in Galilee what thing takes place in Judea, and saith, 'Lazarus our friend is fallen asleep,' &c." S. Seper. Hom. ii. p. 28.

⁴ or, 'of the slumber of sleep.'

⁵ *ergworyag, didymos*.

GEORGIAN.

walk by day, he hurteth not his foot, because he seeth the light of this world.

10 But if any one walk by night, he stumbleth, because light is not in him.

11 He said this: and after this he said unto them, Lazarus our friend is fallen asleep; but I go that I wake him up.

12 The disciples said unto him, Lord, if he sleep, he shall recover.

13 Jesus however spake of his death: but they thought that he spake of the sleep of dream.¹

14 Jesus said again unto them openly, Lazarus is dead.

15 And I rejoice on your account, that ye believe me, that I was not there; but let us move hence, and go unto him.

16 Then Thomas, who is called Twin,² said unto the disciples who were with him, Let us leave and go, that we also perish with him.

¹ *mzinarebisatvis zilian, tḡs koimḡsews toḡ ḡnnoy*. From the term *mzinarebis*, i.e. Slav. *usnuv*, it appears that the Georgian, like the Slavonic, takes ḡnnoy in the sense of *ḡnap*.

² *marchbi, didymos*, 'twin.'

SLAVONIC.

day, he stumbleth not, because he seeth the light of this world.

10 But if one walketh in the night, he stumbleth, because there is no light in him.

11 He said these things: and after that he said unto them, Lazarus our friend is fallen asleep; but I go that I wake him up.

12 His disciples then said, Lord, if he is fallen asleep, he shall be restored.¹

13 But Jesus spake of his death: but they thought that he spake² of the sleep of dream.³

14 Then Jesus said unto them without hesitation, Lazarus is dead.

15 And I rejoice for your sake that I was not there, that ye believe; but let us go unto him.

16 Then Thomas, called Twin, said unto the disciples,⁴ Let us also go, that we die with him.

¹ or, 'will be saved,' *spasen' budet'*.

² lit. 'speaketh.'

³ *idko o uspenii ana glagol'*; 'son', means both ḡnnoy, as in S. Matt. i. 24, &c.; and ḡnap, as in S. Matt. i. 20, ii. 13, &c.

⁴ The Slav. reads, *μαθηταῖς* for *συμμαθηταῖς*.

ANGLO-SAXON.

If one goeth by day,¹ he stumbleth not, for that he seeth this world's light.

10 If he goeth by night,¹ he stumbleth, for that the light is not on him.

11 These things he said: and after he said unto them, Lazarus our friend sleepeth; but I will go, and awake him out of sleep.

12 His disciples said, Lord, if he sleepeth, he be whole.²

13 The Saviour said it of his death: they weened however, that he said it of dream's sleep.³

14 Then said the Saviour openly unto them, Lazarus is dead.

15 And I am blithe for your sakes,⁴ that ye believe, for that I was not there; but let us go to him.

16 Then said Thomas,⁵ to his companions, Let us go, and die with him.

¹ *on dæg—on niht*.

² *he byðh hal*, 'hale.'

³ *be swefnes slæpe*.

⁴ lit. 'your things,' and *ic eom blidhe for eowrum thin- gum* 'I am glad for your things.'

⁵ The A. S. omits *δ λεγόμενος Διδυμος*. Dr. Marsh. leaves a blank; Mr. Thorpe does not.

ARABIC.

the day, he stumbleth not, for his seeing the light of this world.

10 But when he walketh in the night, he stumbleth, because there is no glimmer¹ with him.

11 He spake these sayings: after that he said unto them, Lazarus our friend hath fallen asleep;² but I go that I awake him.³

12 His disciples said unto him, O Lord, if he is lying down, he shall surely wake up.

13 But Jesus meant by his saying that he was dead; they thought however, that he meant lying down of sleep.

14 Then Jesus said unto them openly, Lazarus is dead.

15 And I rejoice that I am not there for your sake, that ye believe; but let us go unto him.

16 Then Thomas, who is called the Twin, said unto the disciples,⁴ Let us go ourselves, that we die with him.

¹ *d'au—d'au el-fadjâr*, 'the glimmer or dawn of the light.' A very frequent expression in Arabic.

² *qad nâm*; 'has lain down,' *qad raqada*. Polygl.

³ 'that I make him get up,' or 'rise.' Polygl.

⁴ 'his fellow-disciples.' Polygl.

PERSIAN.

foot cometh not against a stone, because he seeth the light of the world.

10 But if one walketh by night, his foot is hurt against a stone, because at night he seeth no light.

11 Jesus said this: and after this he said unto them, Lazarus our friend sleepeth; but I go, that I make him awake.

12 His disciples said unto him, Lord, if he sleepeth, he shall awake.

13 Jesus spake of his death: but they thought of sleep.

14 Then Jesus said unto them clearly, Lazarus is dead.

15 And I am glad that I was not there, that ye see and believe; but let us be going thither.

16 Thomas, who was named Tâma, that is twin-born,¹ and said to the disciples who were his companions, Let us also go with him, and die with him.

¹ *yâni djift-zâdeh*.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, ¹about fifteen furlongs off.

19 And many of the Jews [came] to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, [as soon as] she heard that Jesus was coming, went and met him: but Mary [sat *still*] in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 [But I know, that even] now, ²whatsoever thou [wilt] ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, ³I know that he shall rise again in the resurrection at

17 And Jesus came to Bethany, and he found that he had been four days inside the grave.¹

18 But Bethany is nigh unto² Jerusalem, distant from it about fifteen furlongs.

19 And many from among the Jews were come unto³ Martha and Mary, that they should speak into their heart⁴ because of their brother.

20 But Martha, when she heard that Jesus was come, went out to meet him: but Mary was sitting in the house.

21 And Martha said unto Jesus, My Lord, if thou hadst been here, my brother had not died.⁵

22 But even now I know that whatever⁶ thou shalt ask of God, he giveth thee.

23 Jesus saith unto her, Thy brother shall rise.⁷

24 Martha saith unto him, I know that he shall rise in the resurrection⁸ at the

17 And Jesus went¹ to Bethany, and on arriving there, he found that he had lain four days since he was buried.²

18 And as to Bethany, that *is* nigh unto Jerusalem, about fifteen furlongs.

19 And there were many Jews who came¹ to Mary and Martha, that they should mourn with them over their brother.³

20 And when Martha heard that Jesus was come,⁴ she went out and met him: but Mary sat in the house.

21 And Martha saith unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But yet I know now that what thou askedst⁵ of God, God giveth thee.

23 And Jesus saith unto her, Thy brother indeed shall be raised.⁶

24 And Martha saith unto him, I know that he shall be raised in the resurrection⁷

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¹ That is, *about two miles*.

² Ch. ix. 31.

³ S. Luke xiv. 14; Ch. v. 29.

¹ *b'beit'h gbārō*. lit. 'that four days to him that he was in the grave.'

² or, 'by the side of.'

³ 'unto the household of Mary and Martha.' Hrk1.

⁴ i.e. 'comfort them;' a frequent Hebr. and Syr. idiom.

⁵ S. Ephraem alluding to this says, *lā nōphēl 'wō 'au ilānō d'madgnon 'wai t'harethem yaunē*, 'that tree had not fallen in which two doves nestled.' S. Ephr. Can. Fanebr. xlv. p. 301, F.

⁶ or, 'as much as.'

⁷ S. Ephr. *ibid.* p. 302, A.

⁸ *'bū'hōmō*, which Schaaf renders 'in consolatione,' but wrongly, as may be seen, not only in J. D. Michaelis Lex. Syr. Cast. p. 511; Hahn and Sieffert's Chrest. Syr. p. 203, but especially in S. Ephr., Serm. Exeg. vol. ii. p. 288, P; 289, A, B, C; 299, C, &c. *baq'yamt'hō* 'in the resurrection.' Hrk1.

¹ *wa'hōra—āla'hōm*.

² 'and found him in his fourth (day) since he was buried.' Polygl.

³ i.e. 'comfort them about their brother.'

⁴ or, 'came.'

⁵ This, like the Arabic, is to be taken as a 2 fut., 'shalt have asked.'

⁶ 'thy brother shall live and shall be raised.' Polygl.

⁷ lit. 'when the resurrection.' Polygl. adds 'when the dead shall live.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

17 Jesus then being come, he found him, his fourth *day* of being in the grave.¹

18 But Bethany was nigh unto Jerusalem, about fifteen furlongs.

19 And a multitude from among the Jews were come to Martha and Mary, that they should exhort² them about their brother.

20 Then Martha, when she heard that Jesus cometh, went out unto him: but Mary sat in the house.

21 Then Martha saith unto Jesus, Lord, if thou hadst been in this place, my brother had not died.

22 But now I know also that all things thou shalt ask of God, God shall give them to thee.³

23 Jesus saith unto her, Thy brother shall rise.

24 Martha saith unto him, I know that he shall rise in the resurrection at the last

17 Jesus then being come, he found him, his fourth *day* of lying¹ in the grave.²

18 But Bethany was nigh unto Jerusalem, about fifteen furlongs.

19 A multitude from among the Jews were come unto Mary and Martha, that they should give them comfort about their brother.

20 Then when Martha heard that Jesus was coming, she arose and went out unto him: but Mary sat in the house.

21 Martha then saith unto Jesus, My Lord, if thou hadst been in this place, my brother had not died.

22 But now also I know that what thou shalt ask of God, God shall give it thee.

23 Jesus saith unto her, He shall rise, thy brother.

24 Martha saith unto him, I know that he shall rise at the resurrection in the last

17 Then Jesus coming, found him already having been four days in the grave.

18 And Bethany was nigh unto Jerusalem, like as about fifteen furlongs.

19 And many of the Jews came to Martha and Mary,¹ that they might comfort them about their brother.

20 But Martha, as soon as she heard that Jesus cometh, went to meet him: but Mary sat in the house.

21 Then Martha said unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But also now I know that whatsoever thou askest of God, God giveth thee.

23 Jesus said unto her, He riseth² again thy brother.

24 Martha said unto him, I know that he riseth in the resurrection at the last

¹ *aph'he croph e nepheleu pe aph' hōn ptafus*, lit. 'He found him, his fourth to be, he being in the grave.'

² also, 'comfort,' or 'give courage.'

³ *'hōb nim—ōmou—nataau*; but Memph. *phēt ekna—monoph phētephē*

¹ *eph'hē*.

² The S.P.C.K. ed. 1847, and ed. B. Soc. 1829, insert *nī'hōu* 'the days' after *eph'e*. This addition, which is not grammatical, is ignored by Schwartz and Wilkins, and savours much of a very modern hand.

¹ *bi Marthan jah Marjan*.

² lit. 'standeth forth,' *ustandeth*.

ARMENIAN.

17 Jesus came, and found him four days in the grave.¹

18 And Bethany was nigh unto Jerusalem, about fifteen furlongs.

19 Many of the Jews from there were come unto Martha and Mary, that they should comfort them about their brother.

20 Martha when she heard that Jesus cometh, went to meet him: but Mary sat there in the house.

21 Martha saith unto Jesus, Lord, if thou hadst been here, my brother had not been dead.²

22 But even now I know that what thing thou shalt ask of God,³ he shall give thee.

23 Jesus saith unto her, He shall rise thy brother.

24 Martha saith unto him, I know that he shall rise in the resurrection at the last

GEORGIAN.

17 And when Jesus came to Bethany, he found him that he had been four days¹ in the grave.

18 And Bethany was nigh unto Jerusalem, about fifteen furlongs.

19 And many from among the Jews were come to Mary and Martha, that they should give them comfort² about their brother.

20 But Martha, when she heard that Jesus was coming, went to meet him: but Mary sat in the house.

21 Martha said unto Jesus, Lord, if thou hadst been here, my brother had not surely died.

22 But even now I know that whatsoever thou mayest ask of God, God giveth thee.

23 Jesus said unto her, He shall rise thy brother.³

24 Martha said unto him, I know that he shall rise in the resurrection at the last

SLAVONIC.

17 And Jesus having come, found him four days already being in the grave.

18 And Bethany was nigh unto Jerusalem, about fifteen furlongs.

19 And many from among the Jews were come to Martha and Mary, to comfort them concerning their brother.

20 Martha therefore when she heard that Jesus cometh, met him:¹ but Mary sat in the house.

21 Then Martha said unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But even now I know that as many things as thou askest of God, God giveth thee.

23 Jesus said unto her, He shall rise thy brother.

24 Martha said unto him, I know that he shall rise again in the resurrection at

¹ lit. 'and found him four-day in the grave.'

² also, 'had not died,' though not so literal; *mart'h er tr'lyain er'thal*, &c. "He might have gone to Bethany in secret, or rather, He might have sent power without departing thither in the body, and with one ray of His power He might have dissolved the grave—but He would make even the thankless witnesses of the miracle," &c. S. Seper. Hom. ii. p. 39.

³ var. 'Thou askest of God.'

¹ *othkhe dghe aqunda*, lit. 'had four days.'

² *nugeshinis—tsema*, 'giving comfort' or 'consolation.'

³ *agh'sdges zma tcheni*,—*aghdgōma*, is a literal rendering of *ἀναστῆναι*; but like this, *aghdgōma* loses much force by being rendered through 'rising' instead of 'standing up.' The idea of 'standing' or 'standing up' for 'being alive' is of frequent occurrence, especially in Chaldee.

¹ *seyte er't*, this might imply 'went forth' to meet Him; but since this is not stated here as it is in ch. xii. 13, where we read *iz'idosha v' sry'elenie emu*, the literal rendering of the Slavonic is here given.

ANGLO-SAXON.

17 Then the Saviour departed, and found that he was dead,¹ and for four days buried.

18 Bethany is near Jerusalem, over fifteen furlongs.

19 Many Jews there came to Martha and to Mary, that they should² comfort them for their brother's sake.³

20 When Martha heard that the Saviour came, she ran against him:⁴ but Mary sat at home.

21 Then said Martha to the Saviour, Lord, if thou wert here, my brother were not dead.⁵

22 And I wot also now that God giveth thee whatsoever thou askest him.

23 Then the Saviour said unto her, Thy brother ariseth.

24 And Martha said unto him, I wot that he ariseth at the last day.⁶

ARABIC.

17 And Jesus came to Bethany, and found he had been four days in the grave.¹

18 And Bethany was nigh unto Jerusalem, about fifteen furlongs.

19 And there were many from among the Jews who were come to Martha and Mary, to comfort them two² about their brother.

20 Then when Martha heard of Jesus' arrival, she went out to meet him: but Mary sat in the house.

21 Then Martha said unto Jesus, O Lord, if thou hadst been here, my brother had not died.

22 But now I know that God shall give thee all thou askedst of God.³

23 Then Jesus said unto her, He shall surely rise thy brother.

24 Martha said unto him, I know that he shall rise in the resurrection at the last

PERSIAN.

17 Then Jesus came to Bethany, and ascertained¹ that it was four days they had buried him.²

18 And Bethany is on the border of Jerusalem, distant as much as fifteen furlongs.³

19 And many of the Jews were come unto Mary and Martha, that they should recommend them to have patience, and that they should give them relief in sorrow for their brother, because he was dead.

20 When Martha heard that Jesus was come, she went out to meet him:⁴ but Mary was sitting in the house.

21 Martha said unto Jesus, My Lord, if thou hadst been here, my brother had not died.

22 But I know that every thing thou desirest of God, he giveth thee.

23 Jesus said unto her, Thy brother shall arise.

24 Martha said unto him, I know that he shall arise in the resurrection of the last

¹ *fordh—faren*, 'forth departed.'

² lit. 'would.'

³ See ver. 15.

⁴ *ongean hyne*.

⁵ *here was brother dead*.

⁶ lit. 'arise,' on *thou shalt arise* *thou shalt arise*. Chabon, Par. p. 102, sq. The Anglo-Saxon *en tih ānastādeu*. Ælfric, Hom. 3 S. aft. Epiph. vol. i. p. 130, puts these words in the mouth of both Martha and Mary, *thou shalt arise—thou shalt arise*.

¹ 'In the grave four days.' Polygl.

² lit. 'to bid them two bear patiently.'

³ 'that whatever Thou askedst of God, God shall give it Thee.' Polygl. But the pret. *sinla* is here to be understood as a 2 fut. 'Thou shalt have asked.'

¹ lit. 'made known,' *mā'tum kard*.

² *āganda budand*, lit. 'stuffed,' i.e. with spices.

³ *ghaleat*, i.q. Arabic. See ch. vi. 19.

⁴ *b'istiqbāl-ā-ō*, 'obvium illi.'

AUTHORISED VERSION.

the last day.

25 Jesus said unto her, I am ¹the resurrection, and the ²life: ³he that believeth in me, though he [were dead,] yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord, ⁴I [believe] that thou art the Christ, the Son of God, which [should come] into the world.

28 And when she had so said, she went [her way,] and called Mary her sister secretly, saying, The Master is [come,] and calleth [for] thee.

29 [As soon as] she heard [that,] she [arose] quickly, and [came unto] him.

30 Now Jesus was not yet come into the town, but was in [that] place where Martha met him.

31 ⁵The Jews then which were with her in the house, and [comforted] her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She

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¹ Ch. v. 21; vi. 39, 40, 44.

² Ch. i. 4; vi. 35; xiv. 6; Col. iii. 4; 1 S. John i. 1, 2;

³ Ch. iii. 36; 1 S. John v. 10, &c.

⁴ S. Matt. xvi. 16; Ch. iv. 42; vi. 14, 69.

⁵ Ch. xi. 19.

SAHIDIC.

day.

25 Jesus saith unto her, I am the resurrection and the life: he that believeth in me, ¹even if he die, he shall live:

26 And every one living that believeth in me, shall not die unto eternity. Believest thou this?

27 She said unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, he that cometh into the world.

28 And having said these things, she went, called Mary her sister, saying unto her in secret, that The Teacher² is come, and he calleth thee.

29 Then she, having heard *that*, she rose in haste, and she came out unto him.

30 But Jesus was not yet come to the village, but he was still at the place in which Martha met him.

31 The Jews therefore, who *were* in the house with her, and who comforted her, when they saw Mary, that she rose in haste and went out, followed after her, saying,

¹ or, 'Me,' *eroi*.

² *pan'h*, lit. 'the writer.' See ch. iii. 10.

³ *etatel*, a very different expression from the Memph. *etatel*.

SYRIAC.

last day.

25 Jesus saith unto her, I am the resurrection, ¹and the life: ²he that believeth in me, even if he die, shall live.

26 And all that liveth and believeth in me shall not die unto eternity. Believest thou this?

27 She saith unto him, Yea, my Lord, I believe that thou *art* the Messiah, the Son³ of God, who *is* coming into the world.

28 And when she said these things, she went, called Mary her sister secretly, and saith unto her, Our Master is come, and calleth thee.

29 And Mary, when she heard *that*, rose quickly, and was coming unto him.

30 But Jesus was not yet come to the town, ⁴but was in that same place in which Martha met him.

31 Also those Jews who were with her in the house, and were comforting her, when they saw Mary, that she rose quickly, and went out, they went after her,⁵ for they

¹ or, 'consolation.' Schaaf; see note on ver. 24.—'resurrection.' Hrk1.

² lit. 'lives.' The plur. in this case is most expressive; since "to live is Christ, and to die is gain." *Yeshua' shmo shu'hu*, &c. "The glorious name of Jesus is a mystic bridge for us to cross even from death unto life." S. Ephr. Adv. Ser. Sermon. vi. p. 14, F.

³ *Phuand Paino*, &c. "Blessings on him, O Lord, who keeps his mouth from all questions, and calls Thee, Son of God, *d'naimen th'mimith*, who believes simply, and calls Thee Son, as the Prophets and Apostles did." S. Ephr. Adv. Ser. Sermon. iv. p. 4, F.

⁴ or, 'village,' 'hamlet.'

⁵ 'they followed her,' lit. 'clung to her.' Hrk1.

MEMPHITIC.

day.

25 Jesus saith unto her, I am the resurrection with the life: he that shall believe in me, even if he die, he liveth.¹

26 And every one that liveth and that shall believe in me, shall not die unto eternity. Believest thou this?

27 She said unto him, Yea, my Lord, I believe that thou art the Christ, the Son of God, he that is coming into the world.

28 And having said this, she went, called Mary her sister in secret, saying unto her that, He is here the Teacher, and he calleth thee.

29 But she, having heard *that*, she rose quickly, and she came out unto him.

30 For Jesus was not yet come to the village, but he was still in the place where Martha went out to meet him.²

31 The Jews then who were with her inside in the house, ³soothing her heart, when they saw Mary, that she rose quickly, and went out, they walked after her, think-

¹ *ephebn'h*, also, 'he shall live,' but not so positive as *etatel* or *etatel*, 'that shall believe,' or as *plawmuth* Sahid. 'shall live.'

² *e'hruph*, lit. 'against Him.'

³ Better 'within, in the house.' But because of 'with her,' 'inside' must be substituted for 'within.'

⁴ i.e. 'comforting her.'

ETHIOPIIC.

of the dead at the last day.

25 And Jesus saith unto her, I *am* that resurrection and life.¹

26 He that believeth in me, even if dead, he shall live: and every one who is alive, and believeth in me shall not die unto all eternity. Believest thou this?

27 And she saith, Yea, Lord, I for my part,² believe that thou *art* that Christ, Son of God, who cometh³ into the world.⁴

28 And saying this, she went, and called her sister Mary privately, and saith unto her, Lo, he is come, our Master,⁵ and he calleth thee.

29 And when she heard *that*, she rose quickly, and went unto him.

30 And as yet Jesus was not come into the town, but he was in the place⁶ where Martha met him.

31 And when the Jews who were with Mary in the house, comforting her,⁷ saw her that she rose in haste and went out, they followed her, for they thought, She goeth

¹ Polygl. reads *ma'hyawi wamansihomu*, 'I *am* the vivifier and the raiser of them (the) dead.'

² *an'sa*.

³ or, 'shall come.'

⁴ *sama'na im'aphu'u*, &c. "We heard from the mouth of our Lord the Word of Life, and we believed and acknowledged that He is Jesus Christ in whom the Father is well pleased." Didasc. Apost. Ath. p. 91.

⁵ *liq'na*;—*man'ama*, 'our Teacher.' Didasc. Apost. Ath. p. 43.

⁶ or, 'country.'

⁷ or, 'mourning with her.'

GOTHIC.

day.

25 Jesus then said, I am the resurrection and life; he that believeth in me, though he die, liveth.

26 And whosoever that liveth and believeth in me, dieth not ever. Believest thou this?

27 She said unto him, Yea, Lord, I believe that thou art Christ, the Son of God, that is coming into this world.

28 And saying this, she departed, and called Mary her sister in secret,¹ saying, The Teacher is come,² and calleth thee.

29 But she, as soon as she heard *that*, rose up quickly, and went unto him.

30 And Jesus was not yet come to the village, but he was still in that place where Martha met him.

31 The Jews therefore who were with her in the house, comforting her, seeing Mary, that she quickly rose up and went out, went also after her, saying that, She

¹ lit. 'by stealth,' or 'thievishly.'

² lit. 'came.'

ARMENIAN.

day.

25 Jesus saith unto her, I am¹ the resurrection, and the life: he that believeth in me, even if he die, he shall live:

26 And every one that is alive and believeth in me, shall not die unto eternity. Believest thou this?

27 She saith unto him, Yea, Lord, I believed² that thou art the Christ, the Son of God, who wast to come into the world.

28 And when she said this, she went and called Mary her sister secretly,³ and saith, The Teacher is come, and calleth thee.

29 She, when she heard *that*, rose quickly, and came unto him.

30 Jesus was not yet come to the village, but was there in the place where Martha met him.⁴

31 Then the Jews who were with her there in the house, and were comforting her, when they saw Mary, that she rose in haste and went, they also went after her,

¹ var. 'but I am.'

² *havadsi aismig? πιστεύεις τούτῳ, not τούτο.*

³ *πείστευκα* is rendered by the perf. *havadatsi*, which has not in Armenian the same use as the perf. in Greek, and must be rendered by the English imperfect. Some copies have *havadam*, 'I believe.'

⁴ or, 'in silence.'

⁵ *entaratsh yeghen nma*, 'obviam fuit ei.'

ANGLO-SAXON.

25 And the Saviour said to her, I am the resurrection, and life.¹ he that believeth in me, though he be dead, he liveth:

26 And none die of them that live and believe in me. Believest thou this?

27 She said to him, Surely, Lord, I believe that thou art Christ, God's Son, that cometh into the world.

28 And when she said this thing, she went and called secretly Mary her sister, thus saying, Here is our Teacher, and *he* calleth thee.

29 When she heard that, she arose quickly, and came to him.

30 Then the Saviour was not yet come² into the town, but was then yet in the place where Martha came to meet him.³

31 The Jews who were with her in house, and comforted her, when they saw that Mary arose, and with haste went out, they followed her, thus saying, She goeth

¹ "Hud is lif buton Crist? seðhe cwæðh, Ic com ariast and lif, se ðhe gelyfdh on me, theah ðhe hē dead beo he leofaðh; and ælc ðhara the leofaðh, and on me gelyfdh, ne sætte hē on cnyrre." Alfrie, Hom. for Palm S. vol. II. p. 210. This is a better rendering of the Greek than the one given by the Anglo-Saxon version.

² *Dha gylt ne com se Halend.*

³ *him ongean com.*

GEORGIAN.

day.

25 Jesus said unto her, I am resurrection and life: he that believeth in me, though he die, shall yet live:

26 And whosoever is living¹ and believeth in me shall not die unto eternity. Believest thou this?

27 Martha said unto him, Yea, O Lord, I believe that thou art Christ, Son of God, coming into the world.

28 And when she said this, she went away, and called Mary her sister secretly, and said unto her, The Teacher is come, and calleth thee.

29 But she when she heard it, rose quickly, and came unto him.

30 For as yet Jesus was not come to the village, but he was still there at the place where Martha met him.

31 But the Jews who were with her in the house, and comforted her, when they saw Mary, that she rose quickly and went out, followed her, and thought that she

¹ *q̄beli rūmeli tsits'hal-ars*, lit. *p̄ās ð̄ ḥw̄n ḥsti*, cannot be rendered otherwise than 'whosoever is living.' Many passages lose much in translation into English, owing to 'all' not being like *p̄ās*, *q̄beli*, *amēnain*, &c., singular, except with neuter pron.

ARABIC.

day.

25 Jesus said unto her, I am he the resurrection and the life: he that believeth¹ in me, even if he die,² shall surely live:

26 And whosoever is living and believeth¹ in me shall not die unto eternity.³ Believest thou this?

27 She said, Yea, O Lord, I am believing that thou art the Messiah, Son of God, that is coming into the world.

28 When she said this, she went and called her sister Mary privately, and said, Our Teacher is come, and calleth thee.

29 And when she heard *that*, she rose quickly, and came unto him.

30 But Jesus was not yet come to the town, but he was at the place in which Martha met him.

31 And when the Jews who were with her in the house, and comforted her, when they saw Mary rising, going out in haste, they followed her, and said that, She goeth

¹ Here the pret. in Arabic may be compared with the Greek *πιστεύουσα*.

² *lūsa hwa mautan bal 'hayatan dāmatan illa' lūhadi*. He saith that he is dead, but he is living and shall not die.

³ See El-Nawābī, 79, p. 48, ed. Sch.

SLAVONIC.

the last day.

25 Jesus said unto her, I am resurrection and life: he that believeth in me, if he die, shall live again:¹

26 And every one living and believing in me, shall not die unto eternity. Hast thou faith in this?

27 She said unto him, Yea, Lord, I believed² that thou art Christ, Son of God, who is coming into the world.

28 And having said these things, she went and called Mary her sister, secretly saying, The Teacher is come, and calleth thee.

29 But she when she heard it, rose quickly, and went unto him.

30 For Jesus was not yet come to the village, but was in the place where Martha met him.

31 The Jews therefore that were with her in the house, comforting her, having seen Mary, that she rose quickly and went out, went after her, saying, She goeth to

¹ This is quoted in Vitre Sanct. Palaeoslav. p. 8. "And while they were in the prison at the sixth hour of the night, a voice came to them from heaven, saying, 'Do not be afraid, for I have redeemed you from all iniquity, and I will give you a kingdom.'"
² lit. 'to this.'

³ *rydērova'h, πείστευκα*.

PERSIAN.

day.

25 Jesus said unto her, I am I, the resurrection and life: every one who believeth¹ in me, if he die, shall become alive:²

26 And every one that be alive³ and believeth¹ in me shall not die unto eternity. Believest thou this?

27 She said unto him, Yea, Lord: I believe¹ that thou art Messiah, Son of God, who wast to come into the world.

28 Martha said this, and then went secretly and called her sister Mary, and said, Our Lord is come, and calleth thee.

29 When Mary heard *that*, she rose quickly, and came before Jesus.

30 And as yet Jesus was not come to the village, but was sitting at the place where he saw Martha.

31 And those Jews who were come for consolation, when they saw that Mary rose and went out in haste, all went after her, thinking, She goeth before the grave that

¹ lit. 'bring,' or 'put faith in.'

² *lūsa hwa mautan bal 'hayatan dāmatan illa' lūhadi*. He saith that he is dead, but he is living and shall not die.
³ *lūsa hwa mautan bal 'hayatan dāmatan illa' lūhadi*. He saith that he is dead, but he is living and shall not die.

AUTHORISED VERSION.

goeth unto the grave to weep there.

32 [Then when Mary was come] where Jesus was, and saw him, [she] fell down at his feet, saying unto him, 'Lord, if thou hadst been here, my brother had not died.'

33 [When Jesus therefore] saw her weeping, and the Jews also weeping which came with her, [he groaned] in the spirit, and [was troubled].

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 ³Jesus wept.

36 [Then said the Jews,] Behold how he loved him!

37 [And] some of them said, Could not this man, which opened the eyes of the [blind,] have caused [that even] this man should not have died?

A.D. 33.

¹ Ch. xi. 21.

² Gr. *He troubled Himself*.

³ S. Luke xix. 41.

⁴ Ch. ix. 6.

SYRIAC.

thought for themselves that she was going unto the grave to weep.

32 But Mary when she came where Jesus was, and saw him, she fell at his feet,¹ and saith unto him, If thou hadst been here, my Lord, my brother had not died.²

33 But Jesus when he saw her, that she was weeping, and those Jews that were come with her that they were weeping, he was greatly moved in his spirit and he troubled his soul.³

34 And he said, Where have ye laid him?⁴ And they say unto him, Our Lord, come, see.

35 And Jesus' tears were coming.⁵

36 And the Jews were saying, See ye how he was loving him!

37 But men from among them said, Was not this one, who opened the eyes of that blind man, able to do so that also this one should not die?

¹ lit. 'up in His feet'—'at His feet.' Hrk1.

² lit. 'was not dying.'

³ or, 'Himself'—'and He was moved.' Hrk1.

⁴ lit. 'where laid ye him?'

⁵ *ūthyōn*;—'and Jesus shed tears.' Hrk1. "Him over whom He wept, *dabko*, He brought to life." S. Ephr. Scrm. Ex. vol. ii. p. 392, E.

ETHIOPIC.

unto the grave to weep there.

32 And when Mary came near to Jesus, and saw him, she worshipped him at his feet,¹ and she saith unto him, My Lord, if thou hadst been here, my brother had not died.

33 And when Jesus saw her weeping, and the Jews also who came with her, that they wept,² he groaned in his spirit,³ and he troubled himself.⁴

34 And he saith, Where have ye buried him?⁵ They say unto him, Lord, come and see.

35 And Jesus shed tears.⁶

36 And the Jews say, See ye how much he loveth him!

37 And there were some from among them who said,⁷ Could not this one, who opened the eyes of the blind,⁸ do so as that this one also should not die?

¹ lit. 'under His feet.'

² lit. 'weep.'

³ 'He shed tears in His spirit.' Polygl.

⁴ or, 'His head.'

⁵ lit. 'where buried ye him?'

⁶ Polygl. adds, 'again.'

⁷ lit. 'say.'

⁸ 'aurān, pl.

SAHIDIC.

She is going out to the grave that she weep there.

32 But Mary when she was come out to the place where Jesus was, and saw him, she threw herself at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 But when Jesus saw her weeping, and the Jews who were come with her weeping, he was troubled in spirit, like those who tremble,¹

34 And he saith, Where have ye laid him? They say unto him, Lord, come and see.

34 Jesus wept.²

36 The Jews therefore were saying, See in what manner he loved him!

37 Some among them said, This man, who opened the eyes of the blind,³ had he not power to cause this one not to die?

¹ *nthe sinetool*. G. Wolde renders this 'sicut fremen-tes' and also 'tremens,' but without reason. The S. hid. *oot*, 'to tremble' with agitation, occurs also in ver. 35, q.v. See also Mingar. Reliq. p. xlv. and xlvii.

² *aphrime*, as e.g. in S. Matt. xxvi. 15. *aphrime emate*, *ἐκλαυσε πικρῶς*, S. John xvi. 20, &c.

³ *mpbelle*, sing.

MEMPHITIC.

ing for themselves,¹ She goeth to the grave that she weep there.

32 Mary then when she came to the place in which Jesus was standing,² and saw him, she threw herself down at his feet, saying unto him, My Lord, if thou hadst been³ in this place, my brother had not died.

33 Then Jesus, when he saw her weeping, with the Jews who were come with her weeping, he was pained in the spirit, and was troubled,

34 And he said unto them,⁴ Where have ye laid him? They say unto him, Lord, come and see.

35 And Jesus, his eyes shed tears.⁵

36 The Jews therefore were saying, See how he loveth him!⁶

37 But some from among them said, Was there not power in this man, who opened the eyes of the blind from his birth, that this other one should not lie dead?⁷

¹ This idiom corresponds exactly with the Syriac of the Peshites.

² *enre iēs 'hē*.

³ *ēnak'hē*.

⁴ Memph. adds, *nūu*.

⁵ *ā nephbal dierni*, lit. 'His eyes gave tear.'

⁶ *pas phous ēnaph*, Memph. *ēth enphous ēnaph*, &c.

⁷ or, 'in death,' if *mā* is taken as subst.

GOTHIC.

goeth to the grave that she weep there.

32 But Mary as soon as she came where was Jesus, seeing him, fell at his feet,¹ saying unto him, Lord, if thou wert here, my brother had surely² not died.

33 Then Jesus as soon as he saw her weeping, and the Jews who came with her weeping, was grieved in spirit, and troubled himself,³

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 And Jesus shed tears.⁴

36 The Jews therefore said, See how he loved him!

37 Then some of them said, Could not this man, who opened the eyes to the blind, do so that also this one should not have died?

¹ lit. 'fell to Him at feet.'

² *ni thanh*.

³ *inwagida sikh silban*.

⁴ *jah tugrida Jesus*, the literal rendering of *καὶ ἔδρακυ-σεν ὁ Ἰησοῦς*.

ARMENIAN.

they thinking that, To the grave she goeth that she weep there.

32 Then Mary when she came where was Jesus, and saw him, fell at his feet, and saith, Lord, if thou hadst happened to be here, my brother had not been dead.¹

33 Jesus, when he saw her that she weepeth, and the Jews weep, who were with her, was troubled in his spirit, like one beside himself.

34 And saith, Where *have* ye laid him?² They say unto him, Lord, come and see.

35 And he shed tears Jesus.³

36 The Jews were saying, See ye how much he was loving him!

37 Some from among them were saying, Could not⁴ this man, who opened the eyes of the blind,⁵ do that also this one should not die?

¹ This may also be rendered less literally, 'my brother had not died.'

² S. Seperian, Hom. li. p. 39, sq.

³ *ardusweats, ildakpuse.*

⁴ var. 'cannot.'

⁵ *gürin, του τυφλου.*

GEORGIAN.

is going to the grave to weep there.¹

32 But Mary when she came where Jesus was, when she saw him, she fell at his feet, and said unto him, Lord, if thou hadst been here, this my brother had not also died.

33 Then Jesus, when he saw that she wept, and the Jews who were come with her wept also, was troubled in spirit as with anger,²

34 And he said unto them, Where *have* ye laid him? They said,³ Come and see.

35 And he shed tears Jesus.⁴

36 The Jews therefore said, Lo, how truly he loved him!⁵

37 Then some among them said, Could not this man, who opened the eyes to the blind,⁶ do something that this man also died not?

¹ *misa, 'at it.'*

² *ris'hvith, 'with anger,' as in S. Mark iii. 5; mima i'hila mathda ris'hvith, περιβλεψάμενος αὐτοὺς μετ' ὀργῆς: also Eph. iv. 31, &c.*

³ The Georgian omits *Kúpe.*

⁴ *hstremleoda, ildakpuse, 'shed tears,' tells more than 'wept.'*

⁵ *aha vitar same uqwarda igi, i.e. 'see from His tears how He loved him.'*

⁶ *brinasa, τῷ τυφλῷ.*

SLAVONIC.

the grave that she weep there.

32 But Mary when she came where Jesus was, having seen him, fell at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 Then Jesus, when he saw her weeping, and the Jews that were come with her also weeping, did violence to his spirit,¹ and was troubled himself,

34 And he said, Where *have* ye laid him?² They said unto him, Lord, come and see.

35 He shed tears Jesus.³

36 The Jews therefore said, See how much he loved him!

37 Some of them said, Could not this *man*, that opened the eyes to the blind,⁴ do that this one also die not?

¹ or, 'restrained, constrained His soul,' *zapretl duhu, i. e. 'restrained his soul.'*

² lit. 'we went to see him.'

³ *pos'trosta Iusu', and many other Slav. MSS. read 'tejnastchago ispustio', and proslezinsya iko ichlonyek atchedre, &c. Homily for the 5th week in Lent, Ofic. Slav. fol. 97, 98. All the versions render this verse more accurately than A. V. and R. V., which make no distinction between κλαίω and δακρύνω.*

⁴ *slipomu, τῷ τυφλῷ.*

ANGLO-SAXON.

his grave, that she weep there.

32 When Mary came where the Saviour was, and she saw him, she fell at his feet,¹ and said to him, Lord, if thou wert here, my brother were not² dead.

33 When the Saviour saw that she wept, and that the Jews who came with her, he groaned in his spirit, and disturbed himself,

34 And said, Where laid ye him? They said to him, Lord, go and see.

35 And the Saviour wept.

36 And the Jews said, Look now,³ how he loved him!

37 Some of them said, Might not this one who opened a blind *man's* eyes, do also that this *man* were not dead?

¹ *to his fotum.*

² *were—nære.*

³ *laca nu.*

ARABIC.

unto the grave that she weep there.

32 And when Mary reached the place in which Jesus was, and saw him, she fell at his feet worshipping him, and she said, O Lord, if thou wert here, my brother were not dead.

33 And Jesus when he saw her, *that* she wept,¹ and saw the Jews who were come with her weeping, he groaned in spirit, and was troubled in his soul.²

34 Then he said, Where *have* ye laid him? But they said unto him, O Lord, come and see.

35 And he shed tears Jesus.³

36 Then the Jews said, See how he loveth him!

37 And men from among them said, Can not this one, who opened the eyes of the blind, do so that this one also die not?

¹ lit. 'weepeth.'

² or, 'in Himself.' Polygl. reads *wapaliya*, 'and was agitated to and fro,' and omits, 'in His soul.'

³ 'and the eyes of Jesus shed tears.' Polygl.

PERSIAN.

she weep.

32 When Mary came to the place where Jesus was, she saluted him,¹ and fell at Jesus' feet, and worshipped, and said unto him, My Lord, if thou hadst been here, my brother had not died.

33 And when Jesus saw that she was weeping,² and that the Jews who were with her were weeping,² he did violence to his spirit,³ and troubled himself,

34 And said, Where *have* ye laid his body? They said unto him, Our Lord, come and see.

35 And a tear was flowing from Jesus' eye.

36 The Jews said, See to what extent he loved him!

37 Some said, He that opened both eyes of one mother-born blind, could he not do that this *one* die not?

¹ *salam dad*, lit. 'gave Him peace.'

² *dar nafsi, 'And hamit hard. This sentence cannot be*

AUTHORISED VERSION.

38 Jesus therefore again [groaning in] himself cometh to the grave. [It] was a cave, and a stone lay [upon] it.

39 Jesus [said,] Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been [dead] four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou [wouldest believe,] thou [shouldest] ¹see the glory of God?

41 [Then] they took away the stone from the place where the dead was laid. And Jesus lifted [up his eyes,] and said, Father, I thank thee that thou hast heard me.

42 [And] I knew that thou hearest me always: but ²because of the [people] which stand [by] I said it, that they [may] believe that thou hast sent me.

43 And when he [thus had] spoken, he [cried] with a loud voice, Lazarus, come

A.D. 33.

¹ Ch. xi. 4, 23.² Ch. xii. 30.

SYRIAC.

38 But Jesus, while greatly moved within himself, came to the grave. And that grave was a cave, and a stone was put upon the door¹ of it.

39 And Jesus said, Take away this stone.² Martha, the sister of that dead, saith unto him, My Lord, already he stinketh: for he hath been dead four days.³

40 Jesus saith unto her, Said I not unto thee, that, if thou believest, thou shalt see the glory of God?

41 And they took away⁴ that stone.⁵ And Jesus himself raised his eyes towards heaven, and said, Father, I thank thee for that thou heardest me.

42 And I am aware that thou hearest me at all times: but because of this crowd that is standing say I these things, that they believe that thou sentest me.

43 And when he said these things he cried with a loud voice,⁶ Lazarus, come

¹ Hrk1. omits 'the door.' 'at thar'eh, 'on the door,' or 'on the opening of it,' may also mean 'against' as R. V. renders ἐπ' αὐτόν, as proved by S. Mark xv. 46, where we read 'agel kiphō 'al t'har'eh. It all depends on whether the sepulchre was hewn into the side or the upper surface of the rock. S. Matt. xxvii. 60, where we read ἀρῖμου, 'they raised,' after 'agebu, 'they rolled,' seems to favour the latter opinion. See Note on ch. iv. 6, and on this verse.

² 'the stone,' Hrk1.³ lit. 'for there are four days unto him.'⁴ sh'gulu, also 'they lifted up' or 'raised.'⁵ Syr. Eth. and Sahid. omit οὐ ἦν ὁ τεθνηκὼς κείμενος.⁶ S. Ephr. Can. Fu. 76. p. 348, F; also Serm. Ex. v. ii. p. 387, sq.

ETHIOPIIC.

38 And again Jesus was grieved¹ in his heart, and went to the grave. And that was a cave, and a covering stone on it.

39 And Jesus saith unto them, Remove the stone. And Martha saith unto him, the sister of him that was dead, My Lord, already he stinketh: for to-day is² the fourth day.

40 And Jesus saith unto her, Said I not unto thee, that, if thou believest, thou shalt see the glory of God?

41 Then they removed the stone. And Jesus raised his eyes upwards,³ and saith, I thank thee, O Father, that thou heardest me.

42 And I indeed know that thou always hearest me: but for the sake of the people that are standing say I this, that they believe that thou sentest me.

43 And saying this, he cried with a loud voice, and saith, Lazarus, come, ⁴come forth

¹ or, 'sorrowful, anxious.' Polygl. reads, 'shed tears.'² kōna, lit. ἐγένετο.³ Polygl. adds, 'and burst forth.'⁴ na'a t'sād aph'a.

SAHIDIC.

38 Then Jesus again trembling¹ within himself, came to the grave. But it was a cave, and a stone was on the mouth of it.²

39 Jesus saith unto them, Take up³ the stone there. Martha saith unto him, the sister of him that was dead, Lord, already he smelleth: for it is his fourth day.

40 Jesus saith unto her, Said I not unto thee, that, if thou believest, thou shalt see the glory of God?

41 They therefore took away that stone. But Jesus raised his eyes towards heaven, saying, My Father, I thank thee that thou heardest me.

42 And I knew that thou hearest me at all times: but this I said because of the multitude which is standing, that they believe that thou art he that sent me.

43 And when he had said these things, he cried with a loud voice, Lazarus, come

¹ ephoot.² 'hīrōph, sometimes, less literally, 'on it,' or 'on him' only.³ phi, also 'tollite,' in the sense of 'take away.'

MEMPHITIC.

38 Then Jesus having had pity within him,¹ came to the grave. But it was a cave, and a large stone was on the mouth of it.

39 Jesus saith unto them, Take² this stone there. Martha saith unto him, the sister of him that was dead, Lord, he stinketh: for this is his fourth day.³

40 Jesus saith unto her, Said I not unto thee, that, if thou believest, thou shalt see the glory of God?

41 Then they took up⁴ the stone from the mouth of the grave. But Jesus raised his eyes upwards, and said, My Father, I thank thee that thou heardest me.

42 But I knew that thou hearest me at all times: but because of the multitude that is around me said I this, that they believe that thou art he that sent me.

43 And having said these things, he cried out with a loud voice, Lazarus, come

¹ ephashen'hēt n'h'rēd n'h'tēph.² shūp.³ Memph. supplies 'day,' which Sahid. omits.⁴ anūli.

GOTHIC.

38 Then Jesus again being angry¹ in himself, goeth to the grave. And it was a cave, and it was overlaid with a stone over.²

39 Jesus said, Take away this stone. The sister of the dead, Martha, said unto him, Lord, already he is foul:³ for he is four days old.⁴

40 Jesus said unto her, Said I not unto thee, that, if thou believest, thou beholdest the glory of God?

41 They heaved up therefore the stone where he was. And Jesus raised his eyes upwards, and said, Father, I thank thee because thou heardest me.

42 Howbeit I wist that thou hearest me always: but for this multitude standing about said I this, that they believe that thou sentest me.

43 And saying this, he cried with a loud voice, Lazarus, come out.

¹ inrauthitha in sis silbin.² jah staina ufurlagida was ufaro. staina is dat. and not nom., and ufurlagida refers to hutundi, 'cave.' See Ex. Pref. p. 135, vii, and the note on this verse in De Gabelentz and Loebe, l.c.³ ju fuls int.⁴ fidurdags, lit. 'quatrduanus.'

ARMENIAN.

38 Jesus again being beside himself in his mind, cometh to the grave. And it was a cave, and a stone was placed on it.

39 Then Jesus saith, Take away the stone. Martha, sister of the dead, saith unto him, Lord, he may now be stinking: ¹ for he is of four days.²

40 Jesus saith unto her, Said I not unto thee, that, if thou shalt believe, thou shalt see the glory of God?

41 And when they took up the stone,³ Jesus raised his eyes upward,⁴ and saith, Father, I thank thee that thou heardest me.

42 And I was aware that at every hour thou hearest me: but because of the multitude that stand about I do *this*, that they believe that thou didst send me.

43 After he said this, with a loud voice he cried, and saith, Lazarus, arise, come

¹ Jesus went to him in the tomb, then raised, that they could see, and he was dead, so the fourth day was counted, and that the resurrection was truly proved. S. S. Sermon, Hom. i. p. 10.

² *tchöreküreyä* շ, lit. 'quadriduanus est.'

³ The Armenian omits *ὅτι ἡν ὁ τεθνηκὼς κείμενος*, which the Georgian renders correctly.

⁴ Some add, 'to heaven.'

ANGLO-SAXON.

38 Again the Saviour groaned in himself, and came to the grave. It was a cave, and there was a stone laid upon it.¹

39 And the Saviour said, Do away this stone. Then said Martha to him, the sister of him that was dead there, Lord, now he stinketh: he was for four days dead.

40 The Saviour said to her, How,² said I not to thee, that thou seest God's glory, if thou believest?

41 When³ they did away this stone, the Saviour heaved up his eyes, and said, Father, I give⁴ thee thanks for that thou heardest me.

42 I wot that thou always hearest me: but I said *this* for the people that round about here stand, that they believe that thou sentest me.

43 When he said these things, he called with a loud voice,⁵ Lazarus, go out.⁶

¹ *on-uppan geled*.

² *Mr. Thorne* reads *how*.

³ or, 'then.'

⁴ lit. 'I do thanks.'

⁵ *mycelre stefne*.

⁶ *gd ut*. But Ælfric has, *Drihten dhadha he Lazarum of mæssele anwele, ðæt geðeote he was soðre, and ðære ageal, and mid mæssele stefne clypode* 'Lazare, ga forth,' &c. Hom. in 17th S. after Pentec. vol. i. p. 499.

GEORGIAN.

38 But Jesus again being as it were angered within himself,¹ went to the grave. It was a cave, and a large stone² was laid on it.³

39 Jesus said unto them, Take away this large stone. Martha, the sister of the dead, said, Lord, he even stinketh:⁴ for he is of four days.

40 Jesus said unto her, Said I not unto thee, that, if thou believest, thou shalt see the glory of God?

41 They took away therefore the large stone from where the dead was laid. But Jesus lifted up his eyes towards heaven, and said, O Father, I thank thee because thou hast heard me.

42 And I know that always thou hearest me: but I said this because of the people that stand around, that they believe that thou didst send me.

43 And when he said this, he cried with a loud voice, Lazarus, come outside.⁵

¹ A literal rendering of *გვერდობაჲ ჴესუს ძლის ქრისტის*.

² *lidi*.

³ Iona, Metrop. of Ruis, Pilgrimage, p. 52, says, *kwalad mare* 'Be' hanc d d d' Phariſaeus vult scire: Laz' quare non s'ph'rat' h. 'We came to Bethany and saw Lazarus where Lazarus rose from the grave, *dabla tchasauleisa kidiansa*, down steps of stone,' &c.

⁴ *qrōdisgha*, i.e. 'he stinketh, no doubt,' 'he must be stinking.'

⁵ *gamoved gare*, lit. 'come from, outside.'

ARABIC.

38 Then Jesus was again pressed in his soul,¹ and came to the grave. And the grave was a cave, and on it a stone laid.²

39 And Jesus said, Raise the stone hence.³ Then Martha said unto him, the sister of the dead man, O Lord, he stinketh already: for he has four days.⁴

40 Then Jesus said unto her, Say I not unto thee, that, if thou believest, thou shalt see⁵ the glory of God?

41 And they raised that stone from the place in which the dead was laid.⁶ And Jesus raised his eyes upwards, and said, O Father, I thank thee that thou heardest me.

42 And I know that thou hearest me at all seasons: but I said this for the sake of this multitude that is standing,⁷ that they believe that thou sentest me.

43 And when he said this saying, he cried with a loud voice, Lazarus, come

¹ *فانزع نفسي من نفسي* 'I drew myself out of myself.'

² 'and there was on the opening of it, a large stone,' Polygl.

³ 'raise this stone,' Polygl.

⁴ lit. 'to him are four days.'

⁵ lit. 'thou shalt see the glory of God.'

⁶ 'from the grave' or 'sepulchre,' Polygl.

⁷ 'surrounding,' Polygl.

SLAVONIC.

38 Jesus then again, being constrained within himself, came to the grave. And it was a cave, and a stone lay on it.

39 Jesus said, Take away the stone. Martha, sister of the dead, said unto him, Lord, already he stinketh: for he is of four days.¹

40 Jesus said unto her, Said I not unto thee, that, if thou believest, thou shalt see the glory of God?

41 Then they removed the stone where the dead was lying. And Jesus raised his eyes upwards, and said, Father, praise I render thee that thou hast heard me.

42 And I knew that always thou hearest me: but for the sake of the people standing around I spake, that they have faith that thou hast sent me.

43 And having said these things, he cried with a loud voice, Lazarus, step

¹ lit. 'he is four-day,' *tcheteerodnren' bo est*.

PERSIAN.

38 And as Jesus did violence to his feelings within himself,¹ he thence² came in front of the grave of Lazarus. And the grave was a cave, and a stone placed on the door³ of it.

39 Jesus said, Take away this stone. Mary⁴ sister of Lazarus said unto him, My Lord, he was stinking from the first,⁵ and it is four days that he is in the grave.

40 Jesus said unto her, Unto thee I said, if thou believest, thou shalt see⁶ the greatness⁷ of God.

41 They took away that stone. And Jesus raised his two eyes straight upwards, and said, My Father, I thank thee⁸ that thou hast heard me.

42 And I know that thou hearest me at all times: but I speak because of all this people that are standing, that they believe that thou sentest me.

43 When he said this word, he cried with a loud voice, and said, Lazarus, come

¹ lit. 'self to self.'

² lit. 'and thence.'

³ *dar*, i.e. 'entrance.'

⁴ *Mary* is the Persian name of Martha.

⁵ *az awsal*, i.e. 'some, or, a long time.'

⁶ also, 'mayest see.'

⁷ or, 'magnificence.'

⁸ *t'inf'awardam*, lit. 'bring Thee acknowledgment.'

AUTHORISED VERSION.

forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 [Then many] of the Jews which [came] to Mary,² and [had seen] the things which Jesus did, believed [on] him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶³[Then] gathered the chief priests and the Pharisees a council, and said, ⁴What [do we?] [for this] man doeth many miracles.

48 If we let him thus alone, all men will believe [on] him: and the Romans [shall] come and take away both our place and nation.

49 [And one] of them [named] ⁵Caiaphas, being [the] high priest that same year, said unto them, Ye know nothing at

A.D. 33.

¹ Ch. xx. 7.

² Ch. ii. 23; x. 42; xii. 11, 18.

³ Ps. ii. 2; S. Matt. xxvi. 3; S. Mark xiv. 1; S. Luke xxii. 2.

⁴ Ch. xii. 19; Acts iv. 16.

⁵ S. Luke iii. 2; Ch. xviii. 14; Acts iv. 6.

SAHIDIC.

out.

44 He came out, he that was dead, bound his feet and his hands with bands:¹ and his face was bound with a napkin.² Jesus saith unto them, Loose out, that ye let him, that he go.

45 But a multitude from among the Jews that were come to Mary, when they saw what he did, believed in him.

46 But some from among them went unto the Pharisees, and told them what things Jesus did.

47 Then the chief priests and the Pharisees gathered together a council,³ and they said, What is it we are doing? for this man doeth many signs.

48 If we let him thus, every one will believe in him, and the Romans may come and may take away from us our place and our nation.

49 But one from among them, Caiaphas, who was high priest that year, said, Ye, ye understand not any thing,

¹ *kerca*. Mingar. Rel. p. xlviii. "Gr. text. habet *accipias institit*; emenda igitur, et sine hæsitacione scribe *keria*."

² *û u sudarion*.

³ This may also read, 'gathered within the council,' or 'council chamber.'

SYRIAC.

outside.¹

44 And he came forth that dead, bound his hands and feet with bands: and his face² with a napkin. Jesus saith unto them, Loose him, and let him go.

45 And many from among the Jews who came to Mary, when they saw the thing that Jesus did, believed in him.

46 And men from among them went unto the Pharisees, and told them every thing that Jesus did.

¶ XXIX.—47 And the chief priests and Pharisees gathered themselves together,³ and were saying, What shall we do? for this man doeth many signs.

48 And if we let him thus, all men are believing in him: and the Romans are coming and taking away our place and our people.

49 But one of them, whose name was Caiaphas, was high priest of that year, and he said unto them, Ye, ye are not aware

¹ *ʿhataph laʿhdō men p̄m̄ mautʿhō*, "He snatched one man from the mouth of death, another youth from within his hands, but Lazarus from his entrails." S. Ephraem, Serm. Exeg. vol. ii. p. 389, C; 391, A; 394, E, &c.

² Hrk1. adds 'wound.'

³ 'gathered a council.' Hrk1.

MEMPHITIC.

out.

44 And¹ he came out he that was dead, bound his feet and his hands with bands:² and his face tied with a napkin.³ Jesus saith unto them, Undo him, put him out, that he may go.

45 A multitude therefore of the Jews that were come to Mary, having seen what things he did, believed in him.

46 But some from among them went unto the Pharisees, and told them what things Jesus did.

47 The chief priests and the Pharisees therefore gathered together a council, and they said, What is it we are doing? many are the signs which this man doeth.

48 If we let him thus, all will believe in him,⁴ and the Romans shall come, and they shall take away our place with our nation.

49 But one from among them, whose name was Caiaphas, and who was high priest that same year, answered and said

¹ Memph. adds *de*, omitted in Sahidic.

² *û ʿhan sehn*.

³ *û u sudarion*.

⁴ *ananaʿhli e roph l̄ru, p̄ntes pisteύουσιν els av̄rōn*; but Sahid. *uon nim napiateue e roph, p̄as pisteύει els av̄rōn*.

ETHIOPIIC.

outside.

44 And that dead came forth swathed and bound, his hands and his feet: and his face also wound with a napkin. And Jesus saith unto them, Loose him at once, and let him go.

45 And many from among the Jews who came to Mary and Martha,¹ seeing what Jesus did, believed in him.

46 But there were some from among² them who went to the Pharisees, and accused him, and told them all that Jesus did.

47 Then the chief priests and the Pharisees gathered themselves in council, and were saying,³ What do we?⁴ lo, this man doeth many signs.

48 And if also we let him like that, every one will believe⁵ in him, and the men of Rome shall come and they shall take us, our country and our people also.

49 And one of them, whose name was Caiaphas, high priest in his course of office that year, saith unto them, As for you, you

¹ The Ethiopic adds, 'and Martha.'

² *anawestefimā*, lit. 'from within them.'

³ 'gathered their council.' Polygl. *anqibbeimā*, lit. 'and they say unto them.'

⁴ or, 'what shall we do?'

⁵ *kwallu yaamān*, simple fut. without 'will' or 'shall.'

GOTHIC.

44 And he ran out the dead,¹ bound fast,² hands and feet with bands: and his face tied round with a handkerchief. Jesus said unto them, Untie him, and let him go.

45 Then many of the Jews³ that were come to Mary, and seeing what he did, believed in him.

46 But some of them went away to the Pharisees, and said unto them what Jesus did.

47 Then the chief priests and the Pharisees gathered together⁴

¹ *jah urran sa dautha*.

² *gabundans*.

³ *thize Iudae*.

⁴ This verse in the Cod. Argenteus breaks off in the middle of the word 'Pharisees.'

ARMENIAN.

outside.

44 And the dead came out, his feet bound, and his hands tied: and his face wrapped in linen. And Jesus saith unto them, Loose him, and let him go.

45 Many from among the Jews who were come to Mary, when they saw what he¹ did, believed in him.

46 And some from among them went to the Pharisees, and related to them that which Jesus did.

47 ²The chief priests and the Pharisees gathered a council,³ and say, What shall we do? for this man doeth many signs.

48 If we let him thus, all believe in him, and the Romans shall come, and shall destroy our nation and place.

49 One from among them, by name Caiaphas, who was high priest of that year, saith unto them, Ye, ye know no-

¹ The Armenian omits δ ἱεροῦς.

² The Armenian omits οὐν.

³ var. 'gathered in council.'

GEORGIAN.

44 And the dead came forth, bound hand and foot with bands: and his mouth was covered with a handkerchief.¹ Jesus said unto them, Loose him, and let him that he go.

45 Then many from among the Jews who were come to Mary and to Martha,² saw what Jesus did, and believed in him.³

46 But some from among them went away, and related to the Pharisees what Jesus did.

47 Then the chief priests and the Pharisees gathered together an assembly,

¶ XL.—And said, What do we? for this man doeth many miracles.

48 If we let him thus, all believe in him: and the Romans shall come and take us, our place and our nation also.

49 A certain one from among them, Caiaphas, who was high priest of that year, said unto them, Ye, ye know not, not even

¹ sudartha, with a σουδάριον.

² The Georgian follows the Ethiopic in adding 'and Martha.'

³ misa mimart'h.

⁴ or, 'what are we about?'

SLAVONIC.

outside.

44 And the dead came out, bound hands and feet with bands: and his face tied round with a handkerchief. Jesus said unto them, Loose him, and let him go.

45 Then many from among the Jews having come to Mary, and having seen the things that Jesus did, believed in him.

46 But some from among them went to the Pharisees, and told them the things that Jesus did.

¶ XL.—47 The chief priests and Pharisees therefore gathered a council, and said, What do we? for this man doeth many signs.

48 If we let him thus, all believe in him: and the Romans come and take our place and our nation.²

49 A certain one of them, Caiaphas, being high priest for that year, said unto them, Ye, ye know nothing at all,

¹ *ἱεροῦς* is omitted in the Ethiopic, Armenian, Georgian, and Slavonic versions, and is based on the error in the Greek text of the present. The same thing occurs in Gothic, A. Saxon, Coptic, &c.

² or, 'language.'

ANGLO-SAXON.

44 And soon stepped forth he that was dead, bound hands and feet [with swaddlingbands:¹] and his face was bound with a handkerchief.³ Then the Saviour said unto them, Unbind him, and let him go.⁴

45 Many of the Jews that came to Mary, and saw the things which he did, believed in him.

46 Some of them departed unto the Pharisees, and told them the things which the Saviour did.

¶ XXX.—47 Wherefore the bishops⁵ and the Pharisees gathered a council,⁶ and said, What do we? for that this man worketh many tokens.

48 If we let him thus,⁷ all believe in him: and the Romans come and take our land and our nation.

49 One of them was named Caiaphas, he was then bishop in that year, and said unto them, Ye know nothing.

¹ *swaddles*, enclosed within brackets by Dr. Marshall, but omitted by Mr. Thorpe.

² and *hys neb*.

³ *mid swat-line*, lit. 'with a sweat-linen.'

⁴ Ælfric reads, *tolysað his bendas, that he gán mæge*. Hom. 1st S. aft. Easter, vol. i. p. 234.

⁵ *tha bisecepas*.

⁶ *gaderodon gemot*.

⁷ Mr. Thorpe reads 'them.'

ARABIC.

forth outside.¹

44 Then the dead came forth, his hands and his feet bound tight with graveclothes: and his face bound with a cloth.² And Jesus said unto them, Loose him, and call to him to go.³

¶ XXVI.—45 Then many from among the Jews who came to Mary, when they saw what Jesus did, believed in him.

46 And some from among them went away to the Pharisees, and informed them of all that Jesus did.

47 Then the chief priests and the Pharisees gathered together a council, and said, What is it we shall do? for this man doeth many signs.

48 And if we let him thus, all men shall surely believe in him: and the Romans shall come and take by force our nation and our place.

49 Then one from among them, his name Caiaphas, was high priest that year: he said unto them, Ye, ye know nothing at all,

¹ 'come outside,' Polygl.

² 'amimat, a piece of cotton or linen cloth worn in the east round the head as a turban.

³ 'and let him go,' or 'walk.' Polygl. Our Lord raising the dead is alluded to in the Coran, Sur. li. 48, *wa'uhi el-mawati bizni 'Uhi*, 'and I shall quicken the dead by the will of God.' These words occur also in Makrizi, Hist. Copt. p. 6, q.v.

PERSIAN.

outside.

44 That dead came out of the grave, and his two hands and feet wrapped in graveclothes: and his face and head bound with a handkerchief. Jesus said unto them, Loose him, and let him pass that he may go.

¶ XXV.—45 And that day many of the Jews who were come to Mary, when they saw the miracle of Jesus, believed in him.

46 And there were some hypocrites who went to the Seceders, and told them every thing they had seen done by Jesus.

47 The Seceders with the chief priests were gathered, and said, What may we do? for this man sheweth forth many miracles.

48 If we let him go,² the whole world may believe in him: and Romans may come and take our place and may pass judgment on our religion.

49 One of them, whose name was Caiaphas, was chief priest that year, and said unto them, Ye know nothing,

¹ lit. 'of,' or 'from Jesus.'

² *secear imâmin*, 'Chief Imâms.'

³ lit. 'let Him pass.'

⁴ or, 'overrule.'

⁵ or, 'faith.'

AUTHORISED VERSION.

all,

50 ¹Nor [consider] that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 [And] this [spake he] not of himself: but being high priest that year, he prophesied that Jesus should die for [that] nation;

52 And ²not for [that] nation only, ³but [that also] he [should] gather together [in] one the children of God that [were] scattered abroad.

53 [Then] from that day forth they took counsel together for to put him to death.

54 Jesus ⁴therefore walked no more openly among the Jews: but [went] thence unto [a] country near [to] the wilderness, [into] a city called ⁵Ephraim, and there [continued] with his disciples.

55 ¶ [And] the [Jews' passover] was

A.D. 33.

¹ Ch. xviii. 14.

² Isa. xlix. 6; 1 S. John ii. 2.

³ Ch. x. 16; Eph. ii. 14, 15, 16, 17.

⁴ Ch. iv. 1, 3; vii. 1.

⁵ See 2 Chron. xiii. 19.

⁶ Ch. ii. 13; v. 1; vi. 4.

SYRIAC.

of one thing,¹

50 And are not considering that it is profitable for us, that one man die for the people, and that whole people perish not.

51 But this he said not of himself:² but because he was high priest of that year, he prophesied that Jesus was ready³ to die for the people;

52 And not only for the people, but that also the sons of God⁴ that *are* scattered he should gather into one.

53 And from that day they were considering⁵ that they should kill him.

54 Jesus himself therefore was not walking openly among the Jews; but he went thence unto a place which *is* near to the wilderness, to a town⁶ called Ephraim,⁷ and there he went about⁸ with his disciples.

¶ xxx.—55 But the passover of the Jews

¹ 'you are not aware of even one thing.' Hrk1.

² lit. 'from the impulse of his soul.'

³ or, 'prepared.' *'alid*, used for the future like *maz-mubak* in Arabic, q.v.

⁴ 'but that the sons of God, they that were scattered.' Hrk1.

⁵ or, 'thinking over.'

⁶ *Pkar'kō*, lit. 'to a town surrounded by a wall.'

⁷ S. *Aphreim*.

⁸ *me'haphlek*, lit. 'was turning about,' i.e. made it His head-quarters. *m'dagar h'uo*, 'was sojourning.' Hrk1.

ETHIOPIC.

know nothing at all, and also ye do not consider.

50 It is better for us, that we kill one man, and he die for the sake of the people,¹ than that the whole people¹ perish.

51 And this he saith not from himself: but because he *was* high priest, and his course of office *was* that year, he prophesied that Jesus was to die² for the whole people:

52 And not only for that people¹ alone, but that he should gather into one the children of God that were scattered.

53 And from that day the chief priests³ took counsel that they should kill him.

54 And Jesus therefore no longer walked about openly among the Jews; but he went to a town that was named the town of Ephraim,⁴ which is near to the wilderness, and he abode there with his disciples.

55 And the feast of the passover of

¹ *'hazeb*, also 'nation'; *a'hazab*, 'peoples,' 'nations,' i.e. 'Gentiles.'

² *'alawō lai Yāsūs yāmuṭ*, lit. 'it was for Jesus He dieth,' or 'should die.'

³ The Ethiopic adds 'the chief priests.'

⁴ E. *Ephrem*.

SAHIDIC.

50 And ye do not consider that it is profitable for us, that one man die for the people, and that the whole nation perish not.¹

51 But he said not this of himself alone: but being the² high priest of that year, he prophesied that Jesus should die³ for the nation;

52 And not for the nation only, but that the sons of God that *are* scattered abroad he should also gather together into one place.

53 From that day they took counsel that they should put⁴ him to death.

54 But Jesus walked not openly in Judæa; but he went out of that place unto the country near to the wilderness, to a town called Ephraim; he was there with his disciples.

55 But the passover of the Jews was

¹ *'he ebol*, also 'be cast out.'

² The Sahidic has the def. art.; not so the Memphitic.

³ *ere na mû*.

⁴ *euenōit*, a different tense from *ere na mû*, ver. 51, but which cannot be rendered otherwise in English.

MEMPHITIC.

unto them, You, you understand not any thing.

50 And ye, ye do not consider¹ that it is profitable for us, that one man alone die for the people, and that the whole nation perish not.

51 He was not saying this of his own accord: but as he was high priest of that year, he prophesied that it must be that Jesus die for the nation;²

52 And not only for that nation,² but that the other sons of God that *are* scattered abroad he should gather together into one.

53 From that hour they took counsel that they should kill³ him.

54 But Jesus walked not out openly in Judæa; but went away from there unto a country near to the wilderness, to a city called Ephraim,⁴ and he was there with his disciples.

55 But the passover of the [Jews was

¹ or, 'reflect.'

² *pishlot*, lit. 'the tribe.'

³ *nas'hotbeph*, a different subj. tense from the Sahidic.

⁴ M. *Ephrem*.

GOTHIC.

ARMENIAN.

thing,

50 And ye do not at all consider this, that it is good for us¹ that one man should die for the congregation,² and that the whole nation perish not.³

51 This he said not of himself: but because he was high priest of that year, he prophesied that Jesus was to die for the nation;

52 And not for the nation alone, but that also the sons of God that *are* scattered he should gather into one.

53 Then from that day they formed the resolution⁴ that they should kill him.

54 Then Jesus from that time no longer walked about openly among the Jews: but he went thence unto a country that was near to the wilderness, to a town the name of which was Ephraim, and there he was with his disciples.

55 And the passover of the Jews was

¹ lit. 'to us.'

² *joghêvurt'hyeans*.

³ lit. 'shall not perish.'

⁴ or less correctly, 'they took counsel to kill him.'

GEORGIAN.

one thing,

50 And ye do not consider that it is better for us,¹ that one man should die for the people, and not that the whole nation perish.

51 This he said not of himself:² but he was high priest that year, and he prophesied because he thought³ Jesus should die for the nation;

52 And not only for the nation, but that the sons also of God scattered he should gather into one.

53 From that day the Jews⁴ took counsel that they should kill him.

54 Then Jesus no longer went about openly among the Jews; but he went away thence unto a country near to the wilderness, to a city which they call Ephraim, and there he abode with his disciples.

55 But the passover of the Jews was

¹ lit. 'to us.'

² *chavit'h chvisit'h*, lit. 'from his own head.'

³ *eguleboda*, 'had a presentiment in his heart.'

⁴ The Georgian adds 'the Jews.'

SLAVONIC.

50 Nor consider that it is better for us,¹ that one man die for the people, and not the whole nation perish.

51 This, however, he said not himself: but being high priest for that year, he prophesied that Jesus should die² for the people;

52 And not only for the people, but that also the children of God scattered he should gather into one.

53 From that day therefore they took counsel that they should kill him.

54 But Jesus on this account walked not openly among the Jews; but he went thence unto a country district near to the wilderness, to a city called Ephraim, and there he went about with his disciples.

55 And the Jewish passover was near:

¹ or, 'to the advantage of us,' 'in regard to us,' 'not' 'non'.

² *holtydshe—umriti*, lit. 'would or wished to die.'

ANGLO-SAXON.

50 Nor bethink ye that it is better for us, that one man die for *the* people, and all *the* nation perish not.

51 He said not that of him self: but as he was that year bishop, he prophesied that the Saviour should die¹ for that nation;

52 And not only² for that nation, but that he would³ gather together God's children that were driven about.⁴

53 From that day⁵ they thought that they would slay him.

54 Then the Saviour went about no more openly among the Jews; but departed to the land near⁶ the waste, in the borough⁷ that is named Ephrem, and dwelt there with⁸ his disciples.

55 The Jews' Easter was⁹ at hand, and

¹ *scilicet* 'scilicet'.

² *sunderlice*, 'sunderly,' 'exclusively.'

³ *that he wolde gesomnian*.

⁴ *driven about*.

⁵ *of that dage*.

⁶ *widh*.

⁷ *on tha burh*.

⁸ *mid*.

⁹ lit. 'were.'

ARABIC.

50 And do not consider¹ that it is good for us, that one man die for the people, rather than our whole nation² perish.

51 And he did not say this of himself:³ but because he was high priest in that year, he prophesied this, that Jesus was destined⁴ to die instead of⁵ the nation;

52 And not instead of the nation only, but that he should gather into⁶ one the sons of God that *are* scattered.

53 Then from that day⁷ they took counsel about killing him.⁸

54 So Jesus was no longer walking about openly in Judaea: but he removed from there unto a district⁹ near to the wilderness, to a city called Ephraim,¹⁰ and he was dwelling there with his disciples.

55 And the feast of the passover of the

¹ *tafannas* 'to consider, to ponder, to meditate.'

² *al-kumma* 'the multitude.'

³ *mazmu'an*, acc. though not of the same literal meaning

as Syr. 'atid, it is used in the same way to express μέλλειν.

⁴ or, 'in exchange for.'

⁵ Polygl. adds, 'also.'

⁶ 'that hour.' Polygl.

⁷ lit. 'on the evening of that day.'

⁸ lit. 'Polygl.'

⁹ *ala baladin*, 'town,' Polygl. *kōra*, χώρα, Erpen.

¹⁰ A. *Aphraim*.

PERSIAN.

50 And you do not consider that for us it is better, that one man die as an equivalent for the multitude,¹ and not the whole people² perish.

51 He said this word not of his own accord: but because that year he was chief of the priests, he uttered the prophecy that Jesus was to die³ an equivalent for the people:

52 And not for the people⁴ alone, but also for the sons of God who were scattered, that he should gather them together into one place.

53 And from that day they considered how⁵ they might kill him.

54 And Jesus did not walk about openly among the Jews; but thence he went unto a place that was near to the wilderness, the name of which was called Ephraim, and he dwelt there with his disciples.

¶ XXVI.—55 The feast of the passover of

¹ *halq*.

² or, 'world,' 'human beings,' 'halq.

³ lit. 'he made the prophecy.'

⁴ *mi'huahad ki bema'ad*, lit. 'wishes that He die.' If it

future; but A. with the acc. lay stress on *huahad*, with 'I would,' 'I will,' or 'I wish.'

⁵ lit. 'that.'

⁶ P. *Ephren*.

AUTHORISED VERSION.

nigh [at hand:] and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 ¹Then sought they for Jesus, and [spake] among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he [were,] he should show it, that they might take him.

CHAP. XII.

1 [THEN Jesus] six days before the passover came to Bethany, ²where Lazarus was which had been dead, whom [he] raised from the dead.

2 [³There they made him a supper:] and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took ⁴Mary a pound of ointment

A.D. 33.

¹ Ch. xi. 7.

² Ch. xi. 1, 43.

³ S. Matt. xxvi. 6; S. Mark xiv. 3.

⁴ S. Luke x. 38, 39; Ch. xi. 2.

SYRIAC.

was nigh: and many from the villages¹ came up to Jerusalem before the feast that they should purify themselves.

56 And they were seeking Jesus, and were saying one to another,² in the temple, What think ye?³ that he is not coming to the feast?

57 But the chief priests and the Pharisees had commanded, that, if a man knew where he was,⁴ he should show it, that they might take him.

CHAP. XII.

1 BUT Jesus six days before the pass-over⁵ came to Bethany, where was Lazarus,⁶ he whom he raised from the dead, he Jesus.

2 And they made him there a supper; and Martha was serving: and Lazarus was one of them who were sitting at meat with him.

3 But Mary brought an alabaster vase⁷

¹ or, 'country districts.' *men 'au at'hera*, 'from that place.' Hrkl.

² *'am 'hdore*, 'with those around.' Hrkl. i.e. 'with the crowd, among themselves.'

³ 'what seemeth to you?' Hrkl.

⁴ lit. 'is.'

⁵ lit. 'before six days of the passover.'

⁶ *'au d'mith*, 'he who was dead.' Hrkl.

⁷ or, 'bottle,' *shōtiphō*. S. Cyril, Comm. Exp. lxix. p. 151, sq. But Hrkl. has *litrō d'mārōn*, following the Greek. On this alabaster vase or bottle, *ἀλάβαστρον* said to hold one pound of ointment, see S. Epiphan. De Mens. et Pond. vol. ii. p. 182.

ETHIOPIIC.

the Jews was near: and many from the countries¹ went up to Jerusalem before the passover, that they should purify themselves.

56 And the Jews began² to seek for Jesus, and they said³ among themselves, while standing in the temple,⁴ What say ye? lo, is he not come to the feast?

57 For the chief priests and the Pharisees gave an order, that, if there was one that knew where he was, he should point it out⁵ to them, that they might take him.

CHAP. XII.

¶ XIII.—1 AND after this Jesus went six days before the passover⁶ and came to Bethany, where was Lazarus, whom he raised from the dead.⁷

2 And they made him a dinner⁸ there; and Martha served them: and Lazarus was one⁹ of them that sat at table with him.

3 And Mary took ointment a pound of

¹ i.e. districts of the country.

² or, 'kept on.'

³ lit. 'say.'

⁴ *bēta maqdas*, 'the house of the sanctuary.'

⁵ or, 'make a sign.'

⁶ lit. 'before six days of the passover,' agreeing with the Syriac. See the Sahidic.

⁷ Polygl. adds, 'in Bethany.'

⁸ *m'sā'ha*.

⁹ *wa'tu a'hadu*.

SAHIDIC.

nigh: and multitudes went up to Jerusalem out of the country before the passover, that they should purify¹ themselves.

56 They were inquiring then after Jesus, and they said among themselves, while standing in the temple, What seemeth to you? that he cometh not to the feast?

57 But the chief priests and the Pharisees had given a commandment, that, if any one knew where he was, he should show¹ it, that they might take¹ him.

CHAP. XII.

1 THEN Jesus, six days before the pass-over² came to Bethany, the place where was Lazarus,³ whom Jesus raised from the dead.

2 They made him therefore a supper at that place, and Martha was serving: and Lazarus was one of them that were sitting at meat with him.

3 But Mary took a pound of ointment

¹ *cuethlōn*, same tense as at ver. 57.

² lit. 'before six days of the passover.' The Syr., Eth., and Mss., and the Greek Idiom *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*, i.e. *πρὸ ἑξ ἡμερῶν καλανδῶν*, A. D. VI. KALAND. C.K. *πρὸ ἐπτά εἰδῶν Ἰουνίων*,—*πρὸ ἐπτά καλανδῶν Μαίων*, &c. F. Münster, Symb. p. 24, q.v.

³ The Sahidic omits *τεθηγκώς*.

MEMPHITIC.

nigh:¹ and a multitude came up to Jerusalem from out of the country before the passover, that they should purify themselves.

56 Then the Jews were seeking after Jesus, saying among themselves, while standing in the temple, What think ye of him, that he shall not come to the feast?

57 For the chief priests with the Pharisees had given a commandment, that, if any one knew where he was, he should declare² it, that they might take³ him.

CHAP. XII.

1 THEN Jesus six days before the pass-over² came to Bethany, the place where was Lazarus, he that was dead, he whom Jesus raised from the dead.

2 They made him a supper at that place, and Martha was serving: and Lazarus was one of them that were sitting at meat with him.

3 Then Mary took a pound of ointment

¹ lit. 'head-drawn man,' 'was come near.'

² same subj. tense.

³ See the Sahidic.

GOTHIC.

nigh: and a multitude came up to Jerusalem from out of the country before the passover, that they should purify themselves.

56 Then the Jews were seeking after Jesus, saying among themselves, while standing in the temple, What think ye of him, that he shall not come to the feast?

57 For the chief priests with the Pharisees had given a commandment, that, if any one knew where he was, he should declare² it, that they might take³ him.

CHAP. XII.

1 to Bethany, where was Lazarus the dead, whom Jesus raised from the dead.

2 There¹ then they made him a supper there;² and Martha served: but Lazarus was one of them that were sitting at meat with him.

3 And Mary took a pound of balsam of

¹ *tharhu*.

² *juinar*.

ARMENIAN.

nigh: and many came out from the country round about there¹ to Jerusalem before the passover, that they should purify themselves.²

56 They were seeking Jesus, and saying among themselves, while they stood in the temple, What doth it appear to you, that he shall not come to this feast?

57 An order had been given by the chief priests and the Pharisees, that, if any one knew³ where he was,⁴ he should⁵ show it, that they might take him.

CHAP. XII.

1 THEN Jesus six days before the pass-over⁶ came to Bethany, where was Lazarus the dead, whom he raised from the dead.

2 And they made him there a supper; and Martha stood in waiting:⁷ and Lazarus was one of them who were sitting at meat with him.

XXIV.—3 Then Mary having brought

¹ *i* *tsarè andi*, lit. 'from the country there.'

² lit. 'their own selves,' or 'their own persons,' *zand*.

³ lit. 'should know.'

⁴ lit. 'where He is.'

⁵ var. 'they should.'

⁶ The Armenian understands rightly *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*.

⁷ or, 'to wait.'

ANGLO-SAXON.

many departed out of that land to Jerusalem before that Easter, that they would hallow themselves.

56 They sought the Saviour, and spake between them, when they stood in the temple, and thus said, What ween ye, that he come not to the feast-day?

57 The bishops and the Pharisees had bidden,¹ if one wist where he were, that he declare it, that they might take him.²

CHAP. XII.

¶ XXXI.—1 THE Saviour came six days before Easter to Bethany, where Lazarus was dead, whom the Saviour raised up.

2 They wrought him there a banquet;³ and Martha served: Lazarus was one of them that sat with him.

3 Mary took a pound of dear and pre-

¹ *hafdon beboden*.

² *that hig miltan hine niman*.

³ *geboerscipe*, *συμπόσιον*, *beor*, *bolre*, *beer*, &c. We read in Cædmon's life, Par. pref. p. xxi. sq., that *he forlet that hus thes geboerscipe—of thisum geboerscipe ut-code*, &c. See Tacit. German. 23.

GEORGIAN.

nigh: and many went up to Jerusalem from the country districts¹ before the pass-over, that they should purify themselves.

56 But the Jews sought Jesus, and said one to another, as they stood in the temple, What think ye, shall he not come to this feast?

57 For a commandment was given by the chief priests and the Pharisees, that, if any one knew where he was,² he should make it known, that they might seize him.

CHAP. XII.

¶ XLI.—1 THEN Jesus six days before his passion³ went to Bethany, where was Lazarus the one that died,⁴ whom he raised from the dead.

2 And they prepared for him a supper there; and Martha served it:⁵ and Lazarus was one of them who were sitting at meat with him.

3 Then Mary took a pound of ointment

¹ *soplebisagan*, 'from the countries,' i.e. districts of the country.

² *ars*, lit. 'is.'

³ *enebisa mis*, 'the' or 'His suffering,' used for 'Passion,' e.g. Anton. Metr. Kartl. 61, *uketu ghmerlman ara imomisa weba*, 'if God had not also endured suffering,' or 'had not also suffered Passion;' as if the Georgian translator had read *τοῦ πάσχειν* for *τοῦ πάσχα*, [See Lactant. Div. Inst. Lib. iv. c. xxvi. p. 125, ed. P.] so as to render *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*, 'before the six days of His passion.'

⁴ *mimgudari*, or 'had been dead.'

⁵ or, 'served Him.'

ARABIC.

Jews was come near: and many from the country districts went up to Jerusalem before the passover, that they should purify themselves.

56 Then they sought¹ Jesus, and said one to another, being² in the temple, What think ye, doth it appear that he will not come to the feast?

57 And the chief priests and the Pharisees had given an order, that, if a man knew his abode,³ he should show it them, that they might take him.

CHAP. XII.

¶ XXVII.—1 THEN six days before the passover⁴ Jesus came to Bethany, where was Lazarus the dead, whom Jesus raised from the dead.

2 And they made him there a feast;⁵ and Martha did the service: and Lazarus was one of them that were sitting at meat with him.

3 Then Mary took a rot⁶ of sweet per-

¹ 'they began to seek.' Polygl.

² 'and they stood up to the temple.' Polygl.

³ *makāno*, lit. 'His place' or 'dwelling.'

⁴ The Arabic of the passage is the Greek correctly, but the P. version is an error. Syriac, the Ethiopic, the Sahidic, &c.

⁵ *walfatan*, 'convivium.'

⁶ A *rot* answers in weight to about two pounds. In the East they reckon by *rots*, and not by pounds.

SLAVONIC.

and many went up to Jerusalem from the country districts before the passover, to purify themselves.

56 They sought therefore Jesus, and they said among themselves, standing in the temple, What seemeth to you, that, he hath not to come to the feast?

57 But the chief priests and Pharisees had given a commandment, that, if any one knew¹ where he was, he should give notice, that they might take him.

CHAP. XII.

¶ XLI.—1 THEN Jesus six days before the pass-over² went to Bethany, where was Lazarus that died,³ whom he raised from the dead.

2 But they made him a supper there; and Martha served: but Lazarus was one of them that were sitting at meat with him.

3 Then Mary having brought a pound

¹ or, 'he knew.'

² lit. 'before the six days of the passover.' Comp. the Greek *πρὸ ἑξ ἡμερῶν τοῦ πάσχα* with *ἔγραψα—πρὸ ἑννέα καλανῶν Σεπτεμβρίου, τούτῳ τῷ Ἀγίου του εἰκάδι τρίτῃ*. S. Ignat. Ep. ad Rom. x. p. 370, ed. Jacobson; but see ed. Petern. p. 183, for a different reading.

³ or, 'the dead.'

PERSIAN.

the Jews was become near: and many from the country and from the villages came up to Jerusalem sooner than the feast-day,¹ that they should make themselves pure.

56 And they sought after Jesus, and said unto one another, in the temple, What think ye, may not Jesus come to the feast?

57 The chief priests² and the Sceders had given an order, that, if any one knew where Jesus was,³ he should give them notice, that they might take him.

CHAP. XII.

1 THEN Jesus, sooner than the passover⁴ by six days came to Bethany, the place where Jesus raised Lazarus from the dead.

2 And they made there a feast for him; Martha did the service: and Lazarus was one of those who were sitting with Messiah.

3 Mary brought a bottle full of oint-

¹ *wafr*, 'the special single-day of the feast properly so called.'

² lit. 'the chiefs of the Imāms.'

³ 'the word Jesus.'

⁴ The Persian *zōdār az fe'sh bashash rōz*, gives the meaning of the Greek correctly.

AUTHORISED VERSION.

of [spikenard,] very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which [should] betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and [bare] what was put therein.

7 Then said Jesus, Let her alone; against the day of my burying hath she kept this.

8 For the poor [always ye have] with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came

SYRIAC.

of perfume¹ of the best² spikenard, of great price, and she anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the smell³ of the perfume.¹

4 And Judas Iscariot, one of his disciples, he that was ready to betray him, said,

5 Why was not this ointment⁴ sold for three hundred pence,⁵ and given to the poor?

6 But this he said, it is not that he had care for the poor; but because he was a thief, and because the money chest⁶ was with him,⁷ and what was⁸ falling into it he was bearing.

7 But Jesus said, Let her: unto the day of my burial she kept it.

8 For at all times ye have the poor with you;⁹ but me ye have not always.

9 And great multitudes from among the Jews heard that Jesus was there: and

ETHIOPIC.

spikenard pastakis,¹ of heavy price,² and she anointed the feet of Jesus, and wiped them with her hair: and the house was filled with the fragrance of that ointment.

¶ XIV.—4 And Judas Simon, the Iscariot,³ one of his disciples, who was to betray him, saith,

5 Why sold they not this ointment for three hundred pence,⁴ and give⁵ it to the poor?

6 And this he said thus, not that he cared for the poor; but because he was a thief, and kept the purse,⁶ and took from what was thrown into it.⁷

7 And Jesus said unto him, Let her: she kept it for the day of my burial.

8 For the poor indeed shall at all times be with you; but me truly, ye shall not find me at all times.

9 And many of the Jews who knew that Jesus was there, went⁸ unto him, and

A. D. 33.

¹ Ch. xiii. 29.² S. Matt. xxvi. 11; S. Mark xiv. 7.¹ *besmō* implies 'pleasure and delight,' but not 'anointing.'² *rishōyō*, 'first, principal.' Pesch. *m'aimnō*, 'faithful,' i.e. 'pure.' Hrk1.³ lit. 'breath,' 'exhalation.'⁴ *mesh'ho*.⁵ *dinōrin*.⁶ *gluskōmō*, γλωσσόκομον.⁷ See S. Ephraem, Par. ad Pœn. vol. iii. p. 390, C, p. 110, A.⁸ 'the things that were.' Hrk1.⁹ lit. 'there is to you'—'but Me—is not to you.'¹ *le'ra zanardu pāstākis*, λίτρα νάρδου πιστικῆς. It does not appear on what authority Chr. A. Bode, *Fragm. V. T. Æth.* præf. p. 15, states that the Ethiopic has 'nardi intemerate;' for the text of Bp. Walton's Polyglot which he had, also reads *pasatke*, incorrectly.² 'of great and heavy price.' Polygl. Didasc. Apost. Æth. p. 54.³ *Asqaryōtāwi*, Ἰσκαριώτης, adj.⁴ *dinār*.⁵ Polygl. reads, 'why sell they not—and give.'⁶ *askāren*, Lat. 'sermum,' 'money chest,' or 'pouch.'⁷ lit. 'keepeth,' 'taketh,' 'what is thrown.'⁸ lit. 'and [there were] many—and they went.'

SAHIDIC.

of pure spikenard,¹ of high price, she anointed the feet of Jesus, and she wiped his feet with the hair of her head: and the house was filled with the smell of the ointment.

4 Judas Iscariot, one from among his disciples, who was to betray him, saith,

5 What for was not this ointment sold for three hundred staters, that they might be given to the poor?

6 He said out this however, not that he had care for the poor; but because he was a thief, and the money chest² was in his hand, and he stole what they threw³ into it.

7 Jesus therefore said unto him, Cease ye⁴ from her: for she kept this unto the day of my burial.

8 For the poor are with you at all times;⁵ but I am not with you at all times.⁶

9 But a great multitude from among the Jews knew that he was there: and

MEMPHITIC.

of pure spikenard,¹ of great price, and she anointed the feet of Jesus, and she wiped them with the hair of her head: and the house was filled with the smell of the ointment.

4 One from among his disciples saith, he that was Judas, Simon Iscariot, he that was to betray him,

5 What for was not this ointment sold² for three hundred staters, and that they should be given to the poor?

6 But he said this, not that he cared for the poor; but because he was a thief, and the money chest was in his hand, and what things they threw³ into it, he took them away.

7 Then saith Jesus, Let her, that she keep this for the day of my burial.⁴

8 For the poor are with you at all times;⁵ but I am not with you at all times.⁶

9 But a great multitude of the Jews knew that he was there: and they came

GOTHIC.

pure spikenard,¹ of great value, and she anointed² the feet of Jesus, and wiped his feet with the hair of her head: and the house became full of the smell of this salve.²

4 Then said one of his disciples, Judas of Simon the Iscariot, who prepared³ himself to betray him,

5 What for was not this balsam sold for three hundred pence, and be distributed to the poor?

6 He said this however, not that he had care for those in want;⁴ but because he was a thief, and had the chest,⁵ and bare what was cast into it.

7 Then Jesus said, Let her: for the day of my burial kept she this.

8 For the poor ye have always with you; but me ye have not always.

9 Then found a great multitude of Jews that Jesus was there: and they came not

¹ *caribus nardo*.² *peglosogomon*.³ also, 'the things that were thrown into it.'⁴ *alutā*, "dubium" says G. Woidé. It is, however, quite correct; 2 p. imp. of *lo*, 'to leave,' 'to cease' *hara* 'from.'⁵ lit. 'at all time.'¹ *caribus nardo*.² or, 'what for sold they not this ointment.'³ *n schachlato*, 'the things they were in the habit of throwing,' or 'that were usually, or daily thrown.'⁴ This is a remarkable reading.⁵ See the Sahidic.¹ *nardus pastikeous*.² *gasaloda—salbonnis*.³ *alutā*, *schallan*, 'challen,' 'to buy one self.'⁴ lit. 'not that care of those in want were to him,' *ni thaei na thize tharbone kura vesī*.⁵ *arka*.

ARMENIAN.

a pound of pure¹ oil of spikenard, of great price, anointed the feet of Jesus, and wiped his feet with her hair: and the house became filled with the smell of the oil.

4 One of the disciples there, Judas of Iscariot, who was to betray him, saith,

¶ XXV.—5 Why was not this oil sold for three hundred pence,² and given to the poor?

6 This he said, not that he cared the least for the poor;³ but because he was a thief, and had the chest,⁴ and that which was cast into it he took.⁵

7 Jesus saith, Give her leave: for she will keep this unto the day of my burial.

8 The poor ye have at all times⁶ with you; me ye have not always⁷ with you.

9 When a great multitude of the Jews knew that he was⁸ there, they came, not

¹ *aznei.*

² *tenari.*

³ lit. 'not that the least care of the poor was to him.'

⁴ *zargghn*, 'arcam.'

⁵ or, 'carried' habitually, inapf.

⁶ var. 'continually.'

⁷ lit. 'that He is.'

ANGLO-SAXON.

cious salve, with a mixture of herbs that they call nardus, and smeared the Saviour's feet, and dried them with her locks: and the house was filled with the smell of the salve.

4 Then said one of his disciples, Judas Searioth, who betrayed him,

5 Why sold she not this salve for¹ three hundred pence, that man might give to the poor?

6 He said not this for that he cared for the poor; but for that he was a thief, and had the chest,² and bare the things that one sent.

7 Then the Saviour said, Let her,³ for that she held this unto the day that man but bury me.

8 Ye have always the poor with you; ye have me not always.

9 A great multitude of Jews knew⁴ that he was there: and they came, not for the

maðb.

¹ lit. 'shrine,' *serin.*

² Mr. Thorpe punctuates this thus, *let hig that*, lit. 'let her that;' but Dr. Marshall does not punctuate it at all; so that it reads like the Greek, and as it is rendered here.

³ *gecneow*, 'they had heard and ascertained it.'

GEORGIAN.

of pure¹ spikenard, of great price, and she anointed the feet of Jesus, and wiped his feet with her hair: and the whole house was filled with the sweet smell of the ointment.²

4 A certain one from among his disciples, Judas of Simon the Iscariot, who had in the heart³ to betray him, said,

5 Why was not this ointment⁴ sold for three hundred drachms, and given to the poor?

6 But he said this, not that the least care for the poor dwelt in his heart; but because he was a thief, and had the chest, and carried the purse.⁵

7 And Jesus said, Let her: for the day of my burial kept she this.

8 For the poor are always with you; but I, I am not always with you.

9 When the whole multitude of the Jews had intelligence that Jesus was⁶ there,

¹ *saṛismuno*, 'faithful, real, true.' The translator seems to have taken *πιστική* as derived from *πίστις*, and not from *πισίω*, or *πίνω*, as *πιστός* in *Æsch. Pr. 480*. [See Celsi Hierob. ii. p. 5, sq.] In that sense *saṛismuno* renders *πιστικός* exactly.

² lit. 'anointing oil,' *nelsats'hebeli*. ³ *eguleboda*.
⁴ or, 'depended on him,' *du aṣṭasadebeli igi mas hpid-
am*. The rendering of this depends on the sense given to *aṣṭasadebeli*. If taken as part. pass. from *sadebi* or *sadebi* it may mean 'he took what was carried,' but if taken as a subst. the rendering given is correct. It might also, perhaps, mean that he carried the purse, hanging to his belt or waistband, as the custom is sometimes in the east.
⁵ lit. 'is.'

ARABIC.

fume of pure¹ spikenard, of great price, and anointed with it the two feet of Jesus, and wiped them both with her hair: and the house was filled with the smell² of the perfume.

4 Then said Judas Simon,³ the Iscariot, one of his disciples, who was preparing to⁴ betray him,

5 Why was not this perfume⁵ sold for three hundred dinars, and bestowed on the poor?

6 And he said this, not that he felt interest in the poor; but because he was a thief, and the chest⁶ was by him, and he carried what fell into it.⁷

7 But Jesus said, Let her: for she kept it for the day of my burial.

8 For the poor are with you at all times; but I am not with you at all times.

9 And a great multitude of the Jews knew that Jesus was there: and they went

¹ *zakiyyin* Polygl. 'pure,' *hālassin* Erpen. 'purified into an essence.' *nārdin hu es-sanbul er-rumī*, says El-Caswini, Wonders of Cr. p. 299, ed. W. See, however, on this disputed point, Celsi Hierob. ii. p. 3, sq.

² lit. 'exhalation.'

³ son of Simon.' Polygl.

⁴ *maẓmū'an*, 'prepared,' 'future,' venturing to.' See ver. 51.

⁵ *itr*, preparation of 'roses,' otter.

⁶ 'the purse.' Polygl.

⁷ *mā yēir fihī* 'what happeneth,' or 'may happen in it.' *mā gulqā*, 'what is thrown,' 'what fell.' Polygl.

SLAVONIC.

of oil of genuine spikenard, of great price,¹ anointed the feet of Jesus, wiped his feet with her hair: and the house² was filled with the smell of the sweet smelling ointment.

4 But one of his disciples, Judas of Simon of Iscariot, who would³ betray him, said,

5 For what reason was this oil not sold for three hundred pence,⁴ and given to the poor?

6 But he said this not that he troubled himself about the poor; but because he was a thief, and had the chest, and carried what was thrown⁵ into it.

7 Then Jesus said, Trouble her not: for that unto the day of my burial she keepeth this.

8 For the poor ye always have with you; but me ye have not always.

9 And a great multitude⁶ from among the Jews understood that there he was:⁷ and

¹ *litru mīra nārda pistika mnogotsyēna.*

² *hrameno*, 'house,' from *hram*, 'sanctuary,' or 'temple,' probably i.q. Ar. *harem*.

³ *ije* 'holydshe.'

⁴ *pyēnyaz*.

⁵ *emetāemaya*, τὰ βαλλόμενα.

⁶ lit. 'a great people.'

⁷ lit. 'He is.'

PERSIAN.

ment of pure spikenard,¹ of high price, and she anointed the two feet of Jesus, and wiped them with her hair: and the house was filled with the smell of the perfume.²

4 When Judas Iscariot saw that, he who was one of Jesus' disciples, and wished that he might betray him, said,

5 Why was this ointment not sold for three hundred dinars, that they had given the price of it to the poor?³

6 He said this, not because he cared for the poor;⁴ but because he was a thief, and the money chest⁵ was in his hand, and whatever fell into it he carried.

7 Jesus said, Let ye alone the woman,⁶ because she hath had a view⁷ to my burial.

8 For the poor⁸ shall always be with you; but I shall not be before you for all time.

9 And the multitude of the Jews heard that Jesus was there: and they all came

¹ *nārdan* 'hūs, lit. 'refined spikenard.'

² *ālyat*, 'civet.' *ālyat-bār*,—*ālyat az bū* 'hūs' *dānda bāshad*,—is a name for a thing giving a good smell. Borhān-i-qāṭch, s.v. p. 512.

³ *darrēshan*.

⁴ *sandak* 'hazine,' 'the box of treasure.'

⁵ 'let the woman go.'

⁶ *nigāh dāstah bād*.

AUTHORISED VERSION.

not [for Jesus' sake] only, but that they might see Lazarus also, ¹whom he had raised from the dead.

10 ¶ ²But the chief priests [consulted] that they might put Lazarus also to death;

11 ³Because that by reason of him many of the Jews went away, and believed [on] Jesus.

12 ¶ ⁴On the next day much people that were come to the feast, [when they] heard that Jesus was coming [to] Jerusalem,

13 Took branches of [palm] trees, and went forth to meet him, and cried, ⁵Hosanna: [Blessed is the King of Israel that cometh in the name of the Lord.]

14 [⁶And] Jesus, [when he had] found a young ass, sat thereon; as it is written,

15 ⁷Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

A.D. 33.

¹ Ch. xi. 43, 44.

² S. Luke xvi. 31.

³ Ch. xi. 45; xii. 18.

⁴ S. Matt. xxi. 8; S. Mark xi. 8; S. Luke xix. 35, 36, &c.

⁵ Ps. cxviii. 25, 26.

⁶ S. Matt. xxi. 7.

⁷ Zech. ix. 9.

SYRIAC.

they came not because of Jesus only, but also that they should see Lazarus, he whom he raised from the dead.

10 And the chief priests took counsel¹ that Lazarus also they should kill;

11 Because many from among the Jews on his account were going away, and believing in Jesus.²

¶ xxxi.—12 And the next day great multitudes that were come to the feast, when they heard that Jesus was coming to Jerusalem,³

13 Took branches⁴ of palm trees, and went out to meet him, and they were crying and saying, Hosanna: blessed is he that is coming in the name of the Lord, the King of Israel.⁵

14 But Jesus found an ass,⁶ and sat on it; as it is written,

15 Fear not, daughter of Sion: lo, thy King cometh unto thee,⁷ and riding on a colt the foal of an ass.

¹ or, 'formed the thought and dwelt on it.'

² 'Because on his account many were going from among the Jews, and believing in Jesus,' Hekl.

³ *U'rislem, eis 'Ierpsd'uma*, 'to' or 'towards Jerusalem,' not 'into.'

⁴ Hekl. has *ashone*, 'hosannas,' i.e. 'branches of palm-trees, or of willows, carried in procession while shouting Hosanna.' See 1 Macc. xiii. 51, and Levit. xxiii. 40.

⁵ S. Ephraem, Sermon for Palm Sunday, vol. iii. p. 209, sq.

⁶ 'In the 23rd year *thaud' aph alhono d'yehvath 'ilo da'laut ner'kab*, is praised the she-ass that brought forth the foal on which he rode,' &c. S. Ephraem in Nat. Dom. vol. ii. p. 436, C.

⁷ *lekt*.

ETHIOPIC.

it was not for Jesus alone that they went, but that they should see Lazarus also, whom Jesus raised from the dead.

10 And the chief priests took counsel that they should kill Lazarus;

11 For many from among the Jews went because of him, and believed in Jesus.

¶ xv.—12 And the day after many people who were come to the feast, when they heard that Jesus cometh to Jerusalem,

13 Took branches of palm trees that were green,¹ and they went to meet him; in their going forth they cry,² and say, Hosanna: blessed is he that cometh in the name of the Lord, and the King of Israel.³

14 And Jesus found the foal of an ass, and rode on it; as it is written,

15 Fear not, daughter of Sion: lo, thy King cometh, and rideth on the foal of an ass.

¹ *zabaqubit*. Polygl. has incorrectly *wabaqitta*, translated 'et surculos palmarum.'

² Polygl. adds 'and they shout,' and omits *wa'si'umu* 'in their going.'

³ lit. 'and their king of Israel.' 'JESUS CHRIST, our Lord and our SAVIOUR, and our God, *wan'gusna*, and our KING.' Didasc. Apost. Eth. p. 54.

SAHIDIC.

they came not because of Jesus alone, but also that they should see Lazarus, whom he raised from the dead.

10 Then the chief priests took counsel¹ that they should put to death Lazarus also;

11 Because many of the Jews went away by reason of him, and believed in Jesus.

12 On the morrow a great multitude of them that were come to the feast, having heard that Jesus cometh to Jerusalem,

13 Took branches of palm trees, went out to meet him, and shouted out,² Hosanna; blessed is he that cometh in the name of the Lord, the King of Israel.

14 But Jesus having found an ass, mounted upon it; according to what is written.

15 Fear not, O daughter of Sion: behold, thy King cometh unto thee, sitting on the foal of an ass.

¹ *andji sodjine*, 'ceperunt consilium.'

² *awashkak ebol*:—but Memph. *awash ebol*.

MEMPHITIC.

not because of Jesus alone, but also because of Lazarus, that they should see him whom he had raised from the dead.

10 The chief priests then took¹ counsel that they should kill Lazarus also;

11 Because by reason of him a multitude went away from among the Jews and believed in Jesus.

12 But on the morrow the great multitude that were come to the feast, having heard that Jesus cometh to Jerusalem,

13 Took branches off² palm trees, and went out towards him,³ and they cried out, saying, Hosanna: blessed is he that cometh in the name of the Lord, and the King of Israel.

14 But Jesus having found an ass, mounted upon it; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh unto thee, mounted on a colt the foal of an ass.

¹ lit. 'they took counsel,' *methe' nasep*.

² *ebol'hen*.

³ *au' ebol e'hraph*:—but Sahid. *au' ebol e' tom'it e'roph*.

GOTHIC.

for Jesus alone, but that they should see Lazarus also, whom he raised from the dead.

10 The chief priests therefore were minded¹ that they should put Lazarus also to death;

11 Because many for him went from among the Jews, and believed Jesus.

12 The day after a great multitude that came to the feast, hearing that Jesus cometh to Jerusalem,²

13 Took branches of palm trees,³ and ran out towards him to meet him, and they cried, Hosanna: blessed is he coming in the name of the Lord, King of Israel.

14 Then Jesus found an ass, sat upon it; as it is written,

15 Fear not, daughter of Sion; see, thy King cometh, sitting on the foal of an ass.

¹ *munneidedunuth-than*.

² *in yairausaulymai*, 'in Jerusalem,' or 'to, towards Jerusalem.'

³ *astana peikabagme*:—*peik*, and *peikabagme* are by some derived from *φολιξ*; but *peik* seems more probably allied to G. *pech*, *lichte*, *pitch*, *pieca*, *πεύκη*, &c., so as to render the phrase 'branches of pine-tree,' an expression suited to northern ideas, as well as Pers. 'branches of olive-trees,' q.v. is to eastern ones. *Peikabagme* is here rendered 'of palm trees' on the authority of De Gabelentz, Massmann, &c., but without faith in their etymology. See Deisenbach, Verh. W. H. S. V.

ARMENIAN.

only because of Jesus, but that they might also see Lazarus, whom he raised from the dead.

10 The chief priests formed a resolution that Lazarus also they should kill;

11 Because many of the Jews were going, and were believing in Jesus.¹

12 On the morrow a great multitude that were come to the feast, when they heard that Jesus cometh to Jerusalem,²

13 Took branches of palm trees, and went forth to meet him,³ crying, and saying, Hosanna: blessed is he that cometh in the name of the Lord, thou King of Israel.⁴

¶ XXVI.—14 And Jesus, having found an ass, sat on it; even as it is written,

15 Fear not, daughter of Sion; lo, thy King cometh seated on the foal of an ass.⁵

¹ The Armenian omits *di' ahrón*.

² *hèem* 'to,' not 'into Jerusalem.'

³ *entarasch nûra*, 'obviam illi.'

⁴ *t'hakavôr't ili*, also, 'the' or 'that king of Israel.'

⁵ See S. Seperian's Hom. on the entrance of our Lord into Jerusalem, p. 402, sq., and Hom. vi. p. 216.

GEORGIAN.

they came not only because of Jesus, but that they might see also Lazarus, whom he raised from the dead.

10 Then the chief priests took counsel¹ that they should kill Lazarus also;

11 For many of the Jews went from among them, and believed in Jesus.

12 The next day a great multitude that were come to the feast, because they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, and said, Hosanna: blessed is he that cometh in the name of the Lord, King of Israel.

14 And Jesus found an ass, and sat on it; as it is written,

15 Fear not,² O virgin of Sion: lo, this thy King cometh unto thee,³ and sitteth on the foal of an ass.

¹ lit. 'made counsel,' 'formed a resolution.'

² *nu geshinis*, 'do not thou fear.' There is probably no distant relationship between this and *angeski* 'consolation,' *nu-geshis-tsemeli*, 'giver of comfort,' Comforter, as in ch. xvi.; He that whispers to us 'fear not.'

³ The Georgian adds *shenda*, 'to thee.'

SLAVONIC.

they came not for Jesus' sake only, but also to see Lazarus, whom he raised from the dead.

10 Therefore did the chief priests take counsel that they should kill also Lazarus;

11 Because for his sake many went from among the Jews, and believed in Jesus.

12 On the morrow¹ therefore a great multitude that was come to the feast, having heard that Jesus cometh to Jerusalem,

13 Took branches off palm trees, and went forth to meet him, and shouted, saying, Hosanna: blessed is he that cometh in the name of the Lord, King of Israel.

14 Then Jesus, having found an ass, sat thereon;² as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on the foal of an ass.

¹ lit. 'on the day of morrow.'

² *syadynastschago na jryebnyte, yûko i na pryêstolyê cherubimskoye*, 'they raised him onto the throne of cherubims, saying, Hosanna to the Son of David,' &c. Hom. of S. Chrys. in Glagolita Cloz. ed. B. Kopitar, p. 1.

ANGLO-SAXON.

Saviour's sake¹ only, but that they would see Lazarus, whom he raised from the dead.

10 The elders of the priests thought that they would slay Lazarus;

11 For that many departed from the Jews for his sake,¹ and believed in the Saviour.

12 On the morrow a great multitude that came to the feast-day, when they heard that the Saviour cometh to Jerusalem,

13 They took twigs of palm trees, and went out to meet him,² and cried, Hail, King of Israel:³ and blessed he that cometh in the Lord's name.⁴

14 And the Saviour found an ass, and rode on upon him; as it is written,

15 Fear thou not, Sion's daughter; now thy King cometh, sitting upon an ass's foal.

¹ *thas Halendes thingon synderlice*—thing, G. sach, D. sak, E. sake.

² *ongan hine*.

³ lit. 'blessed the King of Israel,' *cy forðes kyng hal*.

⁴ Elfric in Hom. for Palm S., vol. 1. p. 214, supplies 'Osanna Filio David,' *that is on urum gedheode, sy hælo Dauides Beorne*, &c.

ARABIC.

not only for the sake of Jesus, but that they might see Lazarus, whom he raised from among the dead.

10 And the chief priests took counsel that they should kill Lazarus;

11 Because many of the Jews for his sake were going away, and believing in Jesus.

¶ XXVIII.—12 And on the morrow¹ the great multitude that were come to the feast, heard that Jesus cometh to Jerusalem.

13 They took branches of palm trees, and went out to meet him, and cried,² Hosanna: blessed is he that cometh in the name of the Lord, King of Israel.

14 And indeed Jesus found an ass, and he rode it; as it is written,

15 Fear not, O daughter of Sion: lo, here³ thy King cometh unto thee, riding on a colt the foal of an ass.⁴

¹ lit. 'the day of morrow,' *bi-ghorrah*.

² 'were crying, saying.' Polygl.

³ *fahâ*, 'for lo.' Polygl. *hahûdâ*, Erpen.

⁴ lit. 'of a she-ass,' *'ala djah'shin 'bni adâm*.

PERSIAN.

thither, not because of Jesus alone, but that they might see Lazarus, how he had raised him from among the dead.

10 And the chief priests took counsel with the multitude that they should kill Lazarus also;

11 Because many of the Jews did come, and because of him, believed in Jesus.

¶ XXVII.—12 The second day a great multitude heard that Jesus was coming to Jerusalem: and that multitude were come to the feast,

13 They took olive branches,¹ and went forth to meet him, and they shouted: and said, Blessed is he that cometh in the name of God, King of Israel.

14 And Jesus found an ass,² and sat on it; as it is written,

15 O daughter of Sion,³ fear not: lo, thy King cometh unto thee, sitting on an ass the foal of an ass.⁴

¹ *shû'haye zestunri*.

² This is alluded to in the Gulistan, ch. vii. p. 400, ed. Gent., but it is omitted in Eastwick's ed. We also find in Nizâmî. Hist. in. p. 8, ed. 1811,

ra'ât-i Mas'ûh-i na kashad har 'harî.

³ The following Arabic lines are quoted in Gulist. ch. i. p. 3, ed. Eastw.

'least of mountains is the land of Zion; yet it is the noblest with God for power and dignity.' But Tur is the name of Jerusalem, and Sion is the name of the Temple.

⁴ lit. 'she-ass,' *'ithm-i-batcha*.

AUTHORISED VERSION.

16 [These] things [understood not his disciples at the first:]² but when Jesus was glorified,³ then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The [people] therefore that was with him when he called Lazarus out of [his] grave, and raised him from the dead, bare record.

18 ⁴For this cause the [people also met] him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, ⁵Perceive ye how ye prevail nothing? behold, the world is [gone] after him.

20 ¶ [And] there ⁶were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, ⁸which was [of] Bethsaida of Galilee, and [desired] him, saying, Sir, we would see Jesus.

SYRIAC.

16 These things however his disciples understood not¹ at that time:² but when Jesus was glorified, his disciples remembered that these things were written of him,³ and *that* they did these things unto him.

17 And that multitude that was with him was bearing witness that he called Lazarus out of the grave, and raised him from the dead.

18 And because of this great multitudes⁴ went out to meet him, for they heard that he wrought this sign.

19 But the Pharisees were saying one to another, Ye see that ye profit nothing; for, lo, the whole world is gone after him.

20 There were also from among the nations⁵ men who came up to Jerusalem for to worship at the feast:

21 These came *and* drew near to Philip, he from Bethsaida of Galilee, and they asked him, and said unto him, My Lord, we are wishing we might see Jesus.

ETHIOPIC.

16 And at first his disciples understood not¹ this; except when Jesus was glorified; then they remembered that this *was* written about him, and that they did so unto him.

17 And those people² who were with him became his witnesses,³ that he called Lazarus out of the grave, and raised him from the dead.

18 And because of this those men⁴ went to meet him, because they heard⁵ that he wrought this miracle.⁶

19 And the Pharisees said among themselves, See ye how that ye avail in nothing at all? lo, the whole world hath followed after him.

¶ XVI.—20 And there were some from among men of Greece⁷ who came up to worship at the feast:

21 And they then went to Philip, of Bethsaida of Galilee, and they asked him, and say unto him, O Lord, we wish we might see Jesus.

A. D. 33.

¹ S. Luke xviii. 34.² Ch. vii. 39.³ Ch. xiv. 26.⁴ Ch. xii. 11.⁵ Ch. xi. 47, 49.⁶ Acts xvii. 4.⁷ 1 Kings viii. 41, 42; Acts viii. 27.⁸ Ch. i. 44.¹ lō yidā'u, oūk ēγνωσαν.² 'before,' or 'of old,' *men qadim*. Hrk1.³ 'that these were that were written of Him.' Hrk1.⁴ 'because of this also the multitude went to meet Him.' Hrk1.⁵ or, 'peoples,' i. q. ch. vii. 35.—'But there were heathen men from among them that.' Hrk1.¹ ayāāmāru, oūk ēγνωσαν.² 'hazb.³ samā'ta kōnñu, lit. 'became His witness,' *samā't* being a plur., used as a sing. agreeing with 'hazb,' 'people,' although this governs a plur. pron. *āmuntū*, as being a collect. noun.⁴ sab'ā.⁵ samī'ōmu, gerund. Polygl. 'in their hearing.'⁶ or, 'sign,' *taūmāra*, pl. and sing.⁷ āmsab'a t'sar'ā, but Polygl. *arāmīyāni*, 'Heathens from among men of Greece.' Comp. Didasc. Apost. Æth. p. 102, l. 9.

SAHIDIC.

16 His disciples understood not¹ these things at first: but when Jesus was glorified, then they remembered that these things were written concerning him,² and that these are the things they did unto him.

17 And the multitude was bearing witness of him, that he called Lazarus out of the grave, and raised him from the dead.

18 For this also the multitude went forth towards him, because they heard that he had done this sign.

19 The Pharisees therefore were saying one to another, Ye may see³ that ye avail nothing;⁴ lo, the world is gone after him.

20 But there were Greeks⁵ from among them that went up to worship at the feast:⁶

21 These then drew near to Philip, he out of Bethsaida of Galilee, and they asked him, saying, Lord, we wish to see Jesus.

MEMPHITIC.

16 His disciples understood not these things at first: but when Jesus was glorified, then they remembered that these things were written of him, and that these are the things they did unto him.

17 The multitude then that was with him¹ bare witness of him that, he called Lazarus out of the grave, and that he raised him from the dead.

18 For this the multitudes came out towards him, because they heard that he wrought this sign.

19 The Pharisees then said among themselves,² We see that we find no profit at all; lo, the whole world is gone³ after him.

20 There were Greeks from among them that came up to the feast that they should worship:

21 These then came to Philip, the inhabitant of Bethsaida⁴ of Galilee, and they prayed him saying, Our Lord, we wish to see Jesus.

GOTHIC.

16 This however his disciples understood not¹ at the very first;² but when Jesus was glorified, then they remembered³ that this was written of him, and that they did this unto him.

17 This multitude then bare witness, that was with him when he called Lazarus out of the grave, and raised him from the dead.

18 Therefore that multitude went out to meet him, because they heard that he should have done⁴ this sign.

19 Then the Pharisees said among themselves,⁵ Ye see that ye profit nothing; see, the world goeth after him.

20 There were then some Gentiles⁶ of those who were come out⁷ that they should worship at the feast:

21 These came to Philip, him from Bethsaida of Galilee, and they bade him, saying, Lord, we wish to see Jesus.

¹ ĩmpucine, oūk ēγνωσαν.² or, 'for Him,' 'because of Him,' *etbēlēph*.³ var. 'ye see.'⁴ Mingar. Rel. p. 14. reads with the Memphitic, 'We that we profit,' or 'We find nothing.'⁵ ĩhneucinin. See note on ch. vii. 35.⁶ ĩpsha, 'festo,' Mingar. Rel. l. c. 'ĩen psha 'in festo.'¹ Memph. renders δ ὁν μετ' αὐτοῦ, which Sahid. omits.² or, 'one to another.'³ lit. 'went.'⁴ pi rembēthsaida.¹ ni kunthēdun, oūk ēγνωσαν.² frumist, like A. Saxon *ærest*.³ or, 'were reminded,' *ganaucedun*.⁴ gatawidedi, pret. subj.⁵ or, 'to one another.'⁶ sumai thiudo.⁷ or, 'ran out.'

AUTHORISED VERSION.

22 Philip cometh and telleth Andrew : and again Andrew and Philip tell Jesus.

23 ¶ [And] Jesus answered them, saying, ¹The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, ²Except a [corn] of wheat fall into the ground and die, it abideth [alone:] but if it die, it bringeth forth much fruit.

25 ³He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto [life eternal.]

26 If any man serve me, let him follow me; and ⁴where I am, there shall also my servant be: if any man serve me, him will [my] Father honour.

27 ⁵Now is my soul troubled; and what shall I say? Father, save me from this hour: [but] for this cause came I unto this hour.

A.D. 33.

¹ Ch. xiii. 32; xvii. 1.

² 1 Cor. xv. 36.

³ S. Matt. x. 39; xvi. 25; S. Mark viii. 35; S. Luke ix. 24; xvii. 33.

⁴ Ch. xiv. 3; xvii. 24; 1 Thes. iv. 17.

⁵ S. Matt. xxvi. 38, 39; S. Luke xii. 50; Ch. xiii. 21.

⁶ S. Luke xxii. 63; Ch. xviii. 37.

SAHIDIC.

22 Philip went, told it to Andrew: then Andrew with Philip told it to Jesus.

23 But Jesus answered, saying unto them, ¹The hour is come that the Son of man be glorified.

24 Verily, verily, I say unto you, That unless the grain of corn fallen upon the earth die, it remaineth alone: but if it die, it yieldeth much fruit.

25 He that loveth his soul shall waste ²it; and he that hateth his soul in this world shall find it for life unto eternity.

26 If any one shall serve me, ³let him follow me; and the place where I am, there my servant shall be: ⁴if any one serve me, ⁵my Father shall honour him.

27 Now my soul is troubled; and what is *that* I shall say? My Father, save me from this hour: but because of this came I unto this hour.

¹ Mingar. Reliq. l.c. omits 'saying unto them.'

² *wasat*, *wasat*, 'washed or wandering water,' 'a current.'

³ *nadakonai nai*.

⁴ One MS. reads, 'and the place in which I shall be, there shall be with Me My twelve servants,' or deacons, *adiakon*.

⁵ *diakonai nai*.

SYRIAC.

22 And Philip himself came and told Andrew: and Andrew and Philip told Jesus.

¶ XXXII.—23 But Jesus answered and said unto them, The hour is come that the Son of man be glorified.

24 Verily, verily, say I unto you, That a grain of wheat if it fall not and die in the earth, it continueth alone: but if it die, it bringeth forth much fruit.¹

25 He that loveth his soul shall lose it; and he that hateth his soul in this world shall keep it unto life everlasting.

26 If a man *is* serving me, let him come after me; and where I am, there shall my servant be also: he that serveth me, the Father shall honour him.²

27 Now my soul, lo, it is troubled; and what shall I say? My Father, deliver me from this hour: but because of this came I unto this hour.

¹ "In the sixteenth year, celebrate 'hel'thō barōzō 'Phau akōrō, the corn, mysterious emblem of that Husbandman who sowed His body in the barren earth, that after dying, it spring up and give new bread." S. Ephr. in Nat. D. Sermon. xiii. vol. ii. p. 434.

² 'value him.' Hrk1.

MEMPHITIC.

22 Philip went, told it to Andrew: then Andrew with Philip went¹ and told it to Jesus.

23 But Jesus answering said unto them, The hour is come that the Son of man be glorified.

24 Verily, verily, I say unto you, That unless the grain of corn fall upon the earth and die, it remaineth alone: but if it die, it bringeth forth a quantity of fruit.²

25 He that loveth his soul shall lose³ it; and he that hateth his soul in this world shall save³ it unto life everlasting.

26 He that shall serve me, let him follow me; and in the place where I am, there my servant shall abide with me: and he that shall serve me, him shall my Father honour.

27 Now is my soul troubled; and what is *that* I shall say? My Father, save me from this hour: but because of this came I unto this hour.

¹ Memph. *at le am*, 'went.'

² *shasen umdsh nūta'h*; whereas Sahid. reads, *shasti* and *arpos enashloph*.

³ *ephelakos*—*ephene're'h eros*, is not exactly 'shall lose,' 'shall save,' but is in a state of losing or of saving. The same l. loss the fut. *phact*, see the Gothic.

ETHIOPIC.

22 Then Philip went and told it to Andrew:¹ and Andrew and Philip went and told it to Jesus.¹

23 And Jesus answered and saith unto them, The time is come that the Son of man be glorified.²

24 Verily, verily, I say unto you, If a grain of wheat fall not into the earth and die not, it remaineth alone: but if it die, it bringeth forth much fruit.

25 And he indeed who loveth his soul throweth it away:³ but he that hateth his soul in this world keepeth⁴ it unto life everlasting.

26 And if there be one that serveth me, let him follow me; because where I was,⁵ there he shall be that serveth me: and he that serveth me, him my Father shall honour.

27 And now my very soul is troubled; and what shall I say? O Father, save my soul from this hour: yet because of this reached⁶ I unto this hour.

¹ This may also read simply, 'told Andrew—told Jesus.'

² "They shall see *lazaku walda b'asit ānza yānabār dība mānbara sab'hatihu*, that Son of woman sitting on the throne of His glory." Henoch. ch. lxii. 5, p. 37.

³ or, 'loseth it.'

⁴ These present tenses may also be rendered by the future.

⁵ *halōku—yāhetu*.

⁶ or, 'came,' 'arrived.'

GOTHIC.

22 Philip goeth and telleth Andrew: and again Andrew and Philip told Jesus.

23 But Jesus answered them, saying, The hour is come¹ that the Son of man be glorified.

24 Verily, verily, I say unto you, Unless a corn of wheat² falling into the earth die, it is left by itself alone: but if it die, it beareth much fruit.³

25 He that loveth his soul loseth it; and he that hateth his soul in this world keepeth it unto life everlasting.⁴

26 If any one serve⁵ me, let him follow me; and where I am, there also my servant hath to be: and if any one serveth⁶ me, my Father honoureth him.

27 Now my soul is troubled; and what may I say? Father, save me out of this hour: but therefore came I unto this hour.

¹ lit. 'came,' *gam*.

² *kaurno waites*.

³ *manag akran*, lit. 'much acorn.'

⁴ The tenses of this verse in Gothic come nearest those used in the Memphitic, q.v.

⁵ *jabai—andabhtjai*; subj.

⁶ *jabai—andabhtith*, indic.

⁷ *jah wa qithau*, subj.

ARMENIAN.

22 Philip cometh and telleth Andrew : Andrew and Philip tell Jesus.

23 And Jesus gave them answer, and saith, The hour has arrived that the Son of man be glorified.

¶ XXVIII.—24 Verily, verily, I say unto you, If the grain of corn fallen into the earth die not,¹ it remaineth alone :² but if it die, it yieldeth much profit.

25 He that loveth his own soul³ shall lose it; and he that hateth his own soul in this world shall keep it unto life everlasting.

26 If one serve me,⁴ he shall come after me; and where I am myself,⁵ there also my servant shall be :⁶ if one serve me, my Father shall honour him.

27 But now my soul is troubled; and what shall I say? Father,⁷ save me from this very hour :⁸ but for that came I unto this hour.

¹ or, 'unless the grain of corn fallen into the earth die.' But the rendering given is more literal.

² ver. 'I yieldth alone.' one letter only makes the difference. This rendering establishes the contrast between 'die not' and 'live;' and 'die' and 'yieldeth much fruit.'

³ or, 'person,' 'essence,' 'life,' *sanatn ewr*.

⁴ *bnahdatsē*, subjunct.

⁵ *yev ūr en em*.

⁶ Also quoted thus by S. Gregory III. Hom. vi. on secret offences, p. 53, and Hom. xi. p. 111, and Hom. xii. p. 127.

⁷ lit. 'that FATHER.'

⁸ ed. 1805, 'from this very time.'

GEORGIAN.

22 Philip went and told it to Andrew; and Andrew and Philip came and told it to Jesus.

23 Then Jesus answered and said unto them,¹ The hour is come that the Son of man be glorified.

24 Verily, verily, I say unto you, If a grain of corn fall not² into the earth and die not,² it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth³ his soul shall lose it; and he that hateth his soul as regards the life of this world,⁴ shall keep it for ever.⁵

26 If any one serve me, let him follow me; and where I shall be, there also shall my servant be: and if any one serve me, my Father honoureth him.⁶

27 Now is my soul troubled; and what shall I say? O Father, deliver me from this hour: but for this came I unto this hour.

¹ The Georgian connects *αὐτοῖς* with *ἐλεγεν*, with Syr., Eth., Sahel., and Memphis.

² *ara—ara*.

³ 'should love,' i.e. 'if a man should love,' &c.

⁴ *amas sūpelsa ts'hōrebad*, a good paraphrase of the text.

⁵ *saunqod*; not *uqunisamde* as usual.

⁶ lit. 'giveth him worth' or 'worship.'

SLAVONIC.

22 Philip came and spake unto Andrew: and again Andrew and Philip spake to Jesus.

23 Jesus answered them, saying, The hour is come that the Son of man be glorified.

24 Verily, verily, I say unto you, If a grain of wheat fallen upon the earth die not, then it continueth alone; but if it die, it bringeth forth¹ much fruit.

25 He that loveth his soul loseth it; and he that hateth his soul in this world preserveth it unto life everlasting.

26 If any one serveth² me, let him follow me; and wherever I am, there shall also my servant be: and if any one serveth² me, my Father honoureth him.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for the sake of this came I unto this hour.

¹ or, 'worketh out,' *substant*.

² *slujit'*, indic.

ANGLO-SAXON.

22 Then went Philip and said it to Andrew: and again Andrew and Philip said it to the Saviour.

23 The Saviour answered them, and said, The hour cometh that the Son of man be manifested.

¶ XXXII.—24 Truly I tell you, That a wheaten corn abideth alone, except it fall on the earth and be dead: if it be dead, it bringeth much increase.

25 He that loveth his soul loseth it; and he that hateth his soul in this world holdeth it in everlasting life.

26 If one serve me, let him follow me; and my servant be there where I am: if one serve me, my Father honoureth¹ him.

27 Now my soul is troubled; and what say I? Father, save me out of this hour:² but for this came I in this hour.³

¹ or, 'honour.'

² *on thus tid*.

ARABIC.

22 Then Philip came and told Andrew; and Philip and Andrew came¹ and they two told Jesus.

23 Jesus answered them,² and said, The hour is come in which the Son of man shall be glorified.

24 The truth, the truth,³ I say unto you, If a grain of corn fall not into the earth and die, it remaineth alone: but if it die, it bringeth forth much fruit.⁴

25 He that loveth his soul shall destroy it:⁵ but he that hateth his soul in this world, he shall keep it unto life eternal.

26 If one will serve me, let him cleave to me; and where I shall be, there shall my servant also be: and him that serveth me, shall my Father honour.⁶

27 Now my soul is troubled; and what is it that I shall say? O my Father, deliver me from this hour: yet for this cause came I unto this hour.

¹ Polygl. adds 'also.'

² 'them two.' Polygl.

³ *amin, amin*.

⁴ *thimūn*, lit. 'fruits,' pl. coll. 'Dates,' the commonest fruit in Arabia, are called *thamar*, or *thimur*, 'fruit' only; like as *akran*, 'fruit' in Gothic becomes 'acorn' in English, as fruit of 'the' tree of the country, the same as *δῆρος* of Dodona, originally perhaps only *drakhsa*, or *drakhya*, the Sansc. for 'tree.'

⁵ or, 'lose it,' *faqlahishā*, 'let him destroy it.' Polygl.

⁶ 'Say, in *kuntum tu'hibbun 'allāha fattābūni*, if you love God, I love you.' Coran. Sur. iii. 31.

PERSIAN.

22 Philip came and told *it* to Andrew, and Andrew and Philip told *it* to Jesus.

23 Jesus gave them answer, and said, The hour is come that the Son of man be glorified.

24 Truly, truly, I say unto you, If a grain of corn fall not into the earth, and die not, it remaineth alone: but if it die, it bringeth forth much fruit.¹

25 Every one who loveth his own soul therefore loseth his own soul; but every one who in this world hateth his own soul, unto life everlasting shall it be kept for him.

26 If any one do me service, let him come after me; and wherever I am, my servant also shall be: every one who doeth me service, my Father honoureth him.

27 Behold, my soul is at this hour distracted; and what shall I say? O Father, keep me *from* this hour: but for this am I come.

¹ *Li dāna pāreshan nakuni, 'Arman bar na dāri*.

"It is He (God) Who gives me glad tidings of Himself; I have no fear."

amke basharet ba'hadam midahad, dāna ēki haftadām midahad.

"It is He (God) Who gives me glad tidings of Himself; I have no fear."

p. 8. Compare this with a passage from S. Ephraem in the note to the Syriac.

AUTHORISED VERSION.

28 Father, glorify thy name. ¹Then came there a voice from heaven, [*saying*,] I have both glorified [*it*,] and will glorify [*it*] again.

29 The [people] therefore, that stood by, and heard [*it*,] said that it thundered: others said, An angel [spake] to him.

30 Jesus answered and said, ²This voice came not [because of me,] but for your sakes.

31 Now is the judgment of this world: now shall ³the prince of this world be cast out.

32 And I, ⁴if I be lifted up from the earth, will draw ⁵all [*men*] unto [me.]

33 ⁶This he said, signifying what [death] he should die.

34 The [people] answered him, ⁷We have heard out of the law that [Christ] abideth for ever: and how sayest thou,

A.D. 33.

¹ S. Matt. iii. 17.

² Ch. xi. 42.

³ S. Matt. xii. 29; S. Luke x. 18; Ch. xiv. 30; xvi. 11; Acts xxvi. 18; 2 Cor. iv. 4; Eph. ii. 2; vi. 12.

⁴ Ch. iii. 14; viii. 28.

⁵ Rom. v. 18; Heb. ii. 9.

⁶ Ch. xviii. 32.

⁷ Ps. lxxxix. 36, 37; ex. 4; Isa. ix. 7; liii. 8; Ezek. xxxvii. 25; Dan. ii. 44; vii. 14, 27; Mic. iv. 7.

SYRIAC.

28 Father, glorify thy name. And a voice was heard from heaven, ¹I glorified *it*, and again I glorify *it*.

29 And the multitude that was standing, heard, and they were saying, There was thunder: but others were saying, An angel spake with him.²

30 Jesus answered and said unto them, Not because of me was this voice, but because of you.

31 Now *is* that judgment of this world,³ now the ruler⁴ of this world is cast out.

32 And I, when⁵ I am lifted up from the earth, I shall draw every man unto me.

33 This however he said, that he might show⁶ of what death he *should* die.⁷

34 The multitudes say unto him, We heard out of the law, that the Messiah continueth unto eternity: how sayest thou

¹ 'there came then a voice from Heaven.' Hrk1.

² 'unto Him.' Hrk1.

³ 'now is the judgment of this world.' Hrk1.

⁴ *arkânô, ἄρχων.*

⁵ 'if,' Hrk1.

⁶ 'make known.' Hrk1.

⁷ lit. 'dying,' or 'dieth.'

ETHIOPIC.

28 O Father, glorify thy Son.¹ Then came a voice from heaven that saith, I already glorified *him*, and I shall yet glorify *him* again.

29 And the people that stood, and heard, said, That *is* thunder: and there were some that said, An angel spake to him.

30 But Jesus answered and saith unto them, It is not for my sake that this voice came, but for your sake.

31 Now is come the judgment of this world: and henceforth they shall persecute the king of this world,² and they shall drive him out.

32 And I also, when I am lifted up from the earth, I shall draw the whole of it³ unto me.

33 And this that he said, to give them to understand of what death he was to die.

34 Then the people answered and say unto him, But we heard in the law that Christ abideth unto eternity: how then sayest

¹ Polygl. has, 'glorify Thy Name and Thy Son.'

² *gwarad Berial mal'ak 'abî agusaz 'âlam*, "and then will come down Berial the great angel, the king of this world," &c. Ascensio Is. Vat. iv. 2, sq.

³ For *kwallô* acc. m. with *mâdr* f. see Gen. i. 26, ii. 14, Gen. ix. 1, xiii. 10, &c. Ludolf, Lex. 1st ed. p. 290, quotes *kwallu mâdr*, and *kwallâ mâdr* nom. and acc., and in 2nd ed. fol. 385, he quotes *kwallâ mâdr*, and adds "sic corrige, Ps. xcix. 1." But *kwallu mâdr* nom. and with prepos. seems to be the rule and not the exception. It occurs very often, e.g. Gen. i. 26, vii. 7, xi. 9, xix. 31; Ex. ix. 14, 16; Ps. viii. 1, xlv. 16, xlvii. 2, lvii. 5, xcvi. 9, xcix. 1, &c. Henoch, x. 3; Kufâle, p. 7, 8, 13, &c. See also E. Schrader, de Ling. Æth. indole universa, p. 90, 91, 95, &c.

SAHIDIC.

28 My Father, give glory to thy name. Then a voice came from heaven, that I gave *it* glory, and again I shall give *it* glory.

29 But the multitude that stood hearing, said, Thunder is what happened: others said that, An angel is he that spake with him.

30 Jesus answered saying that, This voice came not for my sake, but for your sake.

31 Now is the judgment of this world: now the ruler of this world shall be cast down.²

32 I also when I am raised on high above from the earth, I shall draw every one³ unto me.

33 He said this, signifying of what death he should die.

34 The multitude therefore answered him, We heard out of the law that the Christ abideth unto eternity: and how

¹ *ἡπίκοσμος*, "scribe hic, et paulo post, ἡπίκοσμος, hujus mundi."

² *ἀναδιόδη ἐπεσθί*, lit. 'they shall cast, or drive him down.' See *ἀναδιόδη ἐπεσθί*, 'they shall cast down,' &c. See Mingar. Reliq. p. lviii.

³ See the Memphitic.

MEMPHITIC.

28 Father, give glory to thy Son. A voice came from heaven, that say, I gave *him* glory, and I shall again give *him* glory.

29 The multitude then, that was standing, and that heard, were saying, Thunder is what happened: others were saying that, An angel is he that spake with him.

30 Jesus answered and said, That not for my sake happened this voice, but for your sake.

31 Now *is* the judgment of this world: now is the ruler of this world cast out.

32 And I also, when I am raised from the earth, shall draw all² unto me.

33 But he was saying these things, signifying of what death he should die.

34 The multitude answered him, saying, We heard out of the law that Christ abideth for ever: and how sayest thou,

¹ *ἑναφὸ'ἡ ἑρατφ*, but Sahid. *ἑτα'heraph*.

² Sahid. supplies *te*, 'is,' which Memph. omits.

³ *uonniben*, 'all,' yet more literally and like Sahid., *uon nim*, 'every one.'

GOTHIC.

28 Father, exalt thy name. Came then a voice out of heaven, And I exalted *it*, and I exalt *it* again.

29 The multitude therefore, that stood hearing, said¹ thunder to happen: some said, An angel spake to him.

30 Jesus answered and said, Not for me was this voice, but for you.

31 Now is judgment of this world: now the prince of this world is cast out.

32 And I, if I be lifted up from the earth, I draw all unto me.

33 But he said this, signifying of what death he should die.²

34 The multitude answered him, We heard out of the law that Christ be³ unto eternity: how then sayest thou, That the

¹ *qethun*, pl.

² *skulda gadauthnan*.

³ *sijui*.

ARMENIAN.

28 Father, glorify thy Son.¹ There came a voice from heaven, And I made *him* glorious, and again I shall make *him* glorious.

29 And the multitude, that stood, and heard, were saying it to be thunder: others were saying, An angel spake with him.

30 Jesus answered and said, This voice came not at all because of me, but because of you.

31 Now is the judgment of this world: now the prince of this world shall be cast out.²

32 And I, when I shall be lifted up from the earth, I shall draw all men unto me.

33 He said this, signifying of what death he were to die.³

34 The multitude answered him, We heard out of the law that the Christ abideth⁴ unto eternity: how sayest thou then

GEORGIAN.

28 O Father, glorify thy Son. There came unto him¹ a voice from heaven, I have glorified, and yet again shall I glorify *him*.

29 Then the multitude, that stood and heard, was saying that, There hath been thunder:² but others were saying, An angel spake to him.

30 Jesus answered and said unto them, Not because of me was this voice, but because of you.

31 Now is the judgment of this world; now be³ the ruler of this world cast out.

32 And I, when I be⁴ lifted up from the earth, I shall bring all⁵ unto me.

33 But by this which he said, he signified of what death he intended⁶ to die.

34 The people answered and said, We have heard out of the law that, Christ shall abide unto eternity: and thou, how sayest

SLAVONIC.

28 Father, glorify thy name. Then came a voice from heaven, And I glorified *it*, and I again glorify *it*.

29 But the people standing, having heard, said,¹ There hath been thunder: others said, An angel spake to him.

30 Jesus answered and said, Not for my sake was this voice, but for the people's sake.

31 Now is judgment for this world: now shall the prince of this world be driven out.

32 And if I am lifted up from the earth, I draw all³ unto myself.

33 But this he said, signifying of what death he would⁴ die.

34 The people answered him, We heard out of the law that Christ continueth unto eternity: how sayest thou that the Son of

¹ Ed. 1816, &c. 'glorify Thy Name.' The Ethiopic of the Polyglot reads, 'glorify Thy Name and Thy Son.'

² S. Gregory III. Hom. vi. p. 51.

³ *mērandōls itsē*, subject.

⁴ lit. 'standeth.' var. 'liveth,' as in ver 25.

¹ The Georgian adds, 'unto Him.'

² *qu'hili iqō*, lit. 'thunder hath taken place,' or 'was.'

³ pres. subj.

⁴ *asmaghīde*, pres. subj.

⁵ *qūnelni*, *πάντας* or *πάντα*.

⁶ *egulebōda*, 'He had in heart,' or 'in mind,' i.e. 'He wist He should die.'

¹ *glagola'hu*, 'dixerunt.'

² *grom' buist'*, i.e. Georg. *qu'hili iqō*.

³ *esya*, *πάντα*.

⁴ *kōeyu smērtiyu* 'hotyāshe umrēti.

ANGLO-SAXON.

28 Father, glorify thy name. Then came a voice out of heaven, thus saying, And I glorified, and again I glorify *it*.

29 The multitude that there stood, and heard that, said¹ that, It thundered: some said that, An angel spake with him.

30 The Saviour answered them, and said, This voice came not for my sake,² but for your sake.²

31 Now is *the* world's doom, now be this world's ruler³ thrust out.

32 And if I be uplifted⁴ from the earth, I draw all things³ unto myself.

33 That he said, and betokened by what death he would⁶ die.

34 The multitude answered him, and said, We heard in the law that Christ existeth unto eternity: and how sayest

ARABIC.

28 O Father, glorify thy Son. Then¹ came a voice from heaven, I glorified, and again I shall glorify *him*.

29 And the multitude that was standing, heard *it*, and they said that indeed, It was thunder: but others said, Nay, an angel spake to him from heaven.²

30 Jesus answered and said, It is not for my sake this voice was, but for your sake.

31 Now the judgment of this world is ready; now shall the ruler of this world be cast out.

32 And I, when I have been raised from the earth, I shall draw unto me every one.

33 And indeed he said this, that he should tell of what death he was to die.

34 And the multitude answered him, We, we heard in the law that the Messiah shall endure³ for ever: how then sayest

PERSIAN.

28 And again, O Father, glorify thine own name. Then they heard a voice from heaven that, Thou hast been glorified,¹ and again I make *thee* glorified.¹

29 And the multitude that were standing, heard, and said, It is thunder: others said, It is an angel who speaketh a word to him.

30 Jesus them gave answer, and said that, This voice was not for my sake, but for your sake.

31 This hour is the judgment of this world: and also this hour is the ruler of this world cast out.

32 And when I be lifted up from the earth, I shall draw my friends unto myself.

33 He said this that he might show in what place he should die.³

34 The multitude said unto him, We heard out of the law that Christ remaineth unto eternity, and yet thou sayest: how then sayest

¹ *al-hamdu*.

² *for minon thingon*.—*courum thingon*, see ver. 9.

³ *et*, 'and,' *etiam*.

⁴ lit. 'upheaved,' *upahafen*.

⁵ *entle thing*, *πάντα*.

⁶ *he wolde sweltan*.

¹ Polygl. omits 'then,' and reads *dja* for *fadjā*. Exp.

² Polygl. omits 'from Heaven,' and reads, '*hababa'u*, 'conversed with Him.'

³ or, 'continue.'

³ *dar kudaman mung* 'Awmed mardan.

AUTHORISED VERSION.

The Son of man must be lifted up? who is this Son of man?

35 [Then] Jesus said unto them, Yet a little while ¹is the light with you. ²Walk while ye have the light, lest darkness come upon you: [for] ³he that walketh in [darkness] knoweth not whither he goeth.

36 While ye have [light] believe in the light, that ye may [be the ⁴children] of light. These things spake Jesus, and [departed,] and ⁵[did hide] himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not [on] him:

38 That the saying of [Isaias] the prophet might be fulfilled, which he spake, ⁶Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 [Therefore] they could not believe, [because] that [Isaias] said again,

40 ⁷He hath blinded their eyes, and

SYRIAC.

that, He is ready to be lifted up,¹ the Son of man? who is the Son of man?

35 Jesus saith unto them, A little more² time the light is with you. Walk while the light is with you,³ that the darkness overtake you not: and he that *is* walking in the darkness, knoweth not whither he *is* going.

36 While the light is with you,³ believe in the light, that ye be sons of the light. Jesus spake these things, and he went and hid himself from them.

37 And when⁴ he did all these signs before them, they believed not in him:

38 That the word of Isaiah the prophet be fulfilled, who saith, My Lord, who believed our report? and the arm of the Lord, unto whom was it revealed?

39 Because of this they were not able to believe, because again Isaiah saith that,

40 They blinded⁵ their eyes, and dark-

ETHIOPIIC.

thou unto us, The Son of man¹ must be lifted up? who then is this Son of man?¹

35 And Jesus said unto them, Yet a few days is the light with you. Walk while the light is with you, lest darkness find you: for he that walketh in darkness knoweth not whither he goeth.

36 As long as the light is with you, believe in *the* light, that ye may be children of light.² And saying this, Jesus went and hid himself from them.³

37 And while *his* doing this quantity of miracles before them, they believed not in him:

38 That the voice of Isaiah the prophet should come to pass,⁴ that saith, Lord, who believed our witness? and to whom was revealed⁵ the arm of the Lord?

39 And for this cause they were unable to believe,⁶ because Isaiah saith again,

40 Their eyes are blinded,⁷ and their

A.D. 33.

¹ Ch. i. 9; viii. 12; ix. 5; xii. 46.

² Jer. xiii. 16; Eph. v. 8.

³ Ch. xi. 10; 1 S. John ii. 11.

⁴ S. Luke xvi. 8; Eph. v. 8; 1 Thess. v. 5; 1 S. John ii. 9, 10, 11.

⁵ Ch. viii. 59; xi. 54.

⁶ Isa. liii. 1; Rom. x. 16.

⁷ Isa. vi. 9, 10; S. Matt. xiii. 14.

¹ 'that it is fit, or just, the Son of man be lifted up.' Hrk1.

² lit. 'other.'

³ lit. 'to you.' If *nurō* emph. be taken, as it often is, in its simple form, this clause may then read, 'while there is light with you.'

⁴ *kad-lō*, in the sense of 'while,' of 'though—yet not.'

⁵ *da'nuru 'ainalān*, which Schaaf renders, 'excavavit oculos eorum,' although he renders *d'lo ne'hean b'annona*, 'ne viderent oculis suis,' but without reason. The subject is one in the whole verse; if not, the construction would be as in Rom. xi. 8, 2 Cor. iv. 14, &c., q.v. To show that *da'nuru* is not intrans. referring to 'eyes,' comp. ch. ix. 39, with Deut. xvi. 19. But Hrk1. reads *d'sāmī*, ὅτι τετράφλακε.

¹ *walad āgwala āma'hyawu*, lit. 'Son of the offspring of Eve.'

² *wat'hruyinsa yakawin bar'an wafis'h wasalam*, 'and to the elect there shall be light, and joy and peace.' Hen. i. 5, 7.

³ See ch. viii. 59, note.

⁴ Polygl. adds, 'and be fulfilled.'

⁵ or, 'uncovered.'

⁶ *shānu amīna*. Polygl. adds, *waika'lu*, 'and could not.'

⁷ or, 'became blind,' v. neut.

SAHIDIC.

sayest thou, Must be raised on high the Son of man? who is this Son of man?

35 Jesus then said unto them, Yet a little while is the light with you.¹ Walk as long as ye have the light,² that the darkness overtake you not. And he that walketh in darkness knoweth not whither he *is* going.³

36 While ye have the light,² believe in the light, that ye may become sons of the light. These things said Jesus, and went and hid himself from them.

37 But all these signs he did in presence of them, *and* they believed not:

38 That the saying of Isaiah the prophet be fulfilled, which he said, Lord, who is he that believed our voice? and the arm of the Lord that was revealed, unto whom?

39 Because of this they could not believe, because again said Isaiah,

40 That he closed their eyes, and he closed

MEMPHITIC.

It must be that the Son of man be lifted up?¹ who is the Son of man?

35 Jesus saith unto them, Yet a little while the light *is* among you.² Walk then in the light, while the light is with you,³ that darkness overtake you not: for he that walketh in darkness knoweth not whither he goeth.

36 While the light is with you,³ believe in the light, that ye may become children of the light. Jesus having said these things went away, and hid himself from them.⁴

37 These many⁵ signs Jesus did in presence of them, and they believed not in him:

38 That be fulfilled the saying of Isaiah the prophet that saith, Lord, who is he that believed our voice? and is the arm of the Lord that was revealed unto whom?

39 Because of this could they not believe, because again said Isaiah,

40 That he closed their eyes, and shut

Son of man should¹ be lifted up? who is this Son of man?

35 Jesus then said unto them, Yet a little time light is among you. Go while ye have light, that darkness overtake you not: and he that goeth in darkness woteth not whither he goeth.

36 While ye have light, believe in the light, that ye become sons of light. This said Jesus, and departed, and hid himself from them.

37 So many signs wrought by him² in presence of them, they believed not in him:

38 That the word of the prophet Isaiah should be fulfilled, that saith, Lord, who believed our report? and the arm of the Lord to whom was it uncovered?

39 Therefore could they not believe, because again Isaiah saith,

40 He blinded their eyes, and hardened³

¹ Also, 'yet a little of time is that the light is with you.'

² *ountelā*, lit. 'is of you' or 'to you.'

³ *ephna elōn*.

¹ or, 'that they lift up the Son of man.'

² or, 'in you,' *hen t'hēnu*.

³ lit. 'for you.'

⁴ lit. 'from with them.'

⁵ lit. 'multitudes of.'

¹ *skulda ut usauhjan*, 'must be,' is bound to be 'lifted up.' lit. 'debatur exaltation.'

² i.e. 'so many of signs by Him wrought,' *imma laikne gataujandin*, i.e. gen. abs. *adrou anpēia poiōvntos*, rendered by the dative according to Goth. idiom.

³ *gadaubida*.

ARMENIAN.

that, The lifting up of the Son of man must be? who is that Son of man?

35 Jesus saith unto them, Yet a little more time¹ is light with you. Walk while ye have the light, that darkness reach you not: for he that walketh in darkness wotteth not whither he goeth.

36 While ye have the light with you, believe in the light, that ye may be made² sons of light. Jesus spake this, and went, and hid himself from them.

37 And so many signs he had wrought before them, and they believed not in him:

38 That the word of Isaiah the prophet should be fulfilled, which saith, Lord, who believed in our report? and to whom was the arm of the Lord revealed?

39 Therefore could they not believe, because Isaiah saith another time that,

40 I shall blind their eyes, and stupify

¹ var. 'a little more time,' omitting 'yet.'

² also, 'ye may become,' *eghishtchik*.

GEORGIAN.

thou that, The Son of man must be lifted up? who is this Son of man?

35 Jesus said unto them, A little while light is with you. Walk as long as ye have light, that darkness overtake you not: for he that walketh in darkness knoweth not whither he goeth.

XLIII.—36 While ye have light, believe *the* light, that ye be children of light. Jesus said this, and hid himself, and went away from them.

37 And so many miracles he wrought before them, and they believed not in him.²

38 That should be fulfilled the saying of Isaiah the prophet, who saith, Lord, who believed our report? and to whom was the arm of the Lord revealed?

39 Therefore they believed not, because Isaiah saith again,

40 Their eyes were blinded,³ that they

¹ *at'armel dicesars amaghlela zisa katsesi*, lit. 'that the lifting up (or the raising up) of the Son of man is necessary.' *Amaghlela* is used both for *ὑψοῦν* and for *ἁπαρῆναι*.

² *misa mimart'h, els avrōv*.

³ *dabruxes*, is rather neut. than passive, *dabruxes*, act. Rom. ix. 7.

SLAVONIC.

man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while light is with you. Walk while ye have light, that darkness may not have you: and he that walketh in darkness knoweth not whither he goeth.

XLIII.—36 While ye have light, believe in *the* light, that ye may become sons of light. Jesus said these things, and having gone out, hid himself from them.

37 For all that he had done so many signs before them,¹ they believed not in him.

38 That be fulfilled the saying of Isaiah the prophet, that saith, Lord, who believed our report? and the arm of the Lord to whom is it uncovered?

39 For this reason they could not believe, because Isaiah saith again,

40 Their eyes are blinded, and their

¹ *tolika známeniya sátrorshu emú*, lit. *τοσαῦτα αὐτοῦ σημεῖα πεποίηκόςτος*, the gen. being rendered idiomatically by the dative, as in Gothic q.v.

ANGLO-SAXON.

thou, It behoveth¹ that the Son of man be uplifted? who is this Son of man?

35 Then said the Saviour, Now yet is little light in you. Go while² ye have light, that darkness overtake you not: he that goeth in darkness wotteth not whither he goeth.

36 While ye have light, believe in *the* light, that ye be children of light. The Saviour said these things to them, and went, and hid himself from them.

37 When he did so many tokens before them, they believed not in him:

38 That this prophet's word of Isaiah³ be fulfilled, which he said, Lord, who believed that which we heard? and to whom was the Lord's strength manifested?

39 For this they could not believe, because Isaiah saith again,

40 He blinded their eyes, and hardened

¹ *hit gebyradh*.

² lit. 'when while,' *tha hwile*.

³ *thas witegan word Isaias*.

ARABIC.

thou that, The Son of man shall be raised up? who is that Son of man?

35 Then Jesus said unto them, The light is with you for a little while. Walk then in the light, as long as the light is to you, lest darkness overtake you: for he that walketh in the darkness knoweth not where he findeth himself.

36 As long as the light is to you, believe in the light, that ye may be sons of the light. Jesus spake this, and then he went, and disappeared from them.²

37 And though he did all these wonders in their presence, they believed not in him:

38 That the saying of Isaiah the prophet should be fulfilled, when he said, O Lord, who gave credit to our report? and to whom was revealed the arm of the Lord?

39 And for this reason they had no power to believe, because Isaiah said again,

40 They put out³ their eyes,⁴ and hard-

¹ The original has in this verse *ibn el-anan*, 'Son of man,' and not 'Son of flesh,' as elsewhere.

² or, 'withdrew,' 'withdrew Himself.'

³ This may also mean 'their eyes were put out,' according to the trans. or intrans. sense of *ʿamash*.

⁴ The Polygl. reads *ʿammis* imper. 'blind,' or 'put out.' A similar passage partly from the Coran, Sur. lxxxiii. 15, is quoted by Ibn Tophail, Epist. p. 194, ed. Poc. '*ʿatama ʿAlahu ʿala qulabihim*,' 'God set a seal on their hearts and on their hearing, and on their eyes a covering, and a great punishment is for them,' &c.

PERSIAN.

est thou that, The Son of man shall be lifted up from the earth? who is this Son of man?

35 Jesus said unto them, A few more days may light continue¹ with you. While ye have light believe in *the* light, that darkness hurt you not: for he that walketh in darkness knoweth not whither he is going.

36 Ye are children of light. Jesus said these things, and went, and was hid from them.

37 And so many signs he wrought before them, and they believed not:

38 That the word of Isaiah the prophet should be fulfilled, that said, O Lord, who is he that in hearing from us believed? and the arm of the Lord, for whom was it revealed?

39 Therefore could they not believe, for Isaiah said another time.

40 That they made their own eyes²

¹ lit. 'be going.'

² lit. 'their own eye.'

AUTHORISED VERSION.

hardened their heart; that they should not see with *their* eyes, [nor] understand with *their* heart, and be converted, and I should heal them.

41 ¹These things said [Isaiah,] when he saw his glory, and [spake] of him.

42 ¶ Nevertheless [among the chief] rulers also many believed [on] him; but ²because of the Pharisees they did not confess [*him*,] lest they should be put out of the synagogue.

43 ³For they loved the [praise] of men more than the [praise] of God.

44 ¶ [Jesus] cried and said, ⁴He that believeth [on] me, believeth not [on] me, but [on] him that sent me.

45 And ⁵he that [seeth] me [seeth] him that sent me.

46 ⁶I am come a light into the world, that whosoever believeth [on] me [should] not abide in darkness.

47 And if any man hear my words, and

SYRIAC.

ened their heart; that they see not¹ with their eyes, and understand with their heart, and be converted, and I heal them.

41 These things Isaiah said, when he saw his glory, and spake of him.

42 But even² from among the rulers³ many believed in him; but because of the Pharisees they did not confess *it*, that they should not be outside the assembly.

43 For they loved the praise⁴ of men more than the praise⁴ of God.

44 But Jesus cried and said, He that believeth in me, is not believing in me, but in him that sent me.

45 And he that seeth me seeth him that sent me.

46 I the light,⁵ came into the world, that every one who believeth in me continue not in darkness.

47 And he that heareth my words, and

ETHIOPIC.

hearts are waxed gross;¹ so that they see² not with their eyes, and they understand³ not with their hearts; and so that they be not turned,⁴ and I pity them not.

41 And this said⁵ Isaiah, because he saw his glory, and spake of it.

42 And there were yet many of the rulers⁶ of the people⁷ who believed in him; but yet they did not do so openly⁸ because of the Pharisees, that they should not drive them out of the synagogue.

43 Because they chose to please men rather than to please God.

44 And Jesus cried out and said, He that believeth in me, believeth not in me, but in him that sent me.

45 And he that seeth me seeth him that sent me.

46 And I light,⁹ I came into the world, that whosoever believeth in me¹⁰ abide not in darkness.

47 And he that heareth my word, and

A.D. 33.

¹ Isa. vi. 1.

² Ch. vii. 13; ix. 22.

³ Ch. v. 44.

⁴ S. Mark ix. 37; 1 S. Pet. i. 21.

⁵ Ch. xiv. 9.

⁶ Ch. xlii. 35, 36; iii. 19; viii. 12; ix. 5, 39.

¹ 'and He hardened their heart so that they see not.' Hrk1.

² 'but yet even.' Hrk1.

³ lit. 'chiefs.'

⁴ or, 'glory.'

⁵ *ʿnō nūrō*, i.e. 'I light, came;' for a similar construction with *enō* see, in modern Syriac, e.g. Exod. xviii. 6, *ʿnō 'hemyōnuk*, 'I thy father-in-law came,' &c.; and in the older language, see Deut. xxxii. 39; S. John xiii. 14; Eph. iv. 1; Rev. xxii. 8, 16, &c.

¹ 'and their heart hath been darkened.' Polygl.

² pres. or fut. subject.

³ pres. or fut. indic.

⁴ or, 'turn themselves,' pres. or fut. subject, Comp. ch. i.

48, xx. 14. Polygl. adds 'in their thoughts.'

⁵ lit. 'saith.'

⁶ or, 'elders.'

⁷ Polygl. omits 'people.'

⁸ or, 'did not make it public.'

⁹ *waan'sa bārhan mats'a'ku*, cannot be rendered otherwise than as it is given. The Ethiopic states it with even greater emphasis.

¹⁰ *kwāllu zaydamān b'ya*.

SAHIDIC.

their heart; that they shall not see with their eyes, and that they understand with their heart,¹ that they turn, and I should² heal them.

41 These things said Isaiah, because he saw the glory of God, and spake concerning him.

42 Nevertheless a number² from among the rulers believed in him; but because of the Pharisees they confessed it not, that they should not be cast out of the synagogue.³

43 For they loved the glory of men more than the glory of God.

44 Then Jesus shouted out, saying, He that believeth in me, believeth not in me, but in him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am the light⁴ that am come into the world, that he that believeth in me abide not in the darkness.

47 And if any one hear these sayings,

MEMPHITIC.

their ears; lest¹ they see with their eyes, and lest¹ they understand with their heart, and they turn unto me, that I save them alive.

41 Isaiah said these things, when he saw the glory of God, and spake of him.

42 Nevertheless a number² from among the rulers believed in him; but they confessed him not publicly, because of the Pharisees, lest they should cast them out of the synagogue.³

43 For they loved the glory of men more than the glory of God.

44 But Jesus cried out⁴ and said, He that believeth in me, believeth not in me, but in him that sent me.

45 And he that seeth me seeth him that sent me.

46 I came for light⁵ of the world, that all that believe in me stand not in the darkness.

47 And he that shall hear my words,

GOTHIC.

their heart; that they see not with *their* eyes, and understand with *their* heart, and turn, and I heal them.

41 Isaiah said this, when he saw his glory, and spake concerning him.

42 Howbeit many also out of the elders believed him;¹ but they confessed *it* not before the Pharisees, that they be not cast out of the synagogue.

43 For they loved more the glory² of men than the glory² of God.

44 But Jesus cried and said, He that believeth in me, believeth not in me, but in him that sent me.

45 And he that seeth me seeth him that sent me.

46 I light,³ came into this world, that whosoever believeth in me, abide not in darkness.

47 And if any one hearken to my words,

¹ The Sahidic connects the present only with 'see,' expressing 'then understand,' but not 'turn,' both *ʿnōnuk*, *hōnabū*, are the same root, *ʿnōnuk*, and *hōnabū*, 'I lifted him,' fut. indic. affirm. G. Wölde therefore is incorrect in rendering *ʿnōnuk*, 'et non intelligant.'

² lit. 'I shall.'

³ lit. 'that they become not ἀποσυνάγωγος.'

⁴ *anok pe puocin*.

¹ or, 'that they not,' *ʿnōnabū*. The Memphitic, unlike the Sahidic, prefixes a neg. to 'understand,' and renders the two last verbs by the subj. t.

² lit. 'multitude.'

³ lit. 'that they should not make them ἀποσυνάγωγος.'

⁴ *aphōsh ʿdol*; but Sahid., *aphashkak ʿdol*.

⁵ *anok*, dat. The Memph. omits the definite given by the Sahidic.

¹ *du imma, ɛs aβrōn*.

² lit. 'human praise,' or 'exaltation,' *hauheim nanniska Gathis*.

³ *ik tēhad—gna*, same construction as *bulja nō ʿzōis*, *ik bōndar*, Eph. xv. 1, *asthōch ʿzōis fōtūns fōmja jah laikareis*, ch. xiii. 14, &c.

ARMENIAN.

their hearts;¹ that they shall not see with *their* eyes, nor understand with *their* hearts, and they be converted,² and I heal them.

41 This said Isaiah, because³ he saw his glory, and spake of him.

42 Yet nevertheless of the rulers there, many believed in him; but because of the Pharisees they did not do so openly, that they should not be cast out of the assembly.

43 Because they loved the glory of men more than the glory of God.

44 And Jesus was crying and saying, He that believeth in me, believeth not in me, but in him that sent me.

45 And he that seeth me seeth him that sent me.

¶ XXIX.—46 I light, came into the world,⁴ that every one who believeth in me should not remain in darkness.

47 And if any one should hearken to

var. 'I am come, I am light.'

² or, 'turn.'

³ var. 'when he saw.'

⁴ var. 'light of the world I came.'

GEORGIAN.

should not see with their eyes, and their hearts were hardened, that they should not understand¹ with their hearts, and turn,² and I heal them.

41 This said Isaiah, when he saw his glory, and spake of him.

42 Yet also from among the rulers many believed in him; but because of the Pharisees they did not confess *it*, that they should not cast them out of the assembly.

43 Because they loved the glory of men more than the glory of God.

44 But Jesus cried and said, He that believed me, believed not me, but him that sent me.

45 And he that hath seen me hath seen him that sent me.

46 Light into the world I am come,³ that all who believe me abide not in darkness.

47 And him that heareth my sayings,

¹ *gulis*, 'hmn'-*qun*, see ch. iv. 1.

² or, 'be turned.'

³ *nat'heli siplad mürirline*; that *siplad* dat. of place, and also of purpose, refers to *mürirline*, 'am come,' is proved by ch. i. 9, *siplad mōmavali, eis tōn κόσμον ἐρχόμενος*, ch. iii. 17, 19, &c.; and that *nat'heli*, 'light,' is to be taken as a participle, is further shown by the use of *nat'heli* in *nat'helman*, ch. viii. 12; ix. 5: yet it might read, 'light for the world I am come,' like *mōtsamed*, ch. i. 7, if *sipeli* were an abstract noun; but as it is not, the rendering given is better.

SLAVONIC.

heart is become of stone, that they see not with *their* eyes, and understand with *their* heart, and they be converted, and I heal them.

41 These things said Isaiah, when he saw his glory, and spake of him.

42 Nevertheless even from among the princes many believed in him: but for the Pharisees' sake they did not confess *it*, that they should not be driven out of the assembly.

43 For they loved the glory of men more than the glory of God.

44 Then Jesus cried out and said, He that believeth¹ in me, believeth not in me, but in him that sent me.

45 And he that seeth¹ me seeth him that sent me.

46 I light came into the world,² that every one believing in me, continue not in darkness.

47 And if any one heareth my words

¹ Pres. part. like the Greek.

² *az' aryel' r' mir' priido'h*, comp. *aryel' rygēmū estestū tchelorētcheskomu, iko tyilmira zego*, "Light for every one," *Pravoslavnyy*, 1880, vol. i. p. 40. Sixth Week after Easter, p. 40.

ANGLO-SAXON.

their heart, that they see not with their eyes, and with their heart understand not, and be converted, and I heal them.

41 Isaiah said these things, when he saw his glory, and spake of him.

42 And though many of the elders believed in him; yet they declared it not for the Pharisees' sake, lest they should cast them out of their assembly.

43 They loved man's glory rather than God's glory.

44 The Saviour cried and said to them, He that believeth in me, believeth not in me, but in him that sent me.

45 And he that seeth me seeth him that sent me.

46 I came to light¹ in the world, and none of them that believe in me dwelleth in darkness.²

47 And if one heareth my word, and

¹ or, 'for light,' *ic com to leothe*.

² lit. 'dwelleth not,' *nan thera-ne unadh*.

ARABIC.

ened their heart,¹ lest they should see with their eyes, and understand with their hearts, and turn unto me, and I heal them.²

41 Isaiah said this, when he saw his glory, and spake of him.

42 And it was many of the rulers did believe in him; but they did not confess it because of the Pharisees, lest they should be cast out of the synagogue.

43 Because they loved the praise of men more than the praise of God.³

¶ XXX.—44 Then Jesus cried and said, He that believeth in me, believeth not in me only, but also⁴ in him that sent me.

45 And he that hath seen me hath seen him that sent me.

46 I, I came, light of the world, that every one that believeth in me continue not in darkness.

47 And he that heareth my words, and

¹ Polygl. reads, 'Put out their eyes, and harden their hearts, lest they should see with their eyes, and understand with their hearts, and turn unto me, and I heal them.' El-Nawāb, p. 6, ed. 1880. A. V. reads, 'lest they should see with their eyes, and understand with their hearts, and turn unto me, and I heal them.'

² Comp. Cor. Sur. ii. 152.

³ *wa ta'ahbi' en-nas*, "and thou fearest men, when it is God thou oughtest to fear," &c. Hariri Cons. i. p. 26.

⁴ lit. 'rather and,' *'bal wa*.

⁵ lit. 'saw Me'—saw Him.

⁶ lit. 'all who believeth,' sing.

PERSIAN.

blind, and they made their own heart dark: until they see not with their eyes, and understand not with their heart, and turn again before me, and I give them life.

41 Isaiah said this, at the time when he saw his glory,¹ and spake of him.

42 And after that again of the rulers some believed in Jesus: but because of the Pharisees they confessed not, lest they should be cast out of the assembly.

43 Because they loved the honour and praise of men more than the glory² of God.

44 Jesus said with a loud voice, He that believeth in me, believeth not in me, but in him that sent me.

45 He that saw me hath seen him that sent me.

46 I came light into the world, that every one who believeth in me abide not in darkness.

47 And he that heareth not my words,

¹ lit. 'greatness, magnificence.'

² or, 'magnificence.'

AUTHORISED VERSION.

[believe] not, ¹I judge him not: for ²I came not to judge the world, but to save the world.

48 ³He that rejecteth me, and receiveth not my words, hath one that judgeth him: ⁴the word that I [have spoken,] the same shall judge him in the last day.

49 [For ⁵I have not spoken] of myself; but the Father which sent me, he gave me [a] commandment, ⁶what I should say, and what I should speak.

50 And I know that his commandment is [life everlasting:] whatsoever I speak therefore, even as the Father [said] unto me, so I speak.

CHAP. XIII.

1 Now ⁷before the feast of the passover, [when Jesus knew] that ⁸his hour was come that he should depart out of this world unto the Father, having loved his

A.D. 33.

¹ Ch. 5, 45; viii. 15, 26.² Ch. iii. 17.³ S. Luke x. 16.⁴ Deut. xviii. 19; S. Mark xvi. 16.⁵ Ch. viii. 38; xiv. 10.⁶ Deut. xviii. 18.⁷ S. Matt. xxvi. 2.⁸ Ch. xii. 23; xvii. 1, 11.

SAHIDIC.

and keep them not, I judge him not; for I came not to judge the world, but to save it.¹

48 He that setteth me aside, and believeth not my sayings, hath one who judgeth him: the word that I say, is that which shall judge him at the last day.

49 For I am not one that spake of myself; but the Father who sent me, he gave me a commandment, what I shall say, and what I shall set forth.

50 And I know that his commandment is life unto eternity: the things I say therefore are according to the manner my Father told me; this is the manner I speak.

CHAP. XIII.

1 BEFORE the feast of the passover, Jesus knowing² that his hour was come that he should pass from this world to go to the Father, as he loved his own that

¹ This verse is imperfect in the original given by Mingarelli Reliq. p. lix. sq., and copied by G. Woide; but in supplying the words and parts of words wanting, "nihil difficultatis, ut puto; passim enim hæc locutio alibi occurrit, vide xl. 9, et Matth. xxi. 3." Mingarelli, l.c.

² ephōun.

SYRIAC.

keepeth them not, I judge him not; for I came not that I judge the world, but that I give life¹ unto the world.

48 He that despiseth² me, and receiveth not my words, there is one that judgeth him: the word which I spake, it judgeth him in the last day.

49 For I, from myself³ I spake not; but the Father that sent me, he gave me a commandment, what I shall say, and what⁴ I shall speak.

50 And I know that his commandment is life everlasting: these things then that I speak, according to what the Father said unto me, so I speak.

CHAP. XIII.

¶ XXXIII.—1 BUT before the feast of the Passover, Jesus was knowing⁵ that his hour was come that he should pass from this world unto his Father, and he loved his

¹ or, 'quicken.' 'I save.' Hrk1.² or, 'rejecteth.'³ or, 'from My soul.'—*met'ul d'hu enō*, &c., 'because that I spake not,' &c. Hrk1.⁴ 'or what.' Hrk1.⁵ 'as Jesus had known,' or 'having known.' Hrk1.

MEMPHITIC.

and shall not have kept them, I judge him not: for I came not to judge the world, but that I save the world.

48 He that denieth me, and receiveth not my words, hath one that judgeth him: the word which I spake, is that which shall judge him at the last day.

49 For I do not speak of myself alone: but the Father who sent me, he it is that gave me commandment,¹ what I shall say, and what I shall speak.

50 And I know that his commandment is life everlasting:² the things I speak therefore, according to the manner my Father told me, this manner³ I speak.

CHAP. XIII.

1 BEFORE the feast of the passover, Jesus having seen⁴ that his hour was come that he should pass from the world to go to the Father, he loved his own that were

¹ The Memphitic has no indef. article before *ἐντολή*, but the Sahidic has.

² or, 'of eternity,' *hene'h*; but the Sahidic has *sha ene'h*, *els aīwā*.³ *pairēti*; but Sahid, *lai te l'he*.⁴ *etaphnau*.

ETHIOPIIC.

keepeth it not, it is not I that shall judge him: because I came not that I should judge the world, but rather that I should save the world.

48 And he also that denieth me, and receiveth not my word, hath one to judge him: the word that I spake, that shall judge him at the last day.

49 Because that is not of myself what I speak; but Father who sent me, he gave me a commandment¹ of what² I shall speak, and of what² I shall say.

50 And I know that his commandment is life eternal: and as to what I speak, as the Father saith unto me, so I speak.

CHAP. XIII.

1 AND before the feast of the passover, when Jesus knew that his time had arrived that he should pass from this world unto the Father, as he loved his own that were

¹ *wa'tu ta'zāza wahabani*, may also mean, 'gave Me that commandment.'

² *zakama*, 'of how, of the manner in which.'

GOTHIC.

and believe,¹ I judge him not: for I came not that I judge the world, but that I save the world.

48 He that disowns² me, and receiveth not my words, hath one that judgeth him: the word that I spake, that judgeth him in the last day.

49 For I spake not of myself; but Father that sent me, he gave me a commandment,

CHAP. XIII.

¹ Cod. Argent. ed. de Gabelentz, Gaugengigl, and Uppstrom omit *wi* with many Greek MSS. Massmann encloses *ni* [*μή*] within brackets; Stockholm ed. 1671, gives *ni* without note or comment, as do also ed. of Junius and of Lye. q.v.

² *suci frakann mis*.

ARMENIAN.

my words, and not keep them,¹ I judge him not; for I came not that I should judge the world, but that I should save the world.

48 He that despiseth me, and that receiveth not my words, there is one that judgeth him: the word that I spake, that shall judge him at the last day.

49 For from myself I spake not; but Father who sent me, he gave² commandment, what I should say.

50 And I know that that commandment is life everlasting:³ accordingly what I speak, as the Father said unto me, so I speak.

CHAP. XIII.

1 BEFORE the feast of the passover, Jesus knowing that his hour was come⁴ that he should pass from this world to the Father, having loved his own that were

¹ lit. 'and shall not keep them;' var. 'and should not keep them.' No Armenian copies omit *μή*, as the Gothic version does.

² All Armenian MSS. omit *μοι*.

³ lit. 'sunt vitæ æternæ.'

⁴ lit. 'is come.'

GEORGIAN.

and believeth not, I will not judge; for I came not to judge the world, but that I may save the world.

48 But he that shall deny me, and keepeth not my sayings, hath his own judgment: the word which I have spoken shall judge him at the last day.

49 For I have said nothing of mine own self; but the Father¹ who sent me, gave me commandment, what I should say,² and what I should speak.²

50 And I know that his commandment is eternal life: and as to what I speak, as the Father commanded me, so I speak.

CHAP. XIII.

¶ XLIV.—1 AND before the feast of the passover, Jesus wist that his hour was come that he should pass from this world and go to the Father; for he loved his own

¹ *mamaman*, δ πατήρ, not πατήρ only, like Armen.

² lit. imperf. indic. 'quid dicebam;' a good paraphrase of the Greek *εἶπω*, λαλῶ; as it refers to the commandment given and followed on every special occasion, and not as it were, once given and afterwards followed, in a general sense.

SLAVONIC.

and believeth not, I judge him not; for I came not that I should judge the world, but that I should save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I spake, that shall judge him at the last day.

49 For I speak not of myself; but Father who sent me, he gave me commandment, what I shall say, and what I shall speak out.

50 And I wot that his commandment is life everlasting: the things therefore that I speak, as the Father said unto me, so I speak.

CHAP. XIII.

¶ XLIV.—1 THEN before the feast of the passover, Jesus knowing that his hour was come that he pass¹ from this world unto the Father, having loved his own.

¹ *da preidet*.

ANGLO-SAXON.

holdeth *it* not, I judge him not; I came not into the world¹ to judge, but that I save the world.¹

48 He that denieth me, and receiveth not my word, he hath one² who judgeth him: the speech that I speak,³ doometh him at the last day.⁴

49 For that I speak⁵ not out of myself; but the Father that sent me, he bade me what I say, and what I speak.⁶

50 And I wot that his bidding is everlasting life: the things that I speak, I speak as the Father said to me.

CHAP. XIII.

¶ XXXIII.—1 ERE than the Easter feast-day, the Saviour wist that his hour was come that he would pass⁷ from out of this world to his Father, as he loved his dis-

¹ *middan-earð*.

² *he hæfðh hwa*.

³ *seo spæc the ic spæc*.

⁴ lit. 'utmost,' *tham ytemæstan dæge*.

⁵ *ic ne sprece*.

⁶ *ic sprece*.

⁷ *that he wolde gærltan*.

ARABIC.

believeth not, I judge him not: for I came not that I should judge the world, but¹ that I should give life unto the world.

48 But he that denieth me, and receiveth not my words, hath one that judgeth him: the word which I spake,² that shall judge him at the last day.

49 For indeed I speak it not of mine own accord,³ but the Father that sent me, he gave me commandment, what is that I shall say, and what *is* that I shall speak.⁴

50 And I know that his commandment is life everlasting: and that of⁵ which I speak, I speak of⁶ it indeed as the Father told me.

CHAP. XIII.

¶ XXXI.—1 AND before the feast of the passover, Jesus was aware that his hour was come that he should remove from this world unto the Father, he loved his own

¹ lit. 'rather' 'on the contrary,' *bal*.

² lit. 'the word in which I spake.' This idiom might be retained in English if the pl. 'words' might render the Arabic sing. *of sentence*.

³ lit. 'from the nature of My soul,' 'from My nature alone,' Polygl.

⁴ 'as to what—and as to what,' Polygl.

⁵ or, 'in.'

PERSIAN.

and keepeth them, I judge him not: I came not that I should sentence the world, but I came that I should make the world alive.

48 And he that dealeth unjustly by me, and receiveth not my words, there is one that judgeth him: and the word which I spake unto him, is that which shall judge him at the last day.

49 Because I spake not of myself; the Father¹ who sent me, is he who gave me commandment, what I should command, and what I should speak.

50 And I know that his commandment is life unto eternity: and the things which I speak, as Father spake unto me, so I speak.

CHAP. XIII.

¶ XXVIII.—1 BEFORE the feast of the passover by two days, Jesus became aware that the time was come when he should leave this world and go unto his Father,²

¹ *padshah*.

² *padshah*.

AUTHORISED VERSION.

own which were in the world, [he] loved them unto the end.

2 And [supper being ended] ¹the devil having [now] put into the heart of Judas Iscariot, Simon's [son], to betray him;

3 Jesus knowing ²that the Father had given all things into his hands, and ³that he [was come] from God, and [went] to God;

4 [⁴He] riseth from [supper,] and [laid] aside his garments; and took a towel, and girded himself.

5 After that he poureth water into [a] bason, and began to wash the disciples' feet, and to wipe [them] with the towel wherewith he was girded.

6 [Then cometh he] to Simon Peter: and ⁵Peter saith unto him, Lord, ⁶dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; ⁷but thou shalt know [hereafter.]

A.D. 33.

¹ S. Luke xxii. 3; Ch. xiii. 27.

² S. Matt. xi. 27; xxviii. 18; Ch. iii. 35; xvii. 2; Acts i. 36; 1 Cor. xv. 27; Heb. ii. 8.

³ Ch. viii. 42; xvi. 28.

⁴ S. Luke xxii. 27; Phil. ii. 7, 8.

⁵ Gr. *he*.

⁶ See S. Matt. iii. 14.

⁷ Ch. xiii. 12.

SYRIAC.

own who *were* in this world, and until the end¹ he loved them.

2 And when it was supper,² Satan³ was thrusting⁴ into the heart of Judas, the son of Simon Iscariot, that he betray him;

3 But Jesus himself because he was aware⁵ that the Father gave all things into his hands, and that he came out from God, and was going to God;

4 Rose⁶ from supper, and laid his garments; and he took a napkin,⁷ and cast it about his loins.⁸

5 And he threw water into the washing bason, and he began to wash the feet of his disciples; and he was wiping them with the napkin that was cast about his loins.⁹

6 But when he came to Simon Peter,¹⁰ Simon¹¹ saith unto him, Thou, my Lord, wastest thou my feet?

7 Jesus answered and said unto him, Of what¹² I do thou art not aware¹³ now; but hereafter shalt thou know.

¹ *Pshulmō*, 'to the completion,' 'completely.' Hrkl.

² Schaaf translates 'et quum peracta esset cana,' but there is nothing to justify this rendering, inasmuch as here *woth* means simply 'was,' or 'took place' *ēgēnēto*, as in ch. vi. 16, 21, &c. ³ *akelqar' tsō*, *δ διάβολος*. Hrkl.

⁴ 'had already,' or 'for some time thrust.' Hrkl.

⁵ 'was aware' though not a very good rendering for *yōdā' wō*, is the readiest way of expressing the imperf. *yōdā*, 'knew.' Hrkl.

⁶ *sedūnō*, lit. 'fine cloth.' Hrkl.

⁷ *sedūnō*, lit. 'fine cloth.' Hrkl.

⁸ 'and girded himself.' Hrkl. S. Cyril, comm. on S. Luke, Exp. cxliii. p. 409, sq.

⁹ *Kipho*. Pesch. *Petrus*. Hrkl. ¹⁰ 'was girt.' Hrkl.

¹¹ 'and he said.' Hrkl.

¹² 'this that.' Hrkl. ¹³ pres. part.

ETHIOPIC.

in the world, and unto the end he loved them.

2 And while they were at supper,¹ Satan entered into the heart of Judas Simon of Iscariot, that he betray him;

¶ XVII.—3 And when Jesus knew² that the Father made over to him all things into his hands, and that he came out from God, and goeth to God;

4 He then rose from by them at supper,³ and laid aside his garments, and took a band⁴ of linen cloth and girded his loins.

5 And he threw water into a bason,⁵ and began to wash the feet of his disciples; and he wiped them with that cloth with which he was girded.

6 And he came to Simon Peter: and he saith unto him, Dost thou, Lord, wash me my feet?

7 And Jesus answered and saith unto him, What I do thou knowest not now; but hereafter thou shalt know it.

¹ or, 'and while supping.'

² *sōla yāmār*, lit. 'when knoweth.'

³ lit. 'from near they were supping.'

⁴ *makfē* is properly a 'band,' a long piece of linen or of cotton cloth with which servants and others in the East gird themselves. It is a yard wide, and several yards long, and the loose end of it is often used by them as a towel to wipe or to rub anything. The English word 'towel' gives a very incorrect idea of the thing meant, and of the whole transaction.

⁵ *naptira*, *νιπτήρ*.

SAHIDIC.

were in the world, he loved them throughout.¹

2 And when it was supper,² the devil had already thrust into the heart of him that was to betray him, who was Judas Simon the Iscariot;

3 Jesus having seen³ that the Father gave all things into his hands, and that he came from God, and was going to God;

4 He rose from supper, laid aside his garments; and took a linen cloth, and girded himself.

5 And he threw water into a bason, and began to wash the feet of his disciples, and to wipe them with the cloth with which he was girded.⁴

6 Then he came to Simon Peter: and this one said unto him: Lord, art thou he that shall wash my feet?

7 Jesus answered him and said unto him, What I do thou knowest not at present;⁵ . . .

¹ *sha chōl*, i. q. *Memph.* q. v. The text of this chapter given by M. Cureton, *Revue p. 60*, and repeated by G. Wode, ends at 'world'; the last clause of the verse is found in R. Tuki, p. 77.

² R. Tuki, p. 349.

MEMPHITIC.

in the world, and loved them throughout.¹

2 And when it was supper,² the devil had already thrust into the heart of him that was to betray him, who was Judas Simon the Iscariot;

3 Jesus having seen³ that the Father gave all things into his hands, and that he came from God, and was going to God;

4 He rose from supper, laid aside his garments; and took a linen cloth, and girded himself.

5 And he threw water into a bason, and began to wash the feet of his disciples, and to wipe them with the cloth with which he was girded.⁴

6 Then he came to Simon Peter: to wash his feet: Peter saith unto him, Lord, art thou he that shall wash⁵ out my feet?⁶

7 Jesus answered and said unto him, That which I do thou knowest not now; but thou shalt know hereafter.⁷

¹ *sha chōl*, lit. 'went out,' 'out and out.'

² *etaph-chōp nēp n dēpōn*, lit. 'when a supper took place,' or 'happened.'

³ *etaphnau*, taking *elōws* in the sense of 'perceiving.'

⁴ lit. 'which He had girded.'

⁵ lit. 'wash out,' or 'wash off.'

⁶ lit. 'foot,' or 'my foot.'

⁷ lit. 'after these things.'

GOTHIC.

AUTHORISED VERSION.

8 Peter saith unto him, [Thou shalt never] wash my feet. Jesus answered him, ¹If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also [my] hands and [my] head.

10 Jesus saith to him, He that [is washed] needeth not save to wash *his* feet, but is clean every whit: and ²ye are clean, [but] not all.

11 For ³he knew [who] should betray him; [therefore] said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 ⁴Ye call me Master and Lord: and ye say well; for so I am.

14 ⁵If I then, *your* Lord and Master,

SYRIAC.

8 Simon Peter saith unto him, Unto eternity thou wastest not my feet. Jesus saith unto him, If I wash thee not, there is to thee no part with me.

9 Simon Peter saith unto him, Then my Lord, wash not only my feet, but also my hands and my head.¹

10 Jesus saith unto him, He that is washed needeth not save that he wash his feet only, for the whole of him is clean: ye also are clean, but not all.

11 For Jesus was aware² of him that was betraying him; because of this he said, Ye are not clean all of you.

12 But when he *had* washed³ their feet, he took up his garments, and sat down to meat, and said unto them, Are ye aware of what I did unto you?

13 Ye call me Our Master and Our Lord:⁴ and well ye say: for I am.

14 If I therefore, your Master and your

¹ 'the feet, the hands and the head to me.' Hrk1.

² See ver. 3.

³ lit. 'but when He washed.'

⁴ Comp. the idioms δ διδάσκαλος καὶ ὁ Κύριος, and rabban u moran.

ETHIOPIC.

8 And Peter saith unto him, Thou shalt not wash my feet unto eternity. And Jesus answered and saith unto him, Verily, verily, I say unto thee, If I wash thee not thy feet, there is for thee no part with me.

9 And Simon Peter saith unto him, Lord, not my feet only, but also my hands and also my head.

10 And Jesus saith unto him, He that is already washed requireth¹ not to be washed except his feet, on the contrary, because he is clean the whole of him: and ye indeed are clean, but not all of you.

11 Because Jesus knew who should betray him; and for that reason he saith, Not all of you are clean.

12 And when he *had* washed them their feet, he took up his garments, and sat down again to supper, and saith unto them, Know ye what I have done² unto you?

13 Ye indeed call me Our Master and Our Lord: and ye say well;³ for so I am.⁴

14 Since then I, your Master and your

¹ or, 'wisteth.'

² lit. 'I did.'

³ Polygl. adds, 'and fair.'

⁴ Polygl. adds, 'your Master.' wabañtar sar'a mak-wañtar, &c. Mäsa rad'u wafadäsa luj' nasta zayusayam ämät'hähu, 'He has established divers orders—especially that of Master towards those that are placed under him.' Fetha Negest. c. xiv. sect. ii. ver. 12.

SAHIDIC.

10 Jesus said unto him, He that is washed, needeth not save to wash his feet, but he is all clean: ye also, ye are clean, but not all.¹

14 If therefore I, I washed your feet,

¹ R. Tuki, p. 539.

MEMPHITIC.

8 Peter saith unto him, Thou shalt not wash out my feet¹ unto eternity. Jesus answered, Verily, verily, I say unto thee that, Unless I wash thy feet,¹ thou hast no part with me.

9 Simon Peter saith, My Lord, not only my feet,² but and my hands also and my head.³

10 Jesus saith unto him, He that is washed needeth not, save to wash his feet,⁴ but he is holy⁵ altogether: and ye also are holy,⁵ but not all.

11 For he knew who it was that should betray him; therefore said he, Ye are not all holy.⁵

12 Then when he had washed their feet, he took his garments, and when he was again seated down to meat, he said unto them, Know ye that which I did unto you?

13 Ye call me Teacher, and Our Lord: ye say well; for I am.

14 If then I, I washed your feet, that

¹ lit. 'wash foot,' or 'me—thou foot,' as in ver. 6. The intention of the Memphitic expression, n' hok ('Thou') is rat. dat, is 'art Thou come to wash foot,' generally speaking; i.e. art Thou, our Master, to be our servant? If the plur. 'feet' as apposed to the feet of each disciple in particular was intended, the plur. g'audj would have been used as in ver. 5, 9, 12, and in ch. xi. 32, where Mary 'fell' 'huten n'ephe d'aud, at His feet.'

² nagaludj, 'my feet.'

³ nem—nem, also, 'with my hands also with my head.'

⁴ lit. 'wash him foot.'

⁵ uab, but Sahid. tōbe, 'pure,' 'clean.' The distinction is preserved, e.g. phuab, phuab, phuab, nide pus, Rev. iv. 9, &c.

GOTHIC.

11

. said, Not all clean are ye.

12 Then after he washed their feet and took his garments, sitting down again to meat, he said unto them, Know ye what I did unto you?

13 Ye call me Teacher and Lord:¹ ye say well; for I am.

14 If then I, Lord and Teacher,¹ washed

¹ iaharais jah frauja, δ διδάσκαλος καὶ ὁ Κύριος, in the nominative, not in the vocative case, without the def. art. Here the Gothic ends to render the Greek, in which the article becomes a vocative by being most definite in this case. See Notes on this verse.

ARMENIAN.

8 Peter saith unto him, Thou shalt not wash my feet unto eternity. Jesus answered,¹ If I wash thee not, thou hast no share with me.

9 Simon Peter saith unto him, Lord, not only the feet, but also the hands and the head.²

10 Jesus saith unto him, To him that is washed there is nothing wanting, but that he should wash his feet, because he is altogether clean:³ and ye are clean,³ but not all.

¶ xxx.—11 For he knew him who was to betray him; therefore said he that, Not are ye all clean.³

12 And when he had washed⁴ their feet, he took his own garments, and he again sat down to meat, and saith unto them, Do you know the thing that I have done⁵ unto you?

13 Ye call me Teacher and Lord:⁶ and ye say well; for I am such.⁷

14 But now if I washed your feet, that

¹ var. 'answered him.'

² 'dzēra yeo 'zku'h.

³ or, 'holy,' *sarp* like *tsmida* in Georgian means either 'pure,' 'clean,' or 'holy,' e.g. Rev. iv. 8, where *sarp* occurs nine times, being repeated three times for each *áγιος* in the Greek text.

⁴ lit. 'he washed.'

⁵ lit. 'I did.'

⁶ vocat. c. without affix.

⁷ var. 'for even I am such.'

GEORGIAN.

8 Peter said unto him, Thou shalt not wash my feet unto eternity. Jesus said unto him, If I wash not thy feet,¹ thou mayest have no share with me.

9 Peter said unto him, Lord, not only my feet, but also my hands and my head.

10 Jesus said unto him, One that is washed needeth not,² except only to wash his feet, because he is altogether clean:³ and ye are clean, but not all.

11 For Jesus wist who was to betray him;⁴ on account of this he said, Not all clean are ye.

¶ xlv.—12 And when he had washed their feet, he put on his garments, and sat down to meat, and again he said unto them, Know ye what this is I have done unto you?

13 Ye call me O Teacher and O Lord:⁵ and ye say well; for I am.

14 If I washed your feet,⁶ the Lord and

¹ lit. 'if I wash thee not the feet,' or 'foot,' *τὸν πόδα*, or *τὸν πόδα*, with Eth., Slav., Memph., Arab., and Pers.

² or, 'to one that is washed nothing is wanting.'

³ *tsmida*, 'pure, holy, clean.' As in Egyptian so also in Georgian 'holy' and 'pure' are allied, and sometimes interchangeable. Here 'holy' would be as good a rendering as 'pure.'

⁴ *mimtsmeli igi, τὸν παραδιδόντα αὐτόν.*

⁵ *mōzghwarō—up'hālō*, vocative.

⁶ The Georgian renders the Greek by *nikot'hu me dag banen p'her'kni*. lit. *ἐγὼ ἐνίψα ὑμῖν τοὺς πόδας*, an idiom akin to the Memphitic, q.v.

SLAVONIC.

8 Peter said unto him, Thou shalt not wash my foot¹ unto eternity. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter said unto him, Lord, not my feet only,² but also the hands and the head.

10 Jesus said unto him, He that is washed needeth not save to wash his feet, for he is all clean: and ye are clean, but not all.

11 For he knew him that was to betray him; for this sake he said, Ye are not all clean.

¶ xlv.—12 Then when he had washed their feet, having taken up his garments, he sat down again, and said unto them, Wot ye what I have done⁴ unto you?

13 Ye call me Teacher and Lord:⁵ and ye say well; for I am.

14 If then I, Lord and Teacher, washed

¹ *nogu moeiu, τὸν πόδα μου*. This is a different expression from the corresponding one in the Memphitic, q.v. Here *nogu moeiu* is strictly correct, as each foot is washed and wiped singly, and not the two feet together.

² *ne nozyē moi tōkmū*.

³ lit. 'He washed.'

⁴ lit. 'I did.'

⁵ accus. c.

ANGLO-SAXON.

8 Peter said unto him, No, thou never wastest my feet.¹ The Saviour answered him and said, If I wash thee not, thou hast not any part² with me.

9 Then Simon Peter said unto him, Lord, wash thou not my feet alone, but also my head and my hands.

10 Then said the Saviour to him, He that is clean, needeth not except that man wash his feet, but is all clean: and some of you are clean, but not all.

11 For he wist who should betray him; for that said he, Ye are not all clean.

12 After he had washed their feet,³ he took his clothing, and when he sat down, he said again to them, Wot ye what I did unto you?

13 Ye call me Teacher and Lord: and ye say so; such I am truly.

14 If I washed your feet, I that am

¹ This is the nearest rendering of *ne thwaght thu nafste min fēt*, a phrase which is found in the Anglo-Saxon text.

² or, 'dealing.'

³ *syddhan he hōfde heora fēt athwogene*.

ARABIC.

8 Then said Simon Peter, Thou shalt not wash¹ my feet unto eternity. Then Jesus answered and said, The truth, the truth, I say unto thee, If I wash not them two, thou hast no part with me.

9 Then Simon Peter said unto him, O Lord, wash not my feet alone, but rather both² my hands and my head.

10 Jesus said unto him that, He that is cleansed³ requireth naught but the washing of his feet, for he is wholly clean: and ye are clean, but not all of you.

11 For he was aware of⁴ him who should betray him; therefore said he, Ye are not all clean.

12 And when he had washed their two feet, he took his garment, and sat down to meat, and said unto them, Know ye what I have done⁵ unto you?

13 Ye call me Teacher and Lord:⁶ and ye say well; for I am that.

14 If then I, your Teacher and your

¹ lit. 'Thou art not washing;' but Polygl. reads, *latsu* 'wash.'

² lit. 'and.'

³ *ḥadith*, 'cleansed,' or 'purified,' according to the way in which the text which is without a verb, is rendered in Arabic, 'he that is cleansed in the bath,' or '*ḥammām*.'

⁴ or, 'was knowing of.'

⁵ lit. 'I did.'

⁶ accus. c.

PERSIAN.

8 Simon Peter said, I never allow that thou wash my feet. Jesus said unto him, If I wash not thy feet, thou shalt have no share from me.

9 Simon Peter said, Now wash not my feet only, but my two hands and my head also.

10 Jesus said, He that is washed requireth nothing else, but only that I wash his feet,¹ because he is all clean: and ye are clean, but not all.

11 But Jesus knew who should betray him; therefore said he, Ye are not all clean.

12 After he had washed his disciples' feet, he put on his garment, and sat down, and said unto his disciples, Know ye what I have done² unto you?

13 Ye call me Master³ and Lord: and ye say well; I am.

14 When I then, who am your Master

¹ Comp.—*ba nini man ke mimonad, pai shawid har an ke* 'water,' &c., quoted in Gladwin. Pers. M. p. 24.

² lit. 'I did.'

³ lit. 'great.'

AUTHORISED VERSION.

have washed your feet; ¹ye also ought to wash one another's feet.

15 For ²I have given you an example, that [ye] should do [as] I have done to you.

16 ³Verily, verily, I say unto you, [The servant is not] greater than his lord; [neither he that is sent] greater than he that sent him.

17 ⁴If ye know these things, [happy] are ye if ye do them.

18 ¶ I speak not of you all: I know whom I [have chosen;] but that the scripture may be fulfilled, ⁵He that eateth bread with me [hath] lifted up his heel against me.

19 ⁶[Now] I tell you before it [come,] that, when it is come to pass, ye may believe that I am [he.]

20 ⁷Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth

SYRIAC.

Lord, washed you your feet; so you, ought ye to wash¹ the feet one to another.²

15 For I gave you this example,³ that as I did unto you ye also should do.

16 Verily, verily, I say unto you, That the servant is not greater than his lord, nor the messenger⁴ greater than he that sent him.

17 If ye know⁵ these things, happy⁶ are ye if ye do⁵ them.

18 It is not of you all I am speaking; for⁷ I know those I chose: but that the scripture be fulfilled, He that eateth bread with me lifted up his heel against me.

19 From now I tell you before it be,⁸ that, when it is, ye may believe that I am.

20 Verily, verily, I say unto you, He that receiveth him whom I send receiveth me; and he that receiveth me receiveth

ETHIOPIC.

Lord, have washed you your feet; it becometh you¹ also likewise to wash your neighbour's feet.

15 For I gave you my example,² that ye also should do like as I did unto you.³

16 Verily, verily, I say unto you, There is no servant that is greater than his lord; nor is there a messenger⁴ that is greater than he that sent him.

17 And if ye know this, happy are ye if ye do it.

18 And I say not this concerning you all: I know who they are whom⁵ I chose: but that the word of scripture come to pass that saith, He that eateth my bread raised his heel⁶ against me.

19 And from now I speak unto you, before it happen,⁷ that when it hath taken place⁸ ye believe that I am he.

20 Verily, verily, I say unto you, He that receiveth him whom I sent receiveth me; and he that receiveth me receiveth

A.D. 33.

¹ Rom. xii. 10; Gal. vi. 1, 2; 1 S. Pet. v. 5.

² S. Matt. xi. 29; Phil. ii. 5; 1 S. Pet. ii. 21; 1 S. John ii. 6.

³ S. Matt. x. 24; S. Luke vi. 40; Ch. xv. 20.

⁴ S. James i. 25.

⁵ Ps. xli. 9; S. Matt. xxvi. 23; Ch. xiii. 21.

⁶ Or, from henceforth. Ch. xiv. 29; xvi. 4.

⁷ S. Matt. x. 40; xxv. 40; S. Luke x. 16.

¹ 'hayōvīn d'l'hashigtun, 'are ye under obligation, or bound, that ye should wash.' Pesch. lam'shūgu, 'to wash.' Hrkł.

² This paragraph is quoted in Didascalia Apost. Syr. c. xvi. p. 72, on the appointment of deacons and deaconesses.

³ lit. 'gave you this type.'

⁴ or, 'apostle.'

⁵ or, 'if ye shall do them,' fut. indic. or pres. subj.

Pesch. but Hrkł. reads *gōd'in* 'nosctis.'

⁶ S. Ephraem, vol. i. p. 3, 4.

⁷ Hrkł. omits 'for.'

⁸ or, 'shall be.'

¹ 'it is right for you.' Polygl.

² 'an example.' Polygl.

³ *ur'aya—nns'a ur'ayā gabār*, &c., 'He took the form or similitude of a servant.' Hom. in Nat. Dom. p. 2.

⁴ or, 'apostle.'

⁵ Notice the idiom, *manu amuntu āla*. Polygl. reads

'I know those I chose who they [are].'

⁶ *sakwanāhu*, lit. 'the sole of his foot.'

⁷ or, 'when as yet it is not,' &c.

⁸ *ama kōna*.

SAHIDIC.

who am the Lord and the Master; ¹ye also ought to wash one another's feet.²

16 Verily, verily, I say unto you, That the servant is not greater than his lord; nor the apostle greater than he that sent him.

19 From now I tell you ere it come to pass, that when it cometh to pass, ye may believe that I am.³

MEMPHITIC.

am your Lord and that am your Teacher; it becometh you also to wash one another's feet.¹

15 For an example is that which I did unto you, that as I have done unto you ye also do unto one another.

16 Verily, verily, I say unto you, That the servant is not greater than his lord; nor is the apostle greater than he that sent him.

17 If ye know these things, happy are ye if ye shall do them.²

18 I was not speaking of you all; for I know those I chose: but that the scripture be fulfilled, That he that eateth the bread³ with me raised his heel against me.

19 From now say I this unto you before it happen, that when it happeneth, ye believe that I am.

20 Verily, verily, I say unto you, He that receiveth him whom I shall send receiveth me; and he that receiveth me

GOTHIC.

your feet; ¹ye should² also wash the feet to one another.

15 For an example³ I gave you, that as I did unto you, so ye do.

16 Verily, verily, I say unto you, A servant is not greater than his lord; nor an apostle greater than he that sendeth him.

17 Since ye know this, happy are ye if ye do it.

18 Not of you all speak I; I know whom I chose;⁴ but that the scripture should be fulfilled, He that ate bread with me lifted up his heel against me.

19 From to-day I speak unto before it come to pass, that when it come to pass, ye believe that I am.

20 Verily, verily, I say unto you, He that receiveth him whom I send receiveth me; and he that receiveth me receiveth

¹ *pta'h*. lit. 'the writer or scribe.' See ch. iii. 1.

² R. Tuki, p. 119.

³ Ib. p. 509.

⁴ Ib. p. 349.

¹ lit. 'wash, feet to one another.'

² i.e. 'habitually,' *aretenshannitu*.

³ *mpīōk, τὸν ἄρτον*, 'the bread,' i.e. the bread usually eaten at meals, of which it forms the principal part. Owing to the difference of idiom, *τὸν ἄρτον* in this place is well rendered 'bread' only in A. V.

¹ lit. 'to you the feet.'

² 'Should' is here used, though not idiomatically, as a literal rendering of the Goth. *jah jēs skatuth—thenan*. Here *skatuth* renders exactly the Syr. *haysman at'hun*. See Note on ch. iii. 16.

³ Thus rendered in order to avoid 'for' conj. and 'for' prep. together in *du frishtaht auk*, 'for for,' i.e. 'as an example.'

⁴ *u nans*, 'quidam,' 'quos.'

ARMENIAN.

am the Lord and the Teacher; ye ought¹ also to wash one another's feet.

15 Because I gave you an example, that as I did unto you, ye also should do.²

16 Verily, verily, I say unto you, A servant is not greater than his lord; and one that is sent³ is not greater than he that sent him.

17 If ye know⁴ these things, happy also are ye if ye do them.

18 I speak not of you all: for I know those I chose:⁵ but that the scripture be fulfilled, He that eateth bread with me acted treacherously by me.⁶

19 But henceforth⁷ I tell you ere it come to pass, that, when it shall come to pass, ye believe⁸ that I am.

20 Verily, verily, I say unto you, He that receiveth him whom I shall send receiveth me; and he that receiveth me

¹ *bardik*, 'debetis,' i.e. Syr. 'hayōrin, and Goth. *skuluth*.
² var. 'I gave you an example, or copy of what you ought to do.'

³ or, 'messenger,' 'apostle,' *arhakeul*, p. part. of *arhakeh*, 'to send,' lit. *ἀπεσταλμένος*, yet the term used for *ἀπόστολος*.
⁴ var. 'if ye knew'—'if ye should do them.'

⁵ *endritsil*. The force of this expression cannot be rendered fully into English. In *indeed* the self it places the subject in the same relation to the object as does in this place the real *ἐξαναξίωσιν*, which means more than simply 'I chose.'
⁶ lit. 'del Me from my'—*aper mels 'hapost'lyan*.
⁷ *hainm hēde*, lit. 'after now.'
⁸ lit. 'ye shall believe.'

ANGLO SAXON.

your Teacher and your Lord;¹ so² should ye also wash each other's feet.

15 I gave you an example,³ that ye do as I did to you.

16 Sooth, sooth,⁴ I say to you,⁵ The servant is not greater⁶ than his lord;¹ nor is the errand⁷ more than he that sent him.

17 If ye wot these things, ye be happy if ye do them.

18 I speak not of you all; I wot which I chose: but that the holy scripture be fulfilled that saith, He that eateth bread with me, heaved up his heel against me.

19 Now I say unto you ere it come to pass, that ye believe when it is come to pass, that I am.

20 Sooth, sooth,⁸ I say unto you, He that receiveth him whom I send receiveth me; and he that receiveth me receiveth

¹ *Hwæt, ærta, and so forth*, applied to Him who is 'the Bread of Life,' the Author and Finisher of our faith, and Who, as the Apostle says, 'gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'
² *Hwæt*, 'that,' 'so,' 'thus,' 'in this manner,' 'in this way,' &c.
³ ver. 18.
⁴ lit. 'and.'
⁵ *byrne*; but Ælfric, Hom. for Palm S. li. 212, has *sodhe gebynnunge*, 'a true example.'
⁶ 'truly,' *sodhlice*. Th.
⁷ Th. omits 'to you.'
⁸ *furdra*, 'further.'

⁹ *ærend-ræn*, 'a traveller or exile on an errand.'
¹⁰ 'sooth,' *sodh*. Th.

GEORGIAN.

the Teacher;¹ ye ought indeed to wash one another's feet.

15 For I have set you an example, that as I have done unto you, ye also do likewise.

16 Verily, verily, I say unto you, A servant is not greater than his lord; nor an apostle² greater than he that sendeth him.

17 If ye know this, happy are ye if ye do it.

18 I speak not of you all: for I know you which of you I have chosen:³ but that the scriptures be fulfilled, He that ate bread with me raised his heel against me.

19 From at present⁴ I tell you till it come to pass, that, when it cometh to pass, ye believe that I am.

20 If any one receive him whom I shall send he receiveth me; and he that receiveth me receiveth him that sent me.

¹ noun. c. with *nean* determined, suff.

² *motsiqui*, past part.; i.e. Armen. *arhakeul*, *ἀπεσταλμένος*, and also *ἀπόστολος*.

³ The Georg. *ვეთი რამისა* 'I have chosen,' cannot be translated literally, owing to double pronouns in the verb. It may mean either 'I know, or have known you whom I have chosen,' or as it is rendered.

⁴ *amierit'ghan*.

ARABIC.

Lord, did wash your feet;¹ how much more behoveth it you to wash one another's feet.

15 For I gave you this example,² that as I did unto you ye also should do.

16 The truth, the truth, I say unto you, There is no servant greater than his lord; nor messenger³ wiser⁴ than he that sent him.

17 If ye know this, happy are ye if ye do it.

18 But I do not mean in my saying all of you: for I know whom⁵ I chose: but that the scriptures be fulfilled that, He that eateth my bread with me, lifteth up his heel against me.

19 From now I tell you before it happen, that, when it taketh place, ye believe that I am he.

20 The truth, the truth, I say unto you that, He that receiveth one of those I send, receiveth me; and he that receiveth me

¹ 'If I did wash your feet, and I [am] your Lord and Teacher.'

² 'and indeed I did this unto you as an example.'

³ or, 'apostle,' *rasul*.

⁴ *a'lam*, 'more knowing.' Erp. *a'zam*, 'greater.' Polygl.

⁵ i.e. 'him whom,' sing. In the Coran, Sur. iii. 31, q.v.

⁶ *Djellāl ed-din* (in a note, Maracci Refut. p. 114),

writes: 'I have chosen you whom I love, and whom I will send.'

In this language *'hawira* means 'to move' or 'go,' and *'hawirya* is 'messenger' and 'apostle.' Pl. *'hawiryal*.

SLAVONIC.

your feet;¹ ye ought also to wash one another's² feet.

15 For an example I gave you, that as I did unto you ye also do.

16 Verily, verily, I say unto you, A servant is not greater than his lord; nor one that is sent greater than he that sent him.³

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: for I know those whom I chose: but that the scripture be fulfilled, He that eateth bread with me lifted up his heel against me.

19 From now I speak unto you before it be, that, when it is, ye may have faith that I am.

20 Verily, verily, I say unto you, He that receiveth him whom I send, receiveth me; and he that receiveth me receiveth

¹ *im'et'w'ly' ar'et'*, 'I did wash your feet.' This construction, however, is inverted in the translation, to suit the English idiom; for the Slavonic has no determinative only to 'wash' and to 'feet' as the Greek and Armenian have.

² lit. 'friend to friend.'

³ This may read also, 'There is no servant greater—nor messenger,' &c.

PERSIAN.

and Lord, washed your feet; how much more binding is it on you that ye wash one another's feet.

15 I gave you this example and custom, that as I did unto you ye also do it to one another.

¶ XXIX.—16 Again Christ said unto the apostles,¹ Truly, truly, I say unto you, The servant is not greater than his lord, nor the messenger² greater than he that sent him.

17 If ye know these things and do them, happy shall ye be.⁴

18 I speak not unto you all: for those whom I chose I know: but that the scripture be fulfilled that said, He that eateth bread with me raised his heel against me.

19 From this hour I speak unto you before that be, that when it is, ye have faith that I am he.

20 Truly, truly, I say unto you, He that receiveth me hath received him that sent me; and he that receiveth him that

¹ *'hawiryal*, the Arabic term.

² *rasul*, Arab.

³ or, 'there is no servant greater—nor messenger.'

⁴ lit. 'happiness ye shall have.'

AUTHORISED VERSION.

him that sent me.

21 ¹When Jesus had thus said, ²he was troubled in [spirit,] and testified, and said, Verily, verily, I say unto you, that ³one of you shall betray me.

22 Then the disciples looked one on another, [doubting of] whom he spake.

23 Now ⁴there was [leaning on] Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore [beckoned] to him, [that he should] ask who it [should be] of whom he spake.

25 He then [lying on] Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a ⁵sop, when I have dipped [it.] And [when he had dipped] the sop, he gave [it] to Judas Iscariot, [the son] of Simon.

27 ⁶And after the sop [Satan] entered

SYRIAC.

him that sent me.

21 These things said Jesus, and he was troubled in his spirit, and he bare witness and said, Verily, verily, I say unto you, that one from among you shall betray me.¹

22 Then the disciples looked at one another,² because they were not aware³ of whom he spake.

23 But there was one from among his disciples who was leaning on his bosom, he whom Jesus was loving.

24 Simon Peter beckoned to him, that he should ask him of whom he spake.⁴

25 And that disciple fell on Jesus' breast, and said unto him, My Lord, who is that one?

26 Jesus answered and said, That one is he unto whom I give the bread, after having dipped it.⁵ And Jesus⁶ dipped the bread, and gave it to Judas, son of Simon Iscariot.

27 And after the bread, then Satan

¹ 'is betraying Me.' Hrkl. This passage is quoted in Didascalia Apost. Syr. c. xxi. p. 87, l. 28, sq.

² 'on those round.' Hrkl.

³ 'they were doubting.' Hrkl.

⁴ 'He speaketh.' Hrkl.

⁵ lit. 'who, I dipping the bread and giving [it] him,'—'when dipping, I shall give.' Hrkl. In order to enter into the whole of this transaction, not only should the shape of 'loaves' in the East be borne in mind; but also, the wide meaning of *la'hmō* in Syriac and in other Semitic idioms. See Note on ch. vi. 33.

⁶ 'and when Jesus dipped.' Hrkl.

ETHIOPIC.

him that sent me.

21 And saying this, Jesus was troubled in his spirit; then he bare witness,¹ and saith, Verily, verily, I say unto you, that one of you shall betray me.

22 And the disciples looked at one another, and did not find² concerning whom he saith so to them.

23 And there was one of the disciples leaning³ in Jesus' bosom, and Jesus loveth him.

24 And Simon Peter beckoned unto him, and saith unto him, Tell us concerning whom he speaketh.⁴

25 And that disciple leaned on Jesus' breast, and saith unto him, Lord, who is that one?

26 And Jesus answered and saith unto him, That one is he for whom I shall dip bread, and hand it to him. And he⁵ dipped bread, and handed it⁶ to Judas Simon, son of Iscariot.

27 And after this bread Satan came at

¹ *sam'a kōna*, 'became witness.'

² *wa'hat'u anbāina manu ybelōmā*. lit. 'they did not but concerning whom He saith to them.'

³ lit. 'leaneth.'

⁴ 'He speaketh to us.' Polygl.

⁵ Polygl. adds 'took and.'

⁶ 'gave it.' Polygl.

SAHIDIC.

MEMPHITIC.

GOTHIC.

receiveth him that sent me.

21 Jesus having said these things, was troubled in the spirit,¹ and testified and said, Verily, verily, I say unto you, that one from among you is he that shall betray me.

22 His disciples therefore looked at one another, not knowing which of them he said.

23 But one of the disciples was leaning on Jesus' bosom, he whom Jesus loved.

24 Simon Peter then beckoned to him, that he should ask whom he said.

25 That disciple therefore who was lying in Jesus' breast, said unto him, My Lord, who is it?²

26 Jesus answering said unto him, He it is for whom I shall dip a sop, that I may give it him. And having dipped the sop, he gave it to Judas Simon, the Iscariot.

27 And after the sop Satan entered

¹ *hen pipna*. The Memphitic translator did not understand τῷ πνεύματι in the sense of 'His Spirit,' if so, it would have been *pephnna*, as in Acts xv. 16. But even in ἐπιγινώσκεις ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, S. Mark ii. 8, αὐτοῦ is left out in the Memphitic.

² or, 'is he.'

him that sent me.

21 Saying this, Jesus was troubled in spirit,¹ and bare witness and said, Verily, verily, I say unto you, that one of you betrayeth me.

22 Then the disciples looked at one another,² thinking of whom he might speak.

23 And one of his disciples was leaning on Jesus' breast, he whom Jesus loved.

24 Simon Peter therefore beckoned to him, to ask who it were³ of whom he spake.

25 That one then leaned as it were on Jesus' breast and said unto him, Lord, who is it?⁴

26 Jesus answered, He it is, to whom I dipping the bread, give it. And dipping the bread, he gave it to Judas Simon Iscariot.

27 And after this bread Satan then en-

¹ or, 'by spirit,' dat. inst. *ahmin* only; not *ahmin reinamma* as in S. Mark ii. 8.

² lit. 'saw to themselves,' *scwun du siasmoo*.

³ *was weni*.

⁴ or, 'is he.'

A.D. 33.

¹ S. Matt. xxvi. 21; S. Mark xiv. 18; S. Luke xxii. 31.

² Ch. xii. 27.

³ Acts i. 17; 1 S. John ii. 19.

⁴ Ch. xix. 26; xx. 2; xxi. 7, 20, 24.

⁵ Or, *morsel*.

⁶ S. Luke xxii. 3; Ch. vi. 70.

ARMENIAN.

receiveth him that sent me.

21 After Jesus had said¹ this he was troubled in his spirit,² and bare witness, and saith, Verily, verily, I say unto you, That one from among you is to betray me.³

22 The disciples looked at one another, doubting of whom he should say *that*.

23 And there was one from among the disciples seated at meat⁴ by Jesus, whom Jesus loved.

24 Simon Peter beckoned⁵ to him, to ask who it might be of whom he said *that*.⁶

25 And he, fallen on Jesus' breast saith unto him, Lord, who is he?

26 Jesus answered and saith, That is *he* to whom I shall dip the sop, and give *it*. And having dipped the sop, he giveth *it* to Judas,⁷ of Iscariot.

27 And after the sop, then Satan entered into him. And Jesus saith unto him,

GEORGIAN.

21 Jesus said this, and he was troubled in spirit,¹ and bare witness, and said, Verily, verily, I say unto you, That one from among you shall betray me.

22 Then the disciples looked at one another, and knew not of whom he spake.

23 And there was one from among his disciples leaning on Jesus' bosom, whom Jesus loved.

24 Simon Peter made a sign to him, that he should ask who it was² of whom he spake.

25 Then he leaned on Jesus' breast and asked him, Lord, who is he?

26 Jesus answered and said, He to whom I shall dip the bread, and give *it*, is he. And he dipped the bread, and gave it to Judas, *son* of Iscariot.³

27 And after Judas had taken that bread,⁴ the devil entered into him. And

SLAVONIC.

him that sent me.

21 Jesus having said these things, was troubled in spirit,¹ and testified, and said, Verily, verily, I say unto you, That one from among you betrayeth me.

22 Then the disciples looked at one another, being in doubt² of whom he spake.

23 And there was one of his disciples lying on Jesus' bosom, he whom Jesus loved.

24 Simon Peter beckoned unto him, to ask who it might be of whom he spake.

25 That one then being fallen on Jesus' breast, said unto him, Lord, who is he?

26 Jesus answered, He it is to whom I having dipped bread, I give *it*. And having dipped bread, he gave *it* to Judas, *son* of Simon of Iscariot.

27 And after the bread, then entered Satan into him. Jesus therefore said unto

¹ or, 'soul,' *she'srfsunda sulit'ha*, omitting *αὐτοῦ* both here and in S. Mark ii. 8; although in Acts xvii. 16, we read *ezrinebōda zulsu missa*, τῷ πνεύματι αὐτοῦ, and in S. Luke i. 47, *zuli tchemi* and *sulman tchemman* ἡ ψυχὴ μου—τὸ πνεῦμά μου, &c.

² lit. 'who it is.'

³ *Simōnessa Iscariōtelsa*.

⁴ lit. 'and after the taking of that bread by Judas.'

¹ The Slavonic like the Georg., Armen., and A. Sax., &c., seems not to have understood τῷ πνεύματι as of 'His Spirit;' for in S. Mark ii. 8, S. Luke i. 47, Acts xvii. 16, it reads with the Greek *du'hom' zroim'*, *duch' moi*, *duch' ego*, &c.

² *nedoumytyustchesia*, 'being in doubt,' 'uncertain.'

ANGLO-SAXON.

him that sent me.

21 As the Saviour said these things, he was troubled in spirit,¹ and declared, and said, Sooth, sooth,² I say to you, That of you one betrayeth me.

22 Then the disciples beheld one another, and they doubted³ of whom he said it.

23 And *one* of the disciples leaned on the Saviour's bosom, he whom the Saviour loved.

24 Simon Peter beckoned to this one, and said to him, What is he⁴ of whom he saith it?

25 Then as he leaned over the Saviour's breast, he saith to him, Lord, what is he?⁵

26 The Saviour answered him, and said, He is he to whom I reach dipped bread. And then when he dipped the bread he gave it to Judas Iscariot.

27 And then after this bit, Satan entered into him. Then said the Saviour to him,

ARABIC.

me receiveth him that sent me.

21 Jesus said this, and quaked¹ in the spirit, and bare witness, and said, The truth, the truth, I say unto you that, One of you shall betray me.

22 Then the disciples looked at one another, for they knew not whom he meant by his saying.

23 And one of the disciples was reclining on Jesus' bosom, he whom Jesus loved.²

24 Then Simon Peter beckoned to him, that he should ask concerning whom he spake.

25 Then that disciple fell³ on Jesus' breast, and said unto him, O Lord, who is he?

26 Then Jesus said, He it is to whom I shall hand bread, after I dipped it.⁴ And he dipped bread, and gave it to Judas Simon,⁵ the one of Iscariot.

27 And after the bread, then Satan entered into him. And Jesus said unto

PERSIAN.

sent me hath received me.

21 Jesus said these things, and was much troubled in his soul, and bare witness, and said, Without any doubt, one of you shall betray me.

22 The disciples looked at one another, because they knew not of whom he spake.

23 And there was one of the disciples who was leaning on Jesus' bosom, and Jesus loved him.¹

24 Simon Peter made sign to him, that he should ask of whom he spake.

25 That disciple fell on Jesus' bosom and said unto him, Lord, who is it?

26 Jesus said, He to whom I shall give the bread, after I have dipped it.² Then Jesus dipped the bread, and gave it to Judas, the son of Simon Iscariot.

27 After this the devil mixed himself up with him.³ And Jesus said unto him,

¹ *on gaste*.

² 'sooth,' *sodh*. Th.

³ lit. 'it doubted them.'

⁴ *hwæt is ær he*.

⁵ *hwæt is he*.

¹ *qalqā*, the term used in 'earth-quake.'

² 'was loving.' Polygl.

³ 'leaned.' Polygl. The same term as in ver. 21.

⁴ lit. 'unto whom I shall dip and hand him.'

⁵ 'son of Simon the Iscariot.' Polygl.

¹ *dast mi dast*, lit. 'had him friend,' 'was loving him.'

² lit. 'he to whom I make the bread moist, and give

³ or, 'made him mad,' *dor shuranid*.

AUTHORISED VERSION.

into him. [Then] said Jesus unto him, [That] thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some [of them] thought, because ¹Judas [had] the bag, that Jesus had said unto him, Buy [those things] that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, ²Now is the Son of man glorified, and ³God is glorified in him.

32 If God [be] glorified in him, God shall also glorify him in himself, and ⁴shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: ⁵and as I

SYRIAC.

entered into him. And Jesus said unto him, What thou doest, do quickly.

28 But this, no man of them that were sitting at meat knew wherefore he said *it* to him.

29 For men from among them thought, because the money-chest¹ was with Judas,² that he commanded him straitly³ that, He should buy what thing was needful for the feast; or, that he should give something to the poor.

30 But he Judas took the bread at once and went out: and it was night when he went out.⁴

¶ XXXIV.—31 And Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 And if God be glorified in him, God also glorifieth him in himself, and forthwith glorifieth he him.

33 My sons, a little more⁵ with you am I. And ye shall seek me; and as I said

¹ *glāsqmō*.

² lit. 'in his possession.' Here there may possibly be a play on the word *tsēdai*, from the root *tsēd*, *tsid*, *tsaid*, &c., 'he caught a prey,' 'prey,' &c. Hrk1. has simply *it'h wah l'i'ādō*.

³ lit. 'commanding, commanded.'

⁴ Didascalia Apost. Syr. c. xxi. p. 92, l. 7, sq.

⁵ lit. 'other,'—'again a little time,' Hrk1., which supplies 'am I,' *it'hai*.

ETHIOPIC.

once into his heart. And Jesus saith unto him, What thou doest now, do quickly.

28 And they knew not they that sat at meat wherefore he saith this.¹

29 And there were some that thought that it was about the purse and money-bag wherein alms were put, which was with Judas,² that Jesus saith unto him, Buy what we want for the feast; or, that we may give³ to the poor.

30 And Judas having received⁴ that bread went out immediately, by night.⁵

31 And as he went out,⁴ Jesus then saith unto them, Now at this time is the Son of man glorified, and God is glorified in him.

32 And if God is glorified in him, God shall glorify him, and immediately shall he glorify him.

33 My little children, yet a few days am I with you. And ye shall seek me:

¹ lit. 'and they that sit'—'know not.'

² 'because that Judas kept the money chest in which alms were thrown.' Polygl.

³ *zana'ūdō*.

⁴ *tamat'hiwō—wawal'siō*, Platt, lit. 'in the act of receiving,' 'of going out,' infin. or gerund in 'do,'—'and he took that bread and that time went out.' Polygl.

⁵ or, 'in night.'

SAHIDIC.

into him. Then Jesus saith unto him, What thou art about to do, do quickly.

28 This saying none among those who sat at meat knew what for he said *it*.

29 Some thought that since the money bag was in the hand of Judas, whether perhaps, Jesus said unto him, Buy what we have need of for the feast; or, that he should give something¹ to the poor.

30 That one then having taken the sop went out immediately; and it was night.

31 Then when he was gone out, Jesus saith, Now is the Son of man glorified,² and God is glorified² in him.

32 If God is glorified² in him, and God shall glorify² him in himself, and forthwith is he about to glorify him.⁴

33 My sons,¹ yet a little while am I with you. Ye shall inquire after me: and

¹ or, 'children,' like Memph.

MEMPHITIC.

into him. Then Jesus saith unto him, What thou art about to do, do quickly.

28 This saying none among those who sat at meat knew what for he said *it*.

29 Some thought that since the money bag was in the hand of Judas, whether perhaps, Jesus said unto him, Buy what we have need of for the feast; or, that he should give something¹ to the poor.

30 That one then having taken the sop went out immediately; and it was night.

31 Then when he was gone out, Jesus saith, Now is the Son of man glorified,² and God is glorified² in him.

32 If God is glorified² in him, and God shall glorify² him in himself, and forthwith is he about to glorify him.⁴

33 My sons, yet a little am I with you. Ye shall seek after me; and as I

¹ *ana'han*. D. Wessely renders this 'naka' as if it were a pl. part. of 'ha or 'hē, but 'hai means 'thing,' and *nen'hai*, 'a thing,' 'something.'

² *aphgiōn*, 'glorificatus est,' pret.

³ lit. 'shall give Him glory.'

⁴ *ephē dī ōu naph*.

GOTHIC.

tered into him. And Jesus said unto him, What thou doest, do quickly.

28 But this, not one of those who sat at meat knew why he said *it* to him.

29 Some thought¹ that, since Judas had the chest, Jesus said unto him, Buy the things we may want for the feast; or, that he give something to the poor.

30 When² that one received the bread he went out immediately: and it was then night when he went out.

31 Then³ Jesus said, Now is the Son of man being glorified,⁴ and God is exalted in him.

32 If now God is exalted in him, God also exalteth him in himself, and forthwith he exalteth him.

33 Little children, yet a little while am I with you. Ye seek me: and as I said

¹ lit. 'minded,' *undandam*.

² *bi the*, 'when,' i.e. 'as soon as,' 'at the moment of.'

³ *than*, 'then,' although found in the text of Ullila, seems to be out of place, says De Gabelentz in a note ad l. q.v.

⁴ *gasevraids*.

ARMENIAN.

Now what thou art about to do, do quickly.

28 And this, no one of those that sat there at meat understood wherefore he had said it.

29 For some thought, that because Judas had the chest, Jesus said unto him, Buy what things we may want for the feast; or else, that he should give something to the poor.

30 But when he had taken the sop he went out quickly: and it was night.¹

31 And after he went,² Jesus saith, Now hath the Son of man been glorified,³ and God hath been glorified³ in him.

32 For if God hath been glorified³ in him, God shall also glorify him with himself, and he shall glorify him quickly.

33 My little sons,⁴ a little while am I with you. Ye shall seek me: and as I

¹ One copy has 'and he went out, and it was night when he went. Jesus saith.' See S. Seperian, Hom. xv. p. 412, sq.

² One copy has, 'and after Judas went out.'

³ *p'haravoretsne*, i.e. Georg. *idida*, q.v. This rendering is correct, — *ἐδοξάσθη* may refer to the three years of our Lord's ministry; *ἐδόξας* *δοξάσει* having regard to His coming presence.

⁴ *ortyeagk im*, a term of endearment, like the Gothic *barnilona im*, *τεκνία*, &c.

ANGLO-SAXON.

Do quickly what thou wilt do.

28 None wist of them that sat to whom he said that.

29 Some weened, because Judas had the chest, that the Saviour said it to him,¹ Buy the things which we need for the feast-day; or, that he give something to poor men.

30 When he took the bit he went out straightway:² it was night.

31 When he went out, and the Saviour said, Now is the Son of man glorified, and God is glorified in him.

32 If God is glorified in him, God also glorifieth him in him self.

¶ XXXIV.—33 Lo, children, now yet am I a little time with you. Ye seek me: and

¹ *be hym*.

² *code ut thar-rihte*.

³ Vv. 30, 31, are thus divided in Marsh. ed., but in Th. 'when he went out,' belongs to ver. 30.

GEORGIAN.

Jesus said unto him, What thou intendest to do, do quickly.

28 This, however, no one of those who sat at meat with Jesus¹ knew wherefore he said it unto him.

29 For some thought, that since Judas had the chest, Jesus said unto him, Buy that which we require for this feast; or, to give something to the poor.

30 But he took this bread, and immediately went out: and it was night.

PARTING WORDS.

¶ XLVI.—31 And as Judas went, Jesus said, Now the Son of man hath been glorified,³ and God hath been glorified³ with him.

32 If God hath been glorified³ with him, God shall also glorify him with himself, and straightway shall he glorify him.

33 Children, a little while am I with you. And ye shall seek me: and as I

¹ The Georgian seems to have read instead of *τῶν ἀνακειμένων*, — *τῶν συνανακειμένων τῷ Ἰησοῦ*, or *αὐτῷ*, as in ch. xii. 2.

² The word *andaz* stands thus in larger type between vv. 30, 31, in the Georgian version. This word, which is probably the same as the Persian *andarz*, 'advice or admonition,' means also 'a testation' or 'last will.' And these last chapters so especially solemn and touching, were the last will of Him who, ere He left His little flock of disciples exposed to trial and sorrow, promised to send them His Spirit into Comforter, to be with them forever.

³ *idida*, pret. def. rendering *ἐδοξάσθη* by the past, like the Armenian.

ARABIC.

him. All that thou art about doing, do quickly.

28 And not one of those who were at supper knew wherefore he said this.

29 For some men among them thought, that because the chest¹ was with Judas, that Jesus said unto him, That he should buy what they might require for the feast; or, that he should give something to the poor.

30 But that one, when he had taken the bread went out at the time:² and it was night when he went out.

31 Then Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 And if God is glorified in him, God shall also glorify him in his own self, and at this time³ he shall glorify him.

¶ XXXVII.—33 O my sons, I am with you a little while. And ye shall seek me;

¹ *es-sandag*, *Erp. ed-durf en-nafagati*, 'the casket of ex-communication.'

² *lilaqati*, i.e. 'at once.'

³ or, 'own nature.'

SLAVONIC.

him, What thou doest, do quickly.

28 But this not one of them that sat at meat understood wherefore he said that unto him.

29 Some thought, that because Judas had the chest, Jesus said unto him, Buy what we may want for the feast: or, that he give something to the poor.

30 He then, having received the bread went out immediately: and it was night when he went out.¹

¶ XLVI.—31 Jesus said, Now is the Son of man glorified, and God is glorified on account of him.²

32 If God is glorified³ in him, God also glorifieth him with himself, and *thereby* doth he glorify him.

33 Children, yet a little am I with you. Ye shall seek me; and as I said unto the

¹ In Slavonic, *иже* is used for *и*, and *иже* is used for *иже*.

² or, 'for,' 'respecting Him,' *o nem*; but the Russian V. renders *o nem* by *o nem*, *въ аутѣ*, in co.

³ pres. indic.

PERSIAN.

Whatever thou wishest to do,¹ do quickly.

28 Not one of them knew this secret, why he said *that* to him.

29 Some thought he said it about the money-chest, and ordered Judas to buy something that might be suitable for the feast: and, that he should give something to the poor.

30 But Judas as soon as he had taken the bread went out by night.

31 And Jesus said, This hour hath the Son of man been praised,² and God is being praised in him.

32 And when God hath been praised,² God shall also have him praised in himself, and then shall give him praise.

33 O my sons, a little longer shall I be with you. And ye shall seek me:

¹ also, simply 'thou shalt do,' or 'art about to do.'

² lit. 'was praised.'

AUTHORISED VERSION.

said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 ¹A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 ²By this shall all [men] know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter [said] unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but ³thou shalt follow me afterwards.

37 Peter [said] unto him, Lord, why cannot I follow thee now? I will ⁴lay down my life for [thy sake.]

38 Jesus answered him, Wilt thou lay down thy life for [my sake?] Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

A.D. 33.

¹ Lev. xix. 18; Ch. xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; S. James ii. 8; 1 S. Pet. i. 22; 1 S. John ii. 7, 8; iii. 11, 23; iv. 21.

² 1 S. John ii. 5; iv. 20.

³ Ch. xxi. 18; 2 S. Pet. i. 14.

⁴ S. Matt. xxvi. 33, 34, 35; S. Mark xiv. 29, 30, 31; S. Luke xxii. 33, 34.

SYRIAC.

unto the Jews that, Whither I am going, thither ye cannot¹ come; I also now say unto you.

34 A new commandment I give you, That ye be loving² one another; as I loved you, that ye also love³ one another.

35 In this shall all men⁴ know that ye are my disciples, if there be love in you⁵ one for another.

36 Simon Peter saith unto him, Our Lord,⁶ whither art thou going? Jesus answered and said unto him, Whither I am going, thither thou canst not come after me, but at the end⁷ thou shalt come.

37 Simon Peter saith unto him, My Lord,⁸ why cannot I come⁹ after thee? now I lay my soul for thee.

38 Jesus saith unto him, Thou layest thy soul for me? Verily, verily, I say unto you, That the cock shall not crow, until thou shalt deny me three times.

¹ 'ye are not able.' Hrkł.

² wait'hân ma'hvîn. 'that ye love.' Hrkł.

³ t'ha'heîn.

⁴ lit. 'all man.'

⁵ or, 'among you.'—'if love be in you for your fellows,' or, 'for those around you,' Hrkł., that gives the strange reading, *nêhwê ith*.

⁶ mōran. Pesch. 'O LORD.' Hrkł.

⁷ 'in the sequel.' Hrkł.

⁸ mōn. Pesch. 'O LORD.' Hrkł.

⁹ lit. 'cannot I that I come.'

ETHIOPIC.

and as I said unto the Jews, Whither I go, ye cannot come; and unto you also do I now tell you.

34 And I give you a new commandment, That ye love one another;¹ like as I loved you, so also love ye one another.¹

35 And by this shall all know you that my disciples² ye are, if ye love one another.¹

36 And Simon Peter saith unto him, O Lord, whither goest thou? And Jesus answered and saith unto him, Whither I go thou canst not follow me now; but hereafter thou shalt follow me.

37 And Peter saith unto him, O Lord, what for can I not follow thee now? for assuredly I lay³ down my soul for thy sake.

38 And Jesus answered and saith unto him, Thou layest down thy soul for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thrice thou shalt deny me.

¹ or, 'among yourselves.' *'atwa ba'heida leb*, &c., 'be ye of one heart and love one another.' Didasc. Apost. Æth. p. 82.

² Quoted in Didasc. Apost. Æth. p. 18.

³ or, 'shall,' 'will lay.'

SAHIDIC.

as I said unto the Jews that, The place to which I shall depart, ye cannot come to it; so I say to you also.

34 But I give you a new commandment, That ye love one another; as I loved you, that ye also love one another.

35 In the like of this all shall know that ye are my disciples, if ye love one another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered, Whither¹ I shall depart, thou shalt not follow me now, . . . thou shalt follow me.

37 Peter said unto him, Lord, what for shall I not follow thee now? I shall lay down my soul for thy sake.²

¹ lit. 'the place to which.'

² R. Tuki, p. 351, and 431. The Sahidic of this passage bears strong presumptive evidence of its not being authentic. The style is bad, it is incorrectly spelled, and it is also quoted differently at p. 431. These remarks apply generally to all Sahidic extracts from R. Tuki's work.

MEMPHITIC.

said unto the Jews that, Whither I go, thither ye cannot come; and now do I say it to you also.

34 A new commandment I give you, That ye love one another;¹ as I loved you, that ye also love one another.¹

35 In this shall all know that ye are my disciples, when ye shall be loving one another.²

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not come after me now; but hereafter³ shalt thou come.

37 Peter saith unto him, Why cannot I come after thee now? and now for thee my soul I shall lay.

38 Jesus answered him, For me shalt thou lay thy soul? Verily, verily, I say unto thee that, The cock shall not crow, until thou shalt have denied⁴ me three times.

¹ *'hina antenmenre nenerêu*. Lit. S. Marc. p. 270.

² *eshap aresh enaure*.

³ or, 'towards the end.'

⁴ *shâ tekdiolt ibol*. lit. 'until thou shalt reject,' or 'thou shalt have rejected, or cast out.'

GOTHIC.

unto the Jews that, Whither I go, ye cannot come; so I also tell you now.

34 A new commandment I give you, That ye love one another as I loved you, that ye also love one another.

35 By this shall all acknowledge that ye are my disciples, if ye have love one for another.¹

36 Then Simon Peter said unto him, Lord, whither² goest thou? Jesus answering said, Whither² I go thou canst not follow me now; but hereafter thou followest me.

37 Peter therefore said unto him, Lord, what for cannot I follow thee now? my soul for thee I lay.

38 Jesus answered, Thy soul layest thou for me? Verily, verily, I say unto thee that, The cock croweth not, until three times thou deniest knowing³ me.

¹ *mith izwis misso*, 'with yourselves.'

² *wad—thadêi*.

³ lit. 'until thou Me deniest to know three times.'

ARMENIAN.

said unto the Jews, That whither I go, ye cannot come; and now I say unto you.

34 A new commandment I give you, That ye love one another; as I loved you, that ye also¹ shall love one another.

35 By this shall all men know that ye are my disciples, if ye shall love one another.

36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not now come after me; but hereafter shalt thou come after me.

37 Peter saith unto him, Lord, wherefore might I not now come after thee? now I have laid down² even my soul for thy sake.

38 Jesus answered, Wouldst thou lay down³ thy soul for my sake? Verily, verily, I say unto thee, The cock may not crow, ere thou shalt deny me thrice.⁴

¹ Some copies omit 'also.' This verse is quoted as it here stands, in Joh. Mantag. Homil. xl. p. 87.

² *etils*, i.e. Georg. *da'sdwa*, q.v.

³ *tites*, fut. subj.

⁴ lit. fut. subj.

GEORGIAN.

said unto the Jews, That whither I go, ye cannot come; so now I say unto you.

34 I give you a new commandment, That ye love one another; as I have loved¹ you, that ye also love one another.

35 By this shall all know that ye are my disciples, if ye love one another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus said unto him, Whither I go, thou canst not come now; but afterwards thou shalt follow me.

37 Peter said unto him, Lord, why cannot I follow thee? now have I laid down² my soul for thee.³

38 Jesus answered and said unto him, Hast thou laid down² thy soul for me? Verily, verily, I say unto thee, The cock shall not crow,⁴ ere thou shalt deny me three times.

¹ lit. 'I have beloved you.'

² *da'sdwa*—*da'sdwa*, pret. i.e. in *suli t'hvsi tchventis da'sdwa*, τὴν ψυχὴν αὐτοῦ ἔθηκε, 1 S. John iii. 16. This is here rendered by the pret. def. on account of 'now.'

³ Such is the division of this verse in the original, which connects ἄρτι with τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω, and not with ἀκολουθήσαι.

⁴ *egielos*, like φωνήσει simple future; whereas 'shall,' which must be used in this place, seems to imply a determination on our SAVIOUR'S part which exists only in the English version.

SLAVONIC.

Jews, Whither I go, ye cannot come; I now say also unto you.

34 A new commandment I give you, That ye love one another; even as I loved you, that ye love one another.

35 By this shall all understand, that ye are my disciples, if ye have love among yourselves.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not now come after me; but hereafter thou comest after me.

37 Peter said unto him, Lord, why can I not come after thee now? (now)¹ I lay down my soul for thee.

38 Jesus answered him, Layest thou down thy soul for me? Verily, verily, I say unto thee, the cock croweth not, until thou deniest me thrice.

¹ 'now' is thus in a parenthesis in the original.

ANGLO-SAXON.

as I said to the Jews, Ye may not depart whither I depart; and now I say unto you.

34 I give you a new commandment, That ye love one another¹ as I loved you.²

35 By this all men acknowledge that ye are my disciples, if ye have love between you.

36 Simon Peter said to him, Lord, whither³ goest thou? The Saviour answered him and said, Thou mightest not follow me, whither⁴ I now depart; hereafter thou comest after me.

37 Peter said to him, Why may I not follow thee now? I give my life for thee.

38 The Saviour answered him and said, Thy life thou givest for me? Sooth, I say thee, The cock croweth not,⁵ ere thou deniest me thrice.

¹ *eoow betwuyan*, 'between you.'

² Both Marsh. and Th. editions omit *ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους*.

³ *hwyder*.

⁴ *thyder*.

⁵ *he c-croweth* or *c-crow*. Lard. in H. m. for Palm S. v. l. ii. p. 216, quotes these words thus, "thou deniest Me thrice this night, *ær than the se hīna hūfīgende c-crowe*, ere that the hen flapping her wings c-crow."

ARABIC.

but as I said unto the Jews, That as to the place to which I am going, ye have no power of coming to it; so now I tell you.¹

34 For I give you a new commandment, That ye love one another; as I loved you, that ye also love one another.

35 By this shall every one know that ye are my disciples, if there is in you² love one for another.

36 Then Simon Peter said unto him, Whither goest thou, O Lord? Jesus answered, Whither I am going, thither canst thou not follow me now; but thou shalt come later.

37 Peter³ said unto him, O Lord, why can I not follow thee now? And now I give my soul in exchange for thee.

38 Jesus answered, Thou givest thy soul for my redemption?⁴ The truth, the truth, I say unto thee, That the cock shall not crow until thou shalt deny me thrice.⁵

¹ Polygl. adds, 'also.'

² *in you*, 'among yourselves.'

³ A. *Hietens*, but at ver. 36, *es-asafii*.

⁴ *tubdilu nafanka fida'i*.

⁵ "The cock shall not crow," occurs in the speech of Al-Malik Adlāhīr, of Mar. din, in V. Timuri, i. p. 316, and *waana mā unfaku ala nafsi fa-ḥadithu*, "I promise myself not to deny, but I shall deny thee."—Lard.

PERSIAN.

but as I said unto the Jews, Whither¹ I go, ye cannot come; and again I say unto you.

34 Now I give you a new charge, That ye love one another, as I loved you;

35 That every one know that ye are my disciples, if ye love one another.²

36 Simon Peter said unto Messiah, Our Lord, whither art thou going? Jesus answered and said unto him, Whither-soever I go, thou canst not come in my steps³ now, but after me thou shalt come.

37 Simon said, My Lord, why at this hour cannot I follow in thy steps?³ I come, and I give my soul an equivalent for thee.

38 Jesus said unto him, Thy soul givest thou an equivalent for me? but truly, truly, say I unto thee, That the cock shall not have yet crowed, ere thou deniest me three times.

¹ *whither*, 'where I am going.'

² lit. 'that ye have each other [as] friend.'

³ or, 'at My feet.'

AUTHORISED VERSION.

CHAP. XIV.

1 LET not your heart be troubled: [ye] believe in God, believe also in me.

2 In my Father's house are many mansions: if [it were] not [so,] I would have told you. [I] go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye [had known] me, ye [should have known] my Father also: and from

SYRIAC.

CHAP. XIV.

¶ XXV.—1 LET not your heart be troubled: believe in God, and in me believe.

2 Many are those mansions of my Father's house: and if not, I should have told you: for I am going that I prepare a place for you.

3 And if I go that I prepare a place for you, again I shall come, and I shall take you unto myself; that where I am, ye also should be.

4 And whither I am going ye know, and the way ye know.

5 Thomas saith unto him, Our Lord, we know not whither thou art going; and how are we able to know the way?

6 Jesus saith unto him, I, I am the way, and the truth, and the life: no man cometh unto my Father, except through me.

7 If ye knew me, ye would know my Father also: and from now ye know him,

ETHIOPIC.

CHAP. XIV.

1 LET not your heart tremble with fear: believe in God, and believe in me.

2 In my Father's house there are¹ many dwellings: and, lo, I say unto you, That I go and I prepare² a place for you.

3 And when I am gone, and I have prepared a place for you, I shall come back,³ and I shall take you unto myself; that ye be ye also where I was myself.⁴

4 And ye yourselves know whither I go,⁵ and ye know the way.

5 And Thomas saith unto him, Lord, as we know not whither thou goest, how then shall we know the way to it?⁶

6 And Jesus saith unto him, I am that very way,⁷ the truth, and the life: and there is no one that cometh unto the Father, except through me.

7 If ye knew me, ye would know my Father also: and from now ye have indeed

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¹ Ch. xiv. 27; xvi. 33.

² Ch. xiii. 33, 36.

³ Ch. xiv. 18, 28; Acts i. 11.

⁴ Ch. xii. 26; xvii. 24; 1 Thes. iv. 17.

⁵ Heb. ix. 8.

⁶ Ch. i. 17; viii. 32.

⁷ Ch. i. 4; xi. 25.

⁸ Ch. x. 9.

⁹ Ch. viii. 19.

¹ 'in the house of My FATHER many mansions there are.' Hrk1.

² or, 'again I come.'

³ or, 'and take you.'

⁴ lit. 'shall.'

⁵ bi. Pesch. *b'gad dñi*. Hrk1. See Note on ch. i. 3, p. 19, sq.

⁶ or better, perhaps, 'if ye were acquainted with Me, ye would be acquainted with My FATHER also.'

⁷ or, 'are acquainted with Him.'

¹ lit. 'there is.'

² or, 'I shall go and I shall prepare.' Both Platt and Polygl. omit *ei dē mē*.

³ "And after 32 days *ymat'ā Agzō māsa mān'katiku* the Lord shall come with His angels and with a host of saints from the seventh heaven—and I shall give rest to the worshippers of God." Asc. Is. iv. 14.

⁴ *haba halōku ana*.

⁵ Polygl. omits 'and ye yourselves know whither I go.'

⁶ lit. 'the way of it.'

⁷ *wa'tu faōtāni*; or, 'that way also.'

SAHIDIC.

CHAP. XIV.

1 LET not your heart be troubled: believe in God, and ye believe in me also.¹

2 A multitude of dwellings is in my Father's house: if it were not, I should have told you: for I go to prepare a place for you.²

3 And if I shall depart and prepare a place for you, I shall come again, and take you unto myself; that in the place where I shall be, ye also shall be there.

4 And the place to which I shall go ye know it, and ye know the way.³

5 Thomas said unto him, Lord, we know not where thou shalt go; how shall we know the way?⁴

MEMPHITIC.

CHAP. XIV.

1 LET not your heart be troubled: believe in God, and believe also in me.¹

2 There is a multitude of mansions in my Father's house: if it were not, I should have told you: for I am going that I prepare a place for you.

3 And if I shall have gone, that I prepare a place for you, I shall come again, that I take you unto myself; that in the place in which I am, ye also be there with me.

4 And of the place to which I am going, ye know the way.

5 Thomas saith unto him,² Lord, we know not whither thou art going: and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no one can come unto the Father, if he come not through me.³

7 If ye had known me,⁴ ye would know my Father also: and from now ye know

GOTHIC.

CHAP. XIV.

1 LET not your heart be troubled: believe¹ in God, and believe¹ in me.

2 In my Father's house there are many dwellings:² if there were not, surely I had said so to you. I go to prepare you a place.

3 And then if I go, I prepare you a place, again I come, and I take you to myself; that where I am, there ye may be also.

4 And whither³ I go ye know, and the way ye know.

5 Thomas therefore saith unto him, Lord, we know not whither thou goest; and how may we know the way?

6 Jesus said unto him, I am the way, the truth, and the life: no one cometh to the Father, except through me.⁴

7 If ye had known me, surely ye had known my Father also: and from to-day ye

¹ R. 1. 1. p. 111. *po-ti, e'them yet'hot' n'haue chad, &c.* "cast not away the faith which is in thee, for it is a helper to thee." Moral Max. in Sahidic No. lili. Rosellini, El. Ling. Æg. p. 131.

² R. Tuki, p. 399 and 435.

³ Id. ib. and p. 436.

⁴ Ib. p. 540.

¹ *thomti ante nē etoi aukudji anhet*, "the consolation of those that (are of) have little heart." Lit. S. Marci, p. 299, ed. R.

² Some copies omit 'Him.'

³ *ebol'hitot*, the literal rendering of Syr. and Armen. 'by My hand,' i.e. 'through Me.' See Note on ch. i. 3, p. 29.

⁴ This is the reading of Wlk.; but Schw. gives *nibp arctensand*, 'I ye have known Me.'

¹ The Gothic, like the Greek, may be 2 pers. pl. pres. ind. or 2 pers. imper.

² or, 'lodgings.'

³ *thadri*.

⁴ *niba theiuh mik*.

ARMENIAN.

CHAP. XIV.

1 LET not your hearts be troubled: but believe in God, and believe in me.

2 In my Father's house there are many dwellings:¹ but if not, I should have told you: for I go and prepare you a place.

3 And if I go and prepare you a place, I come again, and I take you unto myself; that where I may be,² there ye may be³ also.

4 And whither I go ye may know,² and the way ye may know.²

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am³ the way, the truth,⁴ and the life: no one cometh unto the Father, if not through me.⁵

7 If ye did know me,⁶ then ye would know also my Father; and hereafter ye shall

¹ or, 'lodgings,' *ot'heunk*.

² More correctly, fut. subj.

³ var. 'I indeed am.'

⁴ S. Seperian, Hom. vii. p. 264.

⁵ *inger*, instrum. c. of *yes*, *ēgō*.

⁶ *kideik*, preter-imperf. indic.

GEORGIAN.

CHAP. XIV.

¶ XLVII.—1 LET not your hearts be troubled: ye believe in God, and ye believe¹ in me.

2 In my Father's house are many dwellings: if not, I should even have told you:² as I go away, and I shall prepare you a place.

3 And if I go away and prepare you a place,³ I come again, and receive you unto myself; that where I shall be, there also ye may be.

4 And whither I go ye know, and the way also ye know.

5 Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way thereto?⁴

6 Jesus said unto him, I am⁵ the way, and I am⁵ the truth, and the life: no one cometh unto Father except through me.⁶

7 If ye knew me, ye would know my Father also: from now ye know him, and

¹ The Georgian renders *πιστεύετε* in the indicative.

² *garkwantsa t'h'wen*.

³ *garkwantsa t'h'wen ad gēd*, the definite pronoun must not be rendered in English.

⁴ lit. 'the way thit.'

⁵ *me var*, *ēgō ēimi*, repeated.

⁶ *tchem mier*, *di' ēmōū*.

SLAVONIC.

CHAP. XIV.

¶ XLVII.—1 LET not your heart be troubled: believe in God, and believe also in me.

2 In my Father's house there are many dwellings: but if not, I should have told you. I go to prepare a place for you.

3 And if I prepare¹ a place for you, again I come, and take you unto myself; that were I am, ye also may be.

4 And whither I go ye know, and the way ye know.

5 Thomas said unto him, Lord, we know not whither thou goest: and how can we know the way?

6 Jesus said unto him, I am the way, and the truth, and the life: no one cometh unto Father, but only by me.

7 If ye had known me, ye would have known my Father also: and from now ye

¹ var. 'if I go and prepare.'

ANGLO-SAXON.

CHAP. XIV.

¶ XXXV.—1 AND he said unto his disciples, Let not your heart be troubled: ye believe in God, and believe in me.

2 In my Father's house are many dwelling-places: said I not unto you, It is a little wanting¹ that I depart, and will prepare you dwelling-places?

3 And if I depart and prepare you dwelling-places, again I come, and take you to myself; that ye be where I am.

4 And ye wot whither I depart, and ye know the way.

5 Thomas said to him, Lord, we wot not whither thou departest; and how may we know the way?

6 The Saviour said to him, I am way, and truth, and life:² no one cometh to Father, but through me.

7 If ye knew me, surely ye would know my Father: and henceforth ye know him,

¹ *hyt ys tyttles wann that ic fare*.

² "Crist sylf cweð, Ic com soððerfyrstnys." Ælfrie, Hom. on S. John the Baptist, vol. i. p. 181. "There are two lives, as se Holend cam and underfeng that an luf, and took the one life, and revealed the other." Id. Hom. for Palm S. vol. i. p. 224.

³ *ge cudhon*.

ARABIC.

CHAP. XIV.

1 LET not your hearts be smitten:¹ believe in God, and believe in me.²

2 For the dwellings³ are many in my Father's house; and if it were not so, I should have told you.

3 I indeed go hence to prepare⁴ a place for you: and if I go hence and prepare⁴ a place for you, I shall surely come and take you, that ye may be where I shall be myself.

4 And ye know whither I go, and ye know the way.

5 Thomas said unto him, O Lord, we know not whither thou goest; how can we know the way?

6 Jesus said unto him, I am that way,⁶ and the truth, and the life: no one cometh unto my Father, but through me.⁷

7 And if ye knew me, ye would know my Father also: and from now ye know

¹ Comp. *wayunin b'illa'i*, &c., "and he that believeth in God, holds by a firm handle," &c. Coran, Sur. ii. 257, and *ibid*. 161.

² Polygl. adds 'also.'

³ Polygl. has *ala'ha*, and 'adda, *Erp*, 'adala and 'adda.

⁴ *fusaufa āti*, a decided future, for *ēpōpōai*.

⁵ Comp. "Thou art *asrat a'mustaqimī*, *asratā'liẓim māmāta 'alaimi*, the right way, the way of them in whom Thou delightest," &c. Coran, Sur. i. and lii. 44, &c.

⁷ *bi*.

PERSIAN.

CHAP. XIV.

1 LET not your heart be disturbed: believe in God, and believe in me.

2 There are many dwellings¹ in my Father's house: and if I told you, I shall go and have a place prepared and ready for you.

3 And if I go and make a place right² for you, then I shall come again, and take you unto myself: that where I am, there ye also may be.

4 And whithersoever I go, ye know the way.

5 Thomas said unto Messiah, Our Lord, we know not whither thou art going; how then can we know and find the way?

6 Jesus said unto him, I am way, truth and life: no one cometh into the presence of Father, but through me.³

7 If ye knew me, ye would know my Father also: and from this hour ye are

¹ 'resting places.'

² *rašt*, i.e. 'ready.'

³ or, 'by Me,' *ba man*.

AUTHORISED VERSION.

henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and [yet hast thou not known] me, Philip? ¹he that hath seen me hath seen the Father; and how sayest thou [then,] Show us the Father?

10 Believest thou not that ²I am in the Father, and the Father in me? the words that I speak unto you ³I speak not of myself; but the Father that dwelleth in me, he doeth the works.

11 Believe me that I [am] in the Father, and the Father in me: ⁴or else believe me for the very works' sake.

12 ⁵Verily, verily, I say unto you, He that believeth [on] me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto [my] Father.

13 ⁶And whatsoever ye shall ask in my

SYRIAC.

and ye have seen him.¹

8 Philip saith unto him, Our Lord, show us the Father, and *that is* enough for us.²

9 Jesus saith unto him, All this time am I with you, and ye have not known³ me, Philip? he that seeth me seeth the Father; how then sayest thou, Show us the Father?

10 Believest thou not that I *am* in my Father and my Father in me? and the words that I speak I *am* not speaking from myself;⁴ but my Father who is dwelling⁵ in me, he doeth these works.

11 Believe⁶ that I *am* in my Father, and my Father in me: and if not, at least believe because of the works.⁷

12 Verily, verily, I say unto you that, He that believeth in me the works that I do he also shall do, and that greater⁸ ones than these he shall do; because I *am* going unto my Father.

13 And what⁹ ye shall ask in my name,

¹ lit. 'ye saw Him.'

² 'and it [is] sufficient for us.' Hrk1.

³ lit. 'knew Me not.'

⁴ or, 'from My soul.' Pesch. *menī*, 'from Me.' Hrk1.

⁵ 'abiding.' Hrk1.

⁶ Pesch. omits *moī*. '[Arc] ye believing Me that I [am] in the FATHER,' Hrk1., supplying *moī* and reading *ἐν τῷ πατρὶ μου*.

⁷ 'of those works.' Hrk1.

⁸ 'and much greater.' Hrk1.

⁹ 'and that thing.' Hrk1.

ETHIOPIC.

known him, and indeed seen him.¹

8 And Philip saith unto him, Lord, show us *the*² Father, and that sufficeth us.

9 And Jesus saith unto him, So many days I have been with you, and hast thou not known¹ me, Philip? he that hath seen¹ me hath seen¹ the Father; how then sayest thou, Show us *the* Father?

10 Believe ye not that I am in *the* Father, and *the* Father in me? but the very word³ that I spake unto you I spake not of myself; but *the* Father who is in⁴ me, he doeth this work.

11 Believe that I am in⁴ *the* Father, and *the* Father in me: or if not believe me for my work's sake.⁵

12 Verily, verily, I say unto you, He that believeth in me, the work that I do the same he also shall do; and greater even than this shall he do; because I go unto *the* Father.

13 And all that ye ask⁶ in my name I

¹ lit. 'knew—saw.'

² The def. art. is here put before 'FATHER' in deference to the A. V.; although *ab*, 'FATHER' alone, conveys in Ethiopic the same meaning as 'pater' and *ὁ πατήρ*,—very different from that of 'the FATHER' in English.

³ 'speech,' or, 'discourse.' Polygl.

⁴ 'with.' Polygl.

⁵ or, 'because of, through My work.'

⁶ or 'have asked.' 'and if there be any one that asks.' Polygl.

SAHIDIC.

8 Philip said unto him, Lord, show us the Father, and it sufficeth us.¹

9 All this time I have been with you, thou knowest me not, Philip?²

10 Believest thou not that I am in my Father, and my Father in me? the words that I say unto you I say them not of myself alone;³

MEMPHITIC.

him, and ye have seen¹ him.

8 Philip saith unto him, Lord, show us the Father, and that sufficeth us.

9 Jesus saith unto him, All this time I am with you, and ye know me not, Philip? he that hath seen² me hath seen² the Father; how sayest thou, Show us the Father?

10 Believest thou not that I am in my Father, and my Father in me? the words which I speak they are not words from myself alone; but the Father who is in me, he doeth his works.³

11 Believe in me that I am in my Father,⁴ and my Father⁴ in me: if not, at least for the works' sake believe in me.

12 Verily, verily, I say unto you, That he that believeth in me, the works that I do shall he also do: and greater than these shall he do; because I shall go unto the Father.

13 And that which ye shall ask in my

¹ lit. 'ye saw Him.'

² lit. 'saw.'

³ *neph'hēut*, τὰ ἔργα αὐτοῦ, or αὐτοῦ.

⁴ *hēn pniūt*, ἐν τῷ πατρὶ μου, καὶ ὁ πατήρ μου.

GOTHIC.

know him, and ye see him.

8 Then Philip said unto him, Lord, show¹ us the Father,² and that sufficeth us.

9 Jesus therefore said unto him, So long a time³ with you was I, and thou acknowledgedst⁴ me not, Philip? he that hath seen⁵ me hath seen⁵ Father; and how sayest thou, Show¹ us the Father?

10 Believest thou not that I *am* in Father, and Father is in me? the words that I speak unto you I speak not of myself: but Father who is in me, he doeth the works.

11 Believe me that I *am* in Father, and Father in me: if indeed on account of these works ye believe me not.⁶

12 Verily, verily, I say unto you, He that believeth me, the works which I do he also doeth; and greater than these he doeth; because I go to Father.

13 And that what⁷ ye ask in my name,

¹ *augei*, lit. 'set before our eyes.'

² *thana atan*, τὸν πατέρα, with def. art. This article is not inserted where the Gothic has it not, as it is done in the Ethiopic and Slavonic, q.v., because neither of those two languages has the def. art., whereas the Gothic has it, and uses it when required, as e.g. in this case.

³ *anlaud melis*, 'so much of time.'

⁴ *uskunthen*.

⁵ *ith jabai in thize vaurstre ni galaubeith mis*. "Sine enim, potius se statuerendum est, Ubi verbum Graecum cum non probe curantem neperitorem eo loco posuisse, ubi ponere solet, h. l. non debebat." De Gablentz et L. ad l. "Sic cum Junio damus—quod Cod. clarissime, sed errore habet." Uppström, Cod. Arg. ad l. p. 37.

⁷ *jah thatai wa*.

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¹ Ch. xii. 45; Col. i. 15; Heb. i. 3.

² Ch. xiv. 20; x. 38; xvii. 21, 23.

³ Ch. v. 19; vii. 16; viii. 28; xii. 49.

⁴ Ch. v. 36; x. 38.

⁵ S. Matt. xxi. 21; S. Mark xvi. 17; S. Luke x. 17.

⁶ S. Matt. vii. 7; xxi. 22; S. Mark xi. 24; S. Luke x. 9; Ch. xv. 7, 16; xvi. 23, 24; S. James i. 5; 1 S. John iii. 22; v. 14.

¹ R. Tuki, p. 144.

² G. Wonde, p. 97.

³ R. Tuki, p. 511.

ARMENIAN.

know him, and see him.¹

S Philip saith unto him, Lord, show us the Father, and that is enough for us.

9 Jesus saith unto him, This so long² a time am I with you, and thou didst not know³ me, Philip? he that hath seen⁴ me hath seen⁵ the Father; how then sayest thou, Show us the Father?⁵

10 Believest thou not that I *am* in Father, and Father is in me?⁶ the words that I speak with you I speak not at all as if from myself; but the Father who is dwelling in me, he doeth the works.⁷

11 Do ye believe me that I am in Father, and Father in me? but if not, at least for the works' sake believe me.

12 Verily, verily, I say unto you that, He that believeth in me, the works that I do he also shall do; and greater ones than these shall he do; because I go unto Father.

13 And what thing ye shall ask in my

¹ *yen dshk 'zna*. Many copies omit 'and see Him.'

² lit. 'so great.' The idiom *aistchap jamanag's* cannot be rendered otherwise; the 'a of *jamanag* specifying the time when he met and just entered.

³ *dzanyear*, pret. imp. ind., referring to the repeated opportunity of becoming acquainted.

⁴ lit. 'he that saw.'

⁵ S. Seperian, Hom. vi. p. 264, sq., and 292.

⁶ Some copies have 'and the Father in Me.'

⁷ S. Seperian, Hom. v. p. 201. "Who is dwelling in Me," *yeo wotch wur his artelsuthyün kordze*, "and not Who worketh in Me."

ANGLO-SAXON.

and ye saw him.

8 Philip said unto him, Lord, show us the Father,¹ and we have enough.

9 The Saviour said unto him, Philip, so long a time I was with you, and ye know me not? he that seeth me seeth my Father; how sayest thou, Show us thy Father?²

10 Believest thou not that I am in Father, and Father is in me? the words that I speak to you I speak them not of myself; the Father who dwelleth³ in me, he worketh the works.

11 Believe ye not that I am in Father, and Father is in me? believe for the works.

12 Sooth, I say unto you, He that believeth in me he worketh the works that I work; and he worketh more than these are; because I depart to Father.

13 And I do whatsoever ye ask in my

¹ *thone Fæder*.

² *thinne Fæder*.

³ *so Fæder the wunadh*.

GEORGIAN.

have seen him.

S Philip said unto him, Lord, show us thy Father,¹ and it sufficeth us.

9 Jesus said unto him, So long² a time am I with you, and thou hast not known me, Philip? he that hath seen me hath seen my Father;³ and how sayest thou to me, Show us thy Father?⁴

10 Believest thou not that I am in the Father, and Father is in me?

¶ XLVIII.—The words which I speak unto you I speak not of mine own self; but my Father⁵ who is with me, he doeth the works.

11 Believest thou that I am in Father, and Father is in me: if not, believe me in those works.⁶

12 Verily, verily, I say unto you, He that believeth in me shall do the same works that I do; and even greater works shall he do; because I go unto Father.

13 And what thing ye shall ask in my

¹ *manaye sheni, ἡνὶ πατέρα σου*.

² lit. 'so great.'

³ *mama tchemi, ὁ πατήρ μου*.

⁴ i.e. 'for those works' sake.'

ARABIC.

him, and have seen him.¹

¶ XXXIII.—8 Philip said unto him, O Lord, show us the Father, and it sufficeth us.

9 Jesus said unto him, I *have been* with you all this while, and thou knowest not me, Philip? he that hath seen² me hath seen³ the Father; how then sayest thou, Show us the Father?

10 Believest thou not that I *am* in the Father,⁴ and that the Father⁵ is in me? and these sayings⁶ that I speak, they are not from myself; but my Father, he who is present in me, he doeth these works.

11 Believe that I *am* in the Father, and that the Father⁷ is in me: if not,⁸ believe me because of the works.

12 The truth, the truth, I say unto you that, He that believeth in me shall work the works that I do; and greater⁹ than those shall he do, because I *am* going to the Father.

13 And every thing ye shall ask in my

¹ Polygl. adds 'also.'

² lit. 'saw.'

³ 'in My FATHER, and that My FATHER.' Polygl.

⁴ lit. 'this discourse,' &c.

⁵ 'believe in Me that I [am] in My FATHER, and My FATHER is in Me.' Polygl.

⁶ *wailla*, 'and if not'; Polygl. wrongly translated 'vel.'

⁷ *afdal*, i.e. 'greater' in quantity.

SLAVONIC.

have known him, and have seen¹ him.

S Philip said unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus said unto him, So long² a time am I with you, and thou hast not known me, Philip? he that hath seen³ me hath seen the Father; how then sayest thou, Show us the Father?

10 Believest thou not that I am in the Father, and the Father is in me?

¶ XLVIII.—The words that I speak unto you I speak not of myself; but the Father who dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: but if not, because of the works⁴ have faith in me.

12 Verily, verily, I say unto you, He that believeth in me the works that I do he shall do also; and greater ones than these shall he do; because I go unto my Father.⁵

13 And whatever ye may ask of the

¹ Lt. 'ye knew and ye saw Him.'

² lit. 'so great.'

³ *ridydenii, ὁ ἑωρακώς*.

⁴ or, 'on account of the works.'

⁵ *ko Otsu moemù*.

PERSIAN.

acquainted with him, and know him.¹

8 Philip said unto him, Lord, show us thine own Father, and place him before our eyes.

9 Jesus said unto him, So long a time² have I been with you, and ye know me not? without doubt he that hath seen³ me hath seen⁴ the Father; how sayest thou then, Show us the Father?

10 Believest thou not that I am in Father,⁵ and the Father in me? and the words that I speak are from the Father who is dwelling in me; he it is that doeth these works.

11 Believe that I am in Father,⁶ and Father in me; and if not, for the works' sake at least believe.

12 Truly, truly, I say unto you, Every one that believeth in me, the works that I do he also shall do; and greater than this he shall do; because I go into the presence of my Father.

13 And whatever ye ask in my name, I

¹ A very slight alteration in the letters of this word would render it 'I have known him, and I have seen him.'

² lit. 'so much time.'

³ lit. 'saw.'

⁴ also, 'that I [am] in My FATHER.'

AUTHORISED VERSION.

name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do [it.]

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and ²he shall give you another Comforter, that he may abide with you for ever;

17 Even ³the Spirit of truth: ⁴whom the world cannot receive, because it [seeth] him not, neither knoweth him: but ye know him; [for] he dwelleth with you, ⁵and shall be in you.

18 ¶ I will not leave you [comfortless:] ⁶I will come to you.

19 Yet a little while, and the world [seeth] me no more; but ⁷ye [see] me: ⁸because I live, ye shall live also.

20 [At] that day ye shall know that I *am* in my Father, and ye in me, and I in you.

SYRIAC.

I shall do unto you, that the Father be glorified in the Son.

14 And if ye shall ask me in my name, I do it.

¶ XXXVI.—15 If ye love me, keep my commandments.

16 And I shall request of the Father, and another Comforter¹ he shall give you, who shall be with you² unto eternity:

17 The Spirit³ of truth; he whom the world cannot receive, because that he hath not seen him, and hath not known him:⁴ but ye are acquainted with him; because he dwelleth in you, and he *is* in you.

18 I leave you not orphans: for I come to you a little after.⁵

19 And the world seeth me not; but ye shall see me: because I live, I, ye also shall live.

20 In that day ye shall know that I *am* in my Father, and ye *are* in me, and I *am* in you.

ETHIOPIC.

shall do for you, that *the* Father be glorified in *the* Son.

14 And if there be any thing that ye asked in my name, I shall do it for you.

15 And if indeed ye love me, keep my commandments.

16 And I shall ask *the* Father, and he shall send unto you another Comforter,¹ that he abide² with you unto eternity:

17 The Spirit of righteousness;³ which the world cannot receive, because it hath not seen⁴ him, nor known⁴ him: but as for you, ye know him; because he abideth with you, and he is within you.

18 And I shall not leave you that ye become children of death:⁵ I shall come to you.

19 Yet a little, and the world seeth me no more; but ye shall see me: because I *am* alive, and you also shall live.⁶

20 At that time ye shall know that I *am* in *the* Father, and *the* Father in me, and you also in me, and I in you.

A.D. 33.

1 Ch. xiv. 21, 23; Ch. xv. 10, 14; 1 S. John v. 3.

2 Ch. xv. 26; xvi. 7; Rom. viii. 15, 26.

3 Ch. xv. 26; xvi. 13; 1 S. John iv. 6.

4 1 Cor. ii. 14.

5 1 S. John ii. 27.

6 S. Matt. xxviii. 20.

7 or, *orphans*.

8 Ch. xiv. 3, 28.

9 Ch. xvi. 16.

10 1 Cor. xv. 20.

11 Ch. xiv. 10; x. 38; xvii. 21, 23, 26.

1 *Paracletos*.

2 'so that He may abide,' or 'continue.' Hrk1.

3 'that Spirit.' Hrk1.

4 lit. 'he saw Him not, and knew Him not.' 'He seeth and knoweth Him not.' Hrk1.

5 'a little more,' or 'a little again.' Hrk1.

1 *Paraklitōs*.

2 Polygl. adds, 'and be.'

3 or, 'of truth.' See ch. i. 7.

4 lit. 'saw—knew.'

5 *ḡwala mautā*, the Ethiopic term for 'orphans;' e.g. *mayyare nadayān wadguala mautā*, 'a lover of the poor and of orphans,' &c. Didasc. Apost. Æth. p. 18.

6 'as I am living (or alive,) you also are living (or alive,)' Polygl.

SAHIDIC.

16 And I also shall ask the Father, and he shall give you another Comforter,¹ that he be with you unto eternity:²

17 The Spirit of truth; which the world cannot receive, because he hath not seen him, and knoweth him not: but ye know him; because he shall dwell in you, and shall be in you.

18 I shall not leave you to be orphans: I shall come unto you.³

19 There is yet a little, and the world shall not see me.⁴

MEMPHITIC.

name, I shall do unto you, that the Father be glorified in the Son.

14 That¹ which ye shall ask in my name, that I shall do.²

15 If ye love me, ye will keep my commandments.

16 And I shall pray the Father, and he shall give you another Comforter,³ that he be with you unto eternity:

17 The Spirit of truth; which the world cannot receive; because he seeth him not, neither knoweth him: but ye know him; because he hath been⁴ with you, and shall be in you.⁵

18 I shall not leave you to be orphans: I come unto you.

19 Yet a little, and the world seeth me no more; but ye see me: and because I live, and ye also ye shall live.

20 In that day ye shall know that I *am* in my Father, and ye in me, and I also in you.

1 'and that.' Wilk.

2 lit. 'that I shall do it.'

3 *Paraklētōn*.

4 lit. 'was with you.'

5 *ḡpheshīpi*, lit. 'is one to be' or 'continue.'

GOTHIC.

I do it, that the Father be exalted in the Son.

14 If ye ask me for any thing in my name, I do it.

15 If ye love me, keep¹ my commandments.

16 And I pray the Father, and he giveth you another Comforter,² that he be with you unto eternity:

17 The Spirit of truth; which this world may not receive, because he seeth him not, and knoweth him not: but ye know him; because he dwelleth with you, and is in you.

18 I leave you not orphans:³ I come unto you.

19 Yet a little, and this world seeth me no more; but ye see me: because⁴ I live, ye also live.

20 In that day ye acknowledge⁵ that I *am* in my Father, and ye in me, and I in you.

1 *fastid*, lit. 'fasten,' 'hold fast.'2 *Paracletus*.3 *widuairnans*, 'widowed children.' See Note on this verse, p. 115.4 *thatei*, lit. 'that.'5 *ufkunnaiθ*.

1 Παράκλητος.

2 R. Tuki, p. 191.

3 R. Tuki, p. 541; this verse is also found in the acts of S. Pachom; Mingarelli, p. 199.

4 R. Tuki, p. 541, sq. The errors in the Sahidic of this verse, which are pointed out by Tuki, seem to show that he must have borrowed the Sahidic with which he was evidently little acquainted, from some MS. not of his own composition; for if he had composed it himself, he would have written and punctuated as it is; and if he knew it as well as the Memphitic, he would have given it as accurately.

ARMENIAN.

name, I shall do it, that the Father be glorified in the Son.

14 [If ye should ask a thing of me, I shall do it.]¹

¶ XXXI.—15 If ye love me, ye will² keep my commandments.

16 And I shall pray the Father, and he shall give you another Comforter, who shall abide with you unto eternity:

17 The Spirit of truth;³ which the world cannot receive, because he seeth him not, and knoweth him not: but ye know him; because he shall dwell by you, and shall be with you.

18 I shall not leave you orphans: I come unto you.

19 Yet a little more, and the world seeth me not; but ye shall see me:⁴ because I am living, ye also are to be living.⁵

20 In that day ye shall know, you, that I am in my Father, and you in me, and I in you.

¹ This verse is translated from a foot-note to the 1805 ed., which states that in general it is wanting in Armenian MSS.

² simple fut.

³ var. 'the Spirit truth.'

⁴ Some copies have, 'and also the world seeth Me not, but ye see Me.'

⁵ *gyentani tinclets ek.*

GEORGIAN.

name, I shall do, that the Father be glorified with the Son.¹

14 And if ye shall ask any things² in my name, I shall do *them*.

15 If ye love me, keep my commandments.

16 And I shall ask my Father, and he shall send you down³ another Comforter; that he may abide with you unto eternity:

17 The Spirit of truth; which it is not possible for the world to receive, because it neither seeth him, nor hath known him: but ye have known him; because he is with you, and shall be with you.

18 I have not left you to be orphans: I shall come unto you.

19 A little longer, and this world seeth me not; but ye shall see me: because I am living, and ye also shall live.

20 In that day ye know, you, that I am with the Father, and you with me, and I in⁵ you.

¹ or, 'in the Son.' See ch. xv. 2, sq.

² *radeni*, lit. 'things which,' pl.

³ *mbgivilinis t'huen*, a verb and double pronoun that cannot be rendered literally.

⁴ *nugeshinis-mtsmeli*, 'Giver of consolation.'

⁵ *shoris*, *év.*

SLAVONIC.

Father in my name, I shall do it, that the Father be glorified in the Son.

14 And if ye ask any thing¹ in my name, I shall do it.

15 If ye love me, keep my commandments.

16 And I shall pray the Father, and he shall give you another Comforter, that he be with you unto eternity:

17 The Spirit of truth; which the world cannot receive, because he seeth him not, and knoweth him not: but ye know him; because he dwelleth in you,² and shall be in you.

18 I leave³ you not orphans: I shall come unto you.

19 Yet a little, and the world seeth me no more; but ye see me:³ because I live, and ye shall be living.

20 In that day ye understand³ that I am in my Father, and ye in me, and I in you.

¹ or, 'for anything.'

² or, 'continueth in you.'

³ These and like verbs said, in general, to have a fut. signification, though in the present tense, are rendered by the present, when the action is future, and in A. Saxon is used for the future in most cases, and gives great force to the mention of a future action. See Note on ch. xiv. 3, *ἐρχομαι*.

ANGLO-SAXON.

name, that Father be glorified in the Son.

14 If ye ask me aught in my name, that I do.

¶ XXXVI.—15 If ye love me, hold my commandments.

16 And I pray Father, and he giveth you another Comforter,¹ that he ever with you:

17 The Spirit of truth, which this world may not receive; it knoweth him not, because it seeth him not: ye know him, because he dwelleth with you, and existeth in you.

18 I leave you not orphans:² I come unto you.

19 Now yet is a little first, and the world seeth me not; ye see me: because I live, and ye live.

20 In that day ye know that I am in my Father, and ye are in me, and I am in you.

¹ *odherne Frefriend*.

² lit. 'step-children,' *steop cild*.

ARABIC.

name, I shall do it unto you, that the Father be glorified in the Son.

14 And if ye asked me¹ in my name, I shall do unto you what you shall desire.

15 And if ye love me, then keep my commandments.

16 And I shall ask of the Father, and he shall send you another Comforter,² that shall continue³ with you unto eternity;

17 The Spirit of truth, which the world is not able to receive,⁴ because they see him not, and know him not: but ye know him, because he standeth by you,⁵ and he is abiding in you.

18 I shall not leave you orphans: but I shall surely come⁶ unto you.

19 Yet a little, and the world shall not see me; but ye shall see me: indeed I live, and ye shall live because of me.

20 In that day ye shall learn,⁷ you, that I am in the Father, and you in me, and I in you.

¹ *wa in zaaltumini*.

² *Paraklit*, *musalliyân*. Polygl. Comp. *wa'mlaluksun minn 'Iru'i 'Iqudusi*, "and I shall fill you with the Holy Ghost," &c. Hist. Josephi Fab. Edn. ch. l. p. 7, ed. Th.

³ or, 'abide.'

⁴ lit. 'that it receive Him.'

⁵ 'with you.' Polygl.

⁶ See ver. 3. Polygl. adds 'after a little.'

⁷ i.e. 'ye shall know from having learnt.'

PERSIAN.

give it you, that Father be glorified in his own Son.

14 And if of me ye desire any thing in my name, I do it.

¶ xxx.—15 And Jesus said unto his disciples, If ye love me,¹ have an eye to my charges.

16 And I shall desire of God,² that he give you the Comforter,³ and that he remain with you unto eternity;

17 The Spirit of truth, which the whole world cannot receive, because they saw him not, and knew him not: ye know him; because he hath taken place among you, and is before you.

18 And I leave you not orphans: but little time after⁴ I shall come before you.

19 And the world seeth me not; but ye are they that see me: because I am alive, and ye also are alive.

20 In that day ye may know that I am in Father, and ye are in me, and I am in you.

¹ *dâst mid'idad*. See ch. xiii. 23.

² *az 'hudi be'hu'ham*.

³ *Paraklit*.

⁴ lit. 'other.'

AUTHORISED VERSION.

21 ¹He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 ²Judas [saith unto him, not Iscariot,] Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, ³If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and ⁵the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, [being *yet* present] with you.

26 But ⁶the Comforter, [which is] the Holy Ghost, whom the Father will send

A.D. 33.

¹ Ch. xiv. 15, 23; 1 S. John ii. 5; v. 3.² S. Luke vi. 16.³ Ch. xiv. 15.⁴ 1 S. John ii. 24; Rev. iii. 20.⁵ Ch. xiv. 10; v. 19, 38; vii. 16; viii. 23; xii. 49.⁶ Ch. xiv. 16; S. Luke xxiv. 49; xv. 26; xvi. 7.

SYRIAC.

21 He with whom are¹ my commandments, and keepeth them, he it is that loveth me: but he that loveth me shall be loved of my Father, and I shall love him, and shall show myself to him.

22 Judas, not indeed Iscariot,² saith unto him, My Lord, why art thou ready³ to show thyself unto us, and not unto the world?

23 Jesus answered and said unto him, He that loveth me, keepeth⁴ my words: and my Father shall love him; and we shall come unto him, and we shall make *our* abode with him.

24 But he that loveth me not, keepeth not my word:⁵ and this word that ye hear is not of me, but of the Father who sent me.

25 I spake these things unto you, while I am with you.

26 But the Comforter, the Spirit of holiness, he whom the Father is about to send⁶

¹ lit. 'with whom is.'—'to whom is.' Hrk1.² 'not that Iscariot.' Hrk1.³ or, 'about to,' *'atid*, or simple fut.⁴ 'shall keep.' Hrk1.⁵ 'words.' Hrk1.⁶ or, 'sending,'—'shall send.' Hrk1.

ETHIOPIIC.

21 He in whom *are* my commandments, and *who* keepeth them, that *is* the one that loveth me: and him that loveth me, my Father loveth, and I also love him, and shall make myself seen of him.

22 Then Judas, but not of Iscariot, saith unto him, Lord, what is this which thou sayest, that thou art to make thyself seen of us, and not of the world?

23 And Jesus answered and saith, He that loveth me, keepeth my word: and my Father loveth him, and we shall come unto him, and we shall make our resting place with him.¹

24 And he that loveth me not keepeth not my word: and this word that ye hear is not mine own word, but is that word of *the* Father who sent me.

25 And this I told you, while I was with you.

26 But Comforter,² the Spirit of righteousness,³ whom my Father shall send in

¹ The present tense in this verse may also be rendered by the future, 'he that shall love Me,' &c.² *F. Paraklitos*.³ 'the Spirit of holy righteousness.' Polygl. Comp. ch. i. 14, and note.

SAHIDIC.

22 Judas the Cananite said unto him, Lord, what for shalt thou manifest thyself unto us, and not manifest thyself unto the world?

23 Jesus answered and said unto him, If one shall love me, he shall keep my sayings: and my Father shall love him, and we shall come that we make our dwelling place with him.¹

24 He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but of my Father who sent me.

25 I said these things unto you, being with you.²

¹ This verse is also found in the fragment of a Homily in Sahidic, in Mingarelli Reliq., p. 253.² R. Tuki, p. 542.

MEMPHITIC.

21 He that hath¹ my commandments, and that keepeth them, he it is that loveth me: but he that loveth me my Father shall love him, and I shall love him, and I shall manifest myself unto him.²

22 Judas saith unto him, not the Iscariot, Lord, what is that happened that thou shalt manifest thyself unto us, and not unto the world?

23 Jesus answered, saying unto him, He that loveth me, shall keep my sayings: and my Father shall love him, and we shall come unto him, and we shall make our place of abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, it is that of the Father who sent me.

25 I said these things unto you, being with you.

26 But when the Comforter shall come, the Holy Ghost, whom the Father shall

¹ lit. 'he who [has] My commandments in his hand,' i.e. 'by him.'² The tense used in the original of this verse is a pres. fut. tense, which being originally a participle, gives far more meaning to our Saviour's words than the fut. with 'shall' or 'will.'

GOTHIC.

21. He that hath my commandments, and keepeth¹ them, he it is that loveth me: and he that loveth me is loved of my Father,² and I love him, and manifest myself unto him.

22 Then Judas, not the Iscariot, said unto him, Lord, what happened that thou intendest to manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If any one loveth me, he keepeth¹ my word: and my Father loveth him, and we come unto him, and make *our* abode³ with him.

24 But he that loveth me not, keepeth not my word: and the word that ye hear is not mine, but of the Father that sent me.

25 I spake this unto you, being with you.⁴

26 But the Comforter, the Holy Ghost, whom the Father sendeth in my name, he

¹ *fastiith*.² lit. 'from My FATHER.'³ *salithron*, lit. 'dwellings,' as in ver. 2.⁴ *this sandfundins mik altins, του πέμψαντός με πατρός.* See Note on ch. vii. 18, p. 77.

ARMENIAN.

in my name, he shall teach you all, and shall remind you of all that I said unto you.

27 I leave you peace,¹ my peace² I give you: not as the world giveth,³ give I unto you. Let not your hearts be troubled, and let them not be afraid.

28 Ye heard that I said unto you that, I go, and I come unto you. If ye loved me, your joy would be full, that I go to the Father: because my Father is greater than I.

29 And now I said unto you ere it hath been, that when it cometh to pass, ye may believe.

30 I shall not speak much more with you:⁴ he cometh, the prince of this world, and he findeth nothing in me.

31 But that the world may know that I love the Father; and as the Father⁵ commanded me, so I do. Come, arise, let us go hence.

¹ var. 'the peace.'

² lit. 'the peace of Me,' or 'that is Mine.'

³ Some copies have, 'as the world giveth.'

⁴ Some copies read, 'I spake,' or 'have spoken much with you.'

⁵ var. 'as My FATHER.'

GEORGIAN.

shall teach you all, and shall remind you of all that I said unto you.

27 Peace I leave you, my peace I give you: not as the world giveth, give I unto you.¹

¶ XLIX.—Let not your hearts be troubled, neither let them be afraid.

28 Ye heard that I said unto you, I go away, and I shall come back unto you.¹ If ye loved me, ye would rejoice, for that I go to my Father: because my Father is greater than I.

29 And now I spake unto you while I was with you, that when it may come to pass, ye may believe.

30 I may not speak many more things with you: because the ruler of this world cometh, and with me he shall find not one thing.

31 But that the world may know that Father loveth me;² and as the Father³ commanded me, even so I do. Arise, let us go hence.

¹ In these two instances 'unto' is not in the original as a separate preposition; it is implied in the double pronoun; one as infix in the verb and the other separate, a construction idiomatic in Georgian, and in some respects akin to what takes place in Copt., Eth., &c., but which cannot be rendered literally in English.

² *ramet'hu miqvars me mama.*

³ *mamanan.*

SLAVONIC.

he shall exercise you in every thing,¹ and will remind you of all things that I said unto you.

27 Peace I leave you, my peace I give you: not as the world giveth, give I unto you.

¶ XLIX.—Let not your heart betroubled, neither let it be afraid.

28 Ye heard that I said unto you, I go, and I come unto you. If ye had loved me, ye would have rejoiced therefore, for that I said, I go to Father: for my Father is greater than I.

29 And now I told you before it be,² that when it is, ye may have faith.

30 Much more I shall not speak with you: for the prince of this world cometh, but in me he hath nothing whatever.

31 But that the world understand that I love Father; and as Father commanded me, so I do. Arise, let us go hence.

¹ or, 'give you practical experience in every thing.'

² lit. 'while,' or 'until it is not.'

ANGLO-SAXON.

all things, and he teacheth¹ you all the things that I said to you.

27 I leave you peace, I give you my peace: I give you not peace as the world giveth. Let not your heart be troubled, neither be ye afraid.

28 Ye heard that I said to you, I go, and I come to you. Surely if ye loved me, ye would rejoice, because I depart to Father: for that Father is more than I.

29 And now I said to you ere it come to pass, that ye believe when it be come to pass.²

30 I speak not now much³ with you: the ruler⁴ of this world cometh, and he hath nothing in me.

31 And that the world acknowledge that I love Father; and I do as Father commanded me. Arise, let us go hence.

¹ lit. 'heareth,' *hearið.*

² *thonne hit geworden bið.*

³ lit. 'not many,' *na fela.*

⁴ lit. 'elder.'

ARABIC.

in my name, he shall teach you every thing, and he shall remind you of all that I told you.

27 I leave you peace, I give you my peace for your own: I do not give it as the world giveth.¹ Let not your hearts be moved to and fro, and let them not be afraid.

28 Ye did hear that I told you that I *am* going, and coming unto you. If ye loved me, ye would rejoice in my going to the Father: because the Father is greater than I.

29 And now I did tell you² before it be,³ that when it hath taken place,⁴ ye may believe.

30 But⁵ I shall not speak much⁶ with you: because the ruler⁷ of the world cometh, and there is for him nothing in me.

31 But that the world may know that I love the Father; and as the Father commanded me, so I work. Arise, let us move⁸ hence.

¹ or, 'bestoweth' as a gift. Polygl.

² 'and lo I did tell you.' Polygl.

³ or, 'take place.'

⁴ *izza kin.*

⁵ 'and.' Polygl.

⁶ or, 'talk at length.'

⁷ Ar. *archân*, ἀρχων, Lq. Memphit.

⁸ or, 'depart.'

PERSIAN.

pure Spirit, he it is that shall teach you all things, and he it is that shall add to you other things, and shall remind you of every thing which I said unto you.

27 Peace I leave for you, and my peace I give you: not as the world giveth,¹ give I unto you. Let not your heart be troubled, and let it not fear.

28 Ye heard that I said unto you, I go, and I come again unto you. If ye loved me, ye would rejoice, because I go into the presence of my Father: and my Father is greater than I.

29 And this hour again I told you before it come to pass, that at the time it cometh to pass, ye may believe.

30 I wish not now to say much unto you: because the ruler of the world cometh, and in me he hath nothing.

31 But that the world may know that I love my Father;² as Father commanded me, so I do. Arise, let us go from this place.

¹ lit. 'give,' pl.

² *ke padaram-râ dâst mi darâm.*

AUTHORISED VERSION.

CHAP. XV.

1 I AM the true vine, and my Father is the husbandman.

2 ¹Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he [purgeth it] that it may [bring forth] more fruit.

3 [²Now ye are clean through] the word which I have spoken unto you.

4 ³Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: [no more] can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same [bringeth] forth much ⁴fruit: [for] ⁵without me ye can do nothing.

6 If a man abide not in me, ⁶he is cast forth as a branch, and is withered; and [men] gather them, and cast [*them*] into the fire, and they [are burned.]

A.D. 33.

¹ S. Matt. xv. 13.² Ch. xiii. 10; xvii. 17; Eph. v. 26; 1 S. Pet. i. 22.³ Col. i. 23; 1 S. John ii. 6.⁴ Hos. xiv. 8; Phil. i. 11; iv. 13.⁵ or, *severed from Me.* Acts iv. 12.⁶ S. Matt. iii. 10; vii. 19.

SYRIAC.

CHAP. XV.

1 I AM the true vine,¹ and my Father is that husbandman.

2 Every branch which in me giveth no fruit he taketh away:² and that which giveth fruit, he cleanseth it, that it may bear³ much fruit.⁴

3 Ye are already clean because of the word that I spake with you.

4 Abide in me, and I in you. As the branch cannot give fruit of itself,⁵ if it abide not in the vine: likewise also ye cannot, unless ye abide in me.⁶

5 I *am* the vine, and ye *are* the branches: He that abideth in me, and I in him, he beareth⁷ much fruit:¹ for without me⁸ ye cannot do anything.

6 But if a man abide not in me, he is cast out like a branch that is dry; and they gather it, and throw it into the fire, that it be burned.⁹

¹ or, 'vine of truth.' S. Ephr. in Natal. D. Serm. xiii. p. 434, E. F.² Comp. Lib. Adam. vol. i. p. 44, 86.³ or, 'bring.'⁴ lit. 'many fruits.'⁵ *men naphshō.* Pesch. *menno.* Hrk1.⁶ or, 'if ye abide not in Me.' The rendering depends on how *en lō* is taken.⁷ or, 'bringeth.'⁸ 'because that aside from Me,' 'separate from Me.'

Hrk1.

⁹ The fut. Peh. seems to be here taken in a pass. sense; although in e.g. Rev. xviii. 8, it may be intransitive. 'and they burn.' Hrk1.

ETHIOPIC.

CHAP. XV.

1 I *am* that true wine-plant,¹ and my Father *is* that planter of it.

2 And every branch in me that beareth not fruit he taketh off;² and every branch that beareth fruit, he cleanseth it, that it may bear much fruit in abundance.

3 And ye indeed *are* already clean through the word which I spake unto you.

4 Abide in me, and I also in you. As the branch cannot bear fruit by itself,³ if it be not in its wine-stem; likewise ye cannot, if ye abide⁴ not in me.

5 I *am* that wine-stem,⁵ and ye *are* the branches thereof:⁶ He that abideth in me, and I in him, that one beareth much fruit: for except with me, there is nothing that ye can do, and nothing at all.

6 And if there be one who abideth not in me,⁷ they shall cast⁸ him out like a dry branch; and they shall gather⁹ it, and shall burn⁸ it in the fire.⁹

¹ or, 'the vine-plant that is true or just.'—'vineyard,' 'labourer thereof.' Polygl.² 'He cutteth it off and removeth it.' Polygl.³ or, 'alone.'⁴ Also, 'dwell' or 'continue.'⁵ 'I am the vineyard.' Polygl.⁶ Polygl. adds, 'and My FATHER (is) the labourer thereof.'⁷ Polygl. adds, 'they shall remove it.'⁸ These verbs in the aor. may also be rendered by the present. But they are in the pres. partic. in the Syriac.⁹ 'they shall cast it into the fire.' Polygl.

SAHIDIC.

CHAP. XV.

2 Every branch in me that beareth not fruit he cutteth it off . . .

3 Ye are already clean because of the word I spake unto you.¹

MEMPHITIC.

CHAP. XV.

1 I AM the true grape-tree, and my Father is the husbandman.

2 Every branch that is in me and that shall not bring forth¹ fruit he cutteth it off; and every one that shall bring forth¹ fruit, he cleanseth it, that it may bring forth¹ more fruit.

3 Ye are already clean because of the word that I spake unto you.

4 Be within me, and I in you. As the branch cannot bring forth¹ fruit of itself alone, unless it be in the grape-tree; so also ye cannot, unless ye be in me.

5 I *am* the grape-tree, ye *are* the branches: He that shall be in me, and I also in him, that one shall² bring forth¹ much fruit: for without me ye can do nothing.

6 Unless one be in me, he is cast off like a branch, and is dried; and men gather them, and cast them into the fire, and they are burned.

¹ *en nash chōl.*² *phai qheen.* "recentissimus quidam superscripsit e, quod daret futurum, quod tempus propter reclusa futura in textum recepit." Schw. h.l.

GOTHIC.

CHAP. XV.

1 I AM the true wine-tree, and my Father is the workman.

2 Every branch¹ in me not bearing good fruit he taketh it off: and every one bearing fruit,² he cleanseth it; that they may bear more fruit.

3 Now ye are clean by reason of the word that I spake unto you.

4 Abide in me, and I in you. As the vine-branch cannot bear fruit of itself, unless it is³ in the wine-tree; so neither you, unless ye are³ in me.

5 I *am* the wine-tree, and ye *are* vine-branches: He that abideth in me, and I in him, such beareth much fruit: because without me ye cannot do any thing.

6 Unless one abide in me, he is cast out like a vine-branch, and it withereth; and it is gathered, and they put *it* into the fire, and it is burned.

¹ *all laine*, lit. 'all of branches,' or 'twigs.'² lit. 'and all of fruit bearing.'³ *niba ist—sijuth.*¹ R. Tuki, p. 124.

ARMENIAN.

CHAP. XV.

1 I AM the true vine,¹ and my Father is the husbandman.²

2 Every branch that is in me, and beareth not fruit, he cutteth it; and every one that beareth fruit,³ he cleanseth it, that it become still more fruitful.⁴

3 Already indeed you are clean for the word which I spake unto you.

4 Stand in me, and I in you. As the branch cannot bear fruit of itself if it be not firm in the vine; so you likewise, if ye be not firm in me.

5 I am the vine, and you the branch: He that is firm in me, and I in him, beareth much fruit: for without me ye can do nothing.

6 If one is not firm in me, they cast him out like the branch, and it is withered; and they gather it, and cast it into the fire, and it is burned.

¹ "Our Saviour says this of Himself, *zi norokyants* (the true vine), as having renovated the old vine of Israel." S. Seperian, Hom. ii. p. 20.

² *mshag* 2—'and My Father *mshag* worketh' or 'laboureth.' Ed. 1805.

³ var. 'the fruit,' *τὸν καρπὸν*.

⁴ lit. 'fruit-bearing.'

GEORGIAN.

CHAP. XV.

¶ L.—1 I AM the true vine, and my Father is the husbandman.

2 Every branch¹ that is in me² and that shall³ not bear fruit, he shall³ take off; and every one that shall³ bear fruit, he shall³ cleanse it, that it may bring forth more fruit.

3 But now ye are clean⁴ through the word which I spake unto you.

4 Abide with⁵ me, and I with⁵ you. As the branch cannot bear fruit of itself, if it abide not in the vine;⁶ so also neither you, if ye abide not with⁵ me.

5 I am the vine, and ye are branches: He that abideth with⁵ me, and I with⁵ him, he shall bring forth much fruit: for except with me⁷ ye cannot do one thing, no not one.

6 If a man abide not with⁵ me, he is thrown away like a branch, and withereth; and they shall gather it, cast it into the fire, and it is burned.

¹ *rtō*, and at ver. 5; but at vv. 4 and 6, *nas'leeli* is used.

² or, 'with Me.'

³ *aghagis*—*maighos*, fut. with subj. sense.

⁴ *tmdia*, 'pure,' 'clean,' 'holy.'

⁵ or, 'in,' as in ver. 2.

⁶ lit. 'on the vine.'

⁷ *triniar tchemsa*, corresponds to the Hrk. Syr. *das'tar* *me'ma*.

SLAVONIC.

CHAP. XV.

¶ L.—1 I AM the true vine; and my Father is the workman.¹

2 Every branch in me that beareth² not fruit he cutteth it off; and every one that bringeth forth² fruit, he cleanseth it,⁴ that it bring forth² more fruit.

3 Already ye are clean for the word that I spake unto you.

4 Be in me, and I in you.⁵ As the branch cannot bear fruit of itself, if it be not in the vine; so also you, if ye abide not in me.

5 I am the vine, and ye the branches: and he that is in me, and I in him, beareth⁶ much fruit: for without me ye can do nothing at all.

6 If any one abide not in me, he is cast out like a branch, and withereth; and they gather it, and throw it into the fire, and it burneth.

¹ *dytlatel*’.

² *ne trorydstschuy*.

³ *prineset*’.

⁴ or, 'pruneth it.'

⁵ This reading agrees with Memph. q.v.

⁶ *sotvoriti*.

ANGLO-SAXON.

CHAP. XV.

¶ XXXVIII.—1 I AM a true vineyard, and my Father is a husbandman.¹

2 He doeth away every branch² in me that beareth not fruit,³ and he cleanseth⁴ every one of them that bear fruit,³ that it bear more fruit.

3 Now ye are clean for the words that I spake unto you.

4 Dwell⁵ in me, and I in you. As a branch may not bear fruit³ itself, except it dwell⁵ in the vineyard; so also may ye not, except ye dwell⁵ in me.

5 I am a vine, and ye are branches: He that dwelleth⁵ in me, and I in him, he beareth much fruit:⁶ because ye may do nothing without me.⁶

6 If one dwelleth⁵ not in me, he is cast out like a twig,⁷ and withereth; and they gather them, and put in the fire,⁸ and they burn.

¹ or, 'cultivator,' *maighos*. ² *twig*.
³ or, 'produce,' *the blade ne byrdh*. It is better resting to compare the A. S. *blad*, 'blade,' with the Heb. *28*, *28*, *28*, &c., vir, vir-or, vir-tus, vir-ldis, &c., said of produce or fruit; especially of cereals. *blad* is also said fig. of prosperity, e.g. *Cædm. Par. xlviii. p. 214*.

with which may be compared Job viii. 11, 12, in Hebrew.

⁴ or, 'formeth.'

⁵ or, 'remain,' *weunadh*, *weunige*, &c.

⁶ This is quoted somewhat differently in Ælfric's Hom. on Ascens. Day, vol. i. p. 310, *ne mæge ge nūn dīng don ladan*.

⁷ *æwa twelg*.

⁸ *and doth on fire*.

ARABIC.

CHAP. XV.

1 I am that true vine, and my Father is the planter.¹

2 Every branch in me that bringeth forth no fruit he taketh off: and that which bringeth forth fruit, he cleanseth,² that it may bring forth much fruit.

3 Ye³ are clean by reason of the word with which I spake unto you.

4 Abide in me, and I in you. As the branch is not able to bring forth fruit of itself,⁴ if it abide not in the vine; so also ye cannot, if ye abide not in me.

5 I am that vine, and ye are the branches: He that abideth in me, and I in him, he bringeth forth much fruit: for without me ye have not power that ye do a thing.

6 And if one abideth not in me, he is thrown out, like a branch that is dry; which they gather and throw into the fire, and it is burnt.

¹ 'The vine-dresser,' or 'husbandman.' Polygl. Some of these versions understood *ἄρουρος* of a 'vineyard,' and not of a 'vine,' although by comparing vv. 4 and 5, it is evident our Saviour meant a 'vine,' and not a 'vineyard,' since a 'branch' or 'plant' may bear fruit when growing not in a vineyard, but cannot bear fruit when cut off from the vine. See *Comment. V. 15*, *16*, *17*, *18*, *19*, *20*, *21*, *22*, *23*, *24*, *25*, *26*, *27*, *28*, *29*, *30*, *31*, *32*, *33*, *34*, *35*, *36*, *37*, *38*, *39*, *40*, *41*, *42*, *43*, *44*, *45*, *46*, *47*, *48*, *49*, *50*, *51*, *52*, *53*, *54*, *55*, *56*, *57*, *58*, *59*, *60*, *61*, *62*, *63*, *64*, *65*, *66*, *67*, *68*, *69*, *70*, *71*, *72*, *73*, *74*, *75*, *76*, *77*, *78*, *79*, *80*, *81*, *82*, *83*, *84*, *85*, *86*, *87*, *88*, *89*, *90*, *91*, *92*, *93*, *94*, *95*, *96*, *97*, *98*, *99*, *100*, *101*, *102*, *103*, *104*, *105*, *106*, *107*, *108*, *109*, *110*, *111*, *112*, *113*, *114*, *115*, *116*, *117*, *118*, *119*, *120*, *121*, *122*, *123*, *124*, *125*, *126*, *127*, *128*, *129*, *130*, *131*, *132*, *133*, *134*, *135*, *136*, *137*, *138*, *139*, *140*, *141*, *142*, *143*, *144*, *145*, *146*, *147*, *148*, *149*, *150*, *151*, *152*, *153*, *154*, *155*, *156*, *157*, *158*, *159*, *160*, *161*, *162*, *163*, *164*, *165*, *166*, *167*, *168*, *169*, *170*, *171*, *172*, *173*, *174*, *175*, *176*, *177*, *178*, *179*, *180*, *181*, *182*, *183*, *184*, *185*, *186*, *187*, *188*, *189*, *190*, *191*, *192*, *193*, *194*, *195*, *196*, *197*, *198*, *199*, *200*, *201*, *202*, *203*, *204*, *205*, *206*, *207*, *208*, *209*, *210*, *211*, *212*, *213*, *214*, *215*, *216*, *217*, *218*, *219*, *220*, *221*, *222*, *223*, *224*, *225*, *226*, *227*, *228*, *229*, *230*, *231*, *232*, *233*, *234*, *235*, *236*, *237*, *238*, *239*, *240*, *241*, *242*, *243*, *244*, *245*, *246*, *247*, *248*, *249*, *250*, *251*, *252*, *253*, *254*, *255*, *256*, *257*, *258*, *259*, *260*, *261*, *262*, *263*, *264*, *265*, *266*, *267*, *268*, *269*, *270*, *271*, *272*, *273*, *274*, *275*, *276*, *277*, *278*, *279*, *280*, *281*, *282*, *283*, *284*, *285*, *286*, *287*, *288*, *289*, *290*, *291*, *292*, *293*, *294*, *295*, *296*, *297*, *298*, *299*, *300*, *301*, *302*, *303*, *304*, *305*, *306*, *307*, *308*, *309*, *310*, *311*, *312*, *313*, *314*, *315*, *316*, *317*, *318*, *319*, *320*, *321*, *322*, *323*, *324*, *325*, *326*, *327*, *328*, *329*, *330*, *331*, *332*, *333*, *334*, *335*, *336*, *337*, *338*, *339*, *340*, *341*, *342*, *343*, *344*, *345*, *346*, *347*, *348*, *349*, *350*, *351*, *352*, *353*, *354*, *355*, *356*, *357*, *358*, *359*, *360*, *361*, *362*, *363*, *364*, *365*, *366*, *367*, *368*, *369*, *370*, *371*, *372*, *373*, *374*, *375*, *376*, *377*, *378*, *379*, *380*, *381*, *382*, *383*, *384*, *385*, *386*, *387*, *388*, *389*, *390*, *391*, *392*, *393*, *394*, *395*, *396*, *397*, *398*, *399*, *400*, *401*, *402*, *403*, *404*, *405*, *406*, *407*, *408*, *409*, *410*, *411*, *412*, *413*, *414*, *415*, *416*, *417*, *418*, *419*, *420*, *421*, *422*, *423*, *424*, *425*, *426*, *427*, *428*, *429*, *430*, *431*, *432*, *433*, *434*, *435*, *436*, *437*, *438*, *439*, *440*, *441*, *442*, *443*, *444*, *445*, *446*, *447*, *448*, *449*, *450*, *451*, *452*, *453*, *454*, *455*, *456*, *457*, *458*, *459*, *460*, *461*, *462*, *463*, *464*, *465*, *466*, *467*, *468*, *469*, *470*, *471*, *472*, *473*, *474*, *475*, *476*, *477*, *478*, *479*, *480*, *481*, *482*, *483*, *484*, *485*, *486*, *487*, *488*, *489*, *490*, *491*, *492*, *493*, *494*, *495*, *496*, *497*, *498*, *499*, *500*, *501*, *502*, *503*, *504*, *505*, *506*, *507*, *508*, *509*, *510*, *511*, *512*, *513*, *514*, *515*, *516*, *517*, *518*, *519*, *520*, *521*, *522*, *523*, *524*, *525*, *526*, *527*, *528*, *529*, *530*, *531*, *532*, *533*, *534*, *535*, *536*, *537*, *538*, *539*, *540*, *541*, *542*, *543*, *544*, *545*, *546*, *547*, *548*, *549*, *550*, *551*, *552*, *553*, *554*, *555*, *556*, *557*, *558*, *559*, *560*, *561*, *562*, *563*, *564*, *565*, *566*, *567*, *568*, *569*, *570*, *571*, *572*, *573*, *574*, *575*, *576*, *577*, *578*, *579*, *580*, *581*, *582*, *583*, *584*, *585*, *586*, *587*, *588*, *589*, *590*, *591*, *592*, *593*, *594*, *595*, *596*, *597*, *598*, *599*, *600*, *601*, *602*, *603*, *604*, *605*, *606*, *607*, *608*, *609*, *610*, *611*, *612*, *613*, *614*, *615*, *616*, *617*, *618*, *619*, *620*, *621*, *622*, *623*, *624*, *625*, *626*, *627*, *628*, *629*, *630*, *631*, *632*, *633*, *634*, *635*, *636*, *637*, *638*, *639*, *640*, *641*, *642*, *643*, *644*, *645*, *646*, *647*, *648*, *649*, *650*, *651*, *652*, *653*, *654*, *655*, *656*, *657*, *658*, *659*, *660*, *661*, *662*, *663*, *664*, *665*, *666*, *667*, *668*, *669*, *670*, *671*, *672*, *673*, *674*, *675*, *676*, *677*, *678*, *679*, *680*, *681*, *682*, *683*, *684*, *685*, *686*, *687*, *688*, *689*, *690*, *691*, *692*, *693*, *694*, *695*, *696*, *697*, *698*, *699*, *700*, *701*, *702*, *703*, *704*, *705*, *706*, *707*, *708*, *709*, *710*, *711*, *712*, *713*, *714*, *715*, *716*, *717*, *718*, *719*, *720*, *721*, *722*, *723*, *724*, *725*, *726*, *727*, *728*, *729*, *730*, *731*, *732*, *733*, *734*, *735*, *736*, *737*, *738*, *739*, *740*, *741*, *742*, *743*, *744*, *745*, *746*, *747*, *748*, *749*, *750*, *751*, *752*, *753*, *754*, *755*, *756*, *757*, *758*, *759*, *760*, *761*, *762*, *763*, *764*, *765*, *766*, *767*, *768*, *769*, *770*, *771*, *772*, *773*, *774*, *775*, *776*, *777*, *778*, *779*, *780*, *781*, *782*, *783*, *784*, *785*, *786*, *787*, *788*, *789*, *790*, *791*, *792*, *793*, *794*, *795*, *796*, *797*, *798*, *799*, *800*, *801*, *802*, *803*, *804*, *805*, *806*, *807*, *808*, *809*, *810*, *811*, *812*, *813*, *814*, *815*, *816*, *817*, *818*, *819*, *820*, *821*, *822*, *823*, *824*, *825*, *826*, *827*, *828*, *829*, *830*, *831*, *832*, *833*, *834*, *835*, *836*, *837*, *838*, *839*, *840*, *841*, *842*, *843*, *844*, *845*, *846*, *847*, *848*, *849*, *850*, *851*, *852*, *853*, *854*, *855*, *856*, *857*, *858*, *859*, *860*, *861*, *862*, *863*, *864*, *865*, *866*, *867*, *868*, *869*, *870*, *871*, *872*, *873*, *874*, *875*, *876*, *877*, *878*, *879*, *880*, *881*, *882*, *883*, *884*, *885*, *886*, *887*, *888*, *889*, *890*, *891*, *892*, *893*, *894*, *895*, *896*, *897*, *898*,

AUTHORISED VERSION.

7 If ye abide in me, and my words abide in you, [ye shall] ask what ye will, and it shall be done unto you.

8 ²Herein is my Father glorified, that ye bear much fruit; ³so shall ye [be] my disciples.

9 As the Father hath loved me, so have I loved you: [continue] ye in my love.

10 ⁴If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy [might remain] in you, and [⁵that] your joy [might be full.]

12 ⁶This is my commandment, That ye love one another, as I have loved you.

13 ⁷Greater love hath no man than this, that a man lay down his life for his friends.

14 ⁸Ye are my friends, if ye do whatsoever I command you.

A.D. 33.

¹ Ch. xv. 16; xiv. 13, 14; xvi. 23.

² S. Matt. v. 16; Phil. i. 11.

³ Ch. viii. 31; xiii. 35.

⁴ Ch. xiv. 15, 21, 23.

⁵ Ch. xvi. 24; xvii. 13; 1 S. John i. 4.

⁶ Ch. xiii. 34; 1 Thess. iv. 9; 1 S. Pet. iv. 8; 1 S. John iii. 11; iv. 21.

⁷ Ch. x. 11, 15; Rom. v. 7, 8; Eph. v. 2; 1 S. John iii. 16.

⁸ Ch. xiv. 15, 23. See S. Matt. xii. 50.

SYRIAC.

7 But if ye abide in me, and my words abide in you,¹ whatsoever ye shall wish to ask,² it shall be unto you.

¶ xxxvii.—8 In this is the Father glorified, that ye bear much fruit;³ and that ye be my disciples.

9 As my Father loved me, I also loved you: abide in the love of me.⁴

10 If ye shall keep my commandments, ye shall abide in the love of me;⁵ as I kept my Father's commandments, and I, I am abiding in his love.⁶

11 I spake these things with you, that my joy be with you, and your joy be fulfilled.⁶

12 This is my commandment, That ye love one another, as I loved you.

13 There is no greater love than this,⁷ that a man lay⁸ his soul for his friends.

14 Ye are my friends, if ye shall do⁹ all that I command you.

¹ or, 'but if ye shall abide in Me, and My words shall abide in you.'

² 'what ye wish ye shall ask.' Hrk1.

³ lit. 'many fruits,' but Hrk1. reads 'much fruit,' in sing.

⁴ or, 'of Mine.'

⁵ 'in the love of Him,' or 'of His.' Hrk1.

⁶ or, 'filled up.'

⁷ 'for a greater love than this hath no man,' or 'is to no man.'

⁸ or, 'shall' or 'should lay.'

⁹ or, 'if ye do.'

ETHIOPIC.

7 But if¹ ye abide in me, and my word abide with you, what ye desire ye shall ask,² and it shall be unto you.

8 And in this is my Father glorified, that ye bear much fruit; and so ye be my disciples.³

9 And as the Father loved me, so also loved I you: abide⁴ in the love of me.⁵

10 And if ye also love me, keep my commandments, and abide in the love of me;⁶ as I kept⁶ my Father's commandment, and I abide in his love.

11 And I told you this, that my joy be⁷ with you, and that your joy be⁸ complete.

12 And this is⁹ mine own commandment, That ye love one another,¹⁰ just as I loved you.

13 For greater love than this there is not, that there be one that make over his soul for his¹¹ friends.

14 Now ye yourselves *are* my friends, if so be ye do all that I commanded you.¹²

¹ 'if ye abode.' Polygl.

² 'ask what ye will and ye shall receive.' Polygl.

³ or, 'and ye become to Me My disciples.'

⁴ *nabbaru*. Pl. *halau*. Polygl.

⁵ or, 'of Mine.'

⁶ 'I kept all.' Polygl. 7 *ya'alā*.

⁸ or, 'become,' *yākun*, i.q. in ver. 8, 'be' or 'become My disciples.'

⁹ lit. 'and this that,' *yālī*, f., in the sense of *wa'tu*, m., as in ch. ix. 9, 19, 20.

¹⁰ or, 'among yourselves.'

¹¹ *hāyantu*, 'for,' instead of, 'for the sake of,' implies the idea of a substitute. Polygl. adds *bēza*, 'redemption.'

¹² Quoted in Didasc. Apost. Æth. p. 102.

SAHIDIC.

10

As I also keep my Father's commandment, and I abide in his love.¹

MEMPHITIC.

7 When ye shall have abided in me,¹ and my words abide in you, what ye will ask for it, and it shall be unto you.

8 In this my Father receiveth glory, that ye bring forth a quantity of fruit; and that ye be² my disciples.

9 As my Father loved me, so also I loved you: be in my love.

10 If ye keep my commandments, ye shall be in my love; as I also kept the commandments of my Father, and I exist in his love.

11 I said these things unto you, that my joy be in you, and that your joy it also be complete.

12 This is my commandment, That ye love one another, as I loved you.³

13 There is naught greater than this love,⁴ that one should lay his soul for his friend.

14 Ye, ye *are* my friends, if ye shall have done the things I command you.

¹ *eshap de aretshanshap*; *eshap* may also be 'if,' but the use of this conj. is not always uniform. See A. Peyron, Gr. Copt. p. 117, sq.

² or, 'become.'

³ lit. 'by the manner in which I loved you.'

⁴ lit. 'there is naught that shall exceed this love in anything.'

GOTHIC.

7 But if ye are in me, and my words are in you, whatsoever ye will, ask, and it shall be unto you.

8 In this is my Father exalted, that ye bear much fruit; and that ye become¹ my disciples.

9 Like as the Father loved me, so I loved you: abide ye in my love.

10 If ye keep my commandments, ye are in my love; like as I kept my Father's commandments, and I abide in his love.

11 I spake this unto you, that my joy be in you, and that your joy be fulfilled.²

12 This is my commandment, That ye love one another, like as I loved you.

13 A greater love³ than this hath no man, that one lay his soul⁴ for his friends.

14 Ye, ye are my friends, if ye do what I command you.

¹ *fah vairthait*.

² or, 'filled out,' *usfulljaidau*.

³ "*friathen*, a gr. omn. (præter Cod. x. ap. Mi.) ad *meljova* relatum (majorem hoc amorem), quum Ulr. ad *ταύτης* referat (majore hoc amore), *ἀγάπης* legisse videtur." De Gabelentz, not. ad l.

⁴ *saivula scina lagjith*.

¹ R. Tuki, p. 192.

ARMENIAN.

7 If ye shall abide¹ in me, and my words shall abide¹ in you, whatsoever ye will ye shall ask, and it shall be unto you.

8 By this is² my Father glorified, that ye shall bear much fruit; and ye shall be my disciples.

9 As my Father³ loved me, I also loved you: stand firm in my love.

10 If ye shall keep my commandments, ye shall abide in my love; as I kept⁴ my Father's commandments, and I abide in his love.

11 I spake these things with you, that my joy be in you, and your joy be made full.⁵

12 This is my commandment, That ye love one another, as I also loved you.⁶

13 No one shall have greater love⁷ than this, that he should lay his life for his friends.

14 Ye are my friends, if ye should do what I command you.

¹ or, 'stand.' var. 'stood' or 'abode.'

² lit. 'hath been,' or 'was.'

³ var. 'the FATHER' in some MSS.

⁴ var. 'as I also kept.'

⁵ or, 'become filled.'

⁶ var. 'as I loved you.'

⁷ Some MSS. read, 'no one hath such love, that.'

GEORGIAN.

7 If ye abide with me, and my words abide with you, ask whatever ye may wish, and it shall be done unto you.

8 In this shall my Father be glorified, that ye should bear much fruit; and ye shall be my disciples.

¶ LI.—9 As the Father loved me tenderly, so loved I you tenderly: abide in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I keep my Father's commandments, and I abide in his love.

11 I spake these things with you, that my joy rest in you, and that your joy be full.

12 For this is my commandment, That ye love one another, as I loved you fondly.¹

13 No one hath greater love than this, that he lay his soul for his own friends.

14 Ye are my friends, if ye do what I commanded you.

¹ *rat'heriparedele' atotsa nashegueren t'heven.* In this *καὶ ἡγάπησα ὑμᾶς* is rendered as if it were *καὶ ἐφίλησα ὑμᾶς*, implying not only affection, but also mutual attachment and tenderness for each other. *Shemiwara—shegigwaren* are the terms used in ver. 9.

SLAVONIC.

7 If ye abide¹ in me, and my words abide¹ in you, ask even what ye will, and it shall be unto you.

8 In this is my Father glorified, that ye bear much fruit; and ye shall be my disciples.²

¶ LI.—9 As the Father loved me tenderly,³ so loved I you tenderly:³ be in my love.

10 If ye keep my commandments, ye continue⁴ in my love; as I kept my Father's commandments, and I continue⁴ in his love.

11 I spake these things unto you, that my joy be in you, and your joy be fulfilled.

12 This is my commandment, That ye love one another, as I loved you tenderly.⁵

13 Greater love than this hath no one, that one layeth down his soul for his friends.

14 Ye are my friends, if ye do whatsoever things I command you.

¹ or, 'continue.'

² This clause may also read, 'and [that] ye be My disciples,' if *da* is made to govern both *sotcorite* and *budele*, as in ver. 11, as 'that,' 'shall,' 'should,' often do in English: but the rendering given is the most natural.

³ lit. 'beloveth,' *rozliubl*. i.e. Georg. *shemiwara*.

⁴ or, 'abide,' i.e. ver. 7.

⁵ i.e. Georgian.

ANGLO-SAXON.

¶ XXXIX.—7 If ye dwell in me, and my words dwell in you, ask whatsoever ye will, and it be yours.¹

8 In this is my Father glorified,² that ye bear much fruit; and be my disciples.

9 And I loved you as Father loved me: dwell in my love.

10 If ye hold my commandments, ye dwell in my love; as I hold my Father's commandments, and I dwell in his love.

11 These things I said to you, that my joy be in you, and your joy be fulfilled.

¶ XL.—12 This is my commandment, That ye love one another,³ as I loved you.

13 No man hath greater love than this is, that one give his life for his friends.

14 Ye are my friends, if ye do the things that I command you.

¹ or, 'unto you,' and *hyt byð eower*.

² or, 'manifested,' *gewætelod*, i.e. ch. xxi. 1.

³ *mycle blæda*. See ver. 2, and comp. *Credm. Par. liii. p. 247, 248*.

*wudu-beam wistig,
se was wyrtum fæst,
beoðleas beoðleas*

where *beoð* is taken for 'beoðleas,' 'alone,' or 'solitary,' for 'frons.'

⁴ lit. 'that ye love you in common,' *gemænelice*.

ARABIC.

7 But if ye abide in me, and my word abide in you, whatever ye wish,¹ shall be unto you.

8 And in this is² my Father glorified, that ye should bring forth much fruit, and be³ my disciples.

9 As the Father⁴ loved me, so loved I you: abide in my love.

10 And if ye kept my commandments, ye abode in my love;⁵ as I kept my Father's commandments, and I *am* abiding in his love.

11 I spake of this unto you, that my joy be in you, and that your joy be complete.

12 This *is* my commandment, That ye love one another, as I loved you.

13 No love is greater than this, if a man give his soul in exchange for his friends.⁷

14 And ye *are* my friends, if ye do all that I command you.

¹ lit. 'was,' or 'became,' *kān*. 'shall be to you all ye wish.'

² or, 'shall be.'

³ 'My FATHER,' Polygl.

⁴ This does not, according to an Arabic idiom, necessarily refer only to the past: for it is one way of expressing the perfect tense. 'I have loved,' 'I have loved you,' 'I have loved my Father,'—it is simply given as a literal rendering of the original.

⁷ Comp. a like expression in Vit. Timuri, vol. i. p. 316, quoted at ch. xul. 38.

PERSIAN.

7 If ye abide firm in me, my words also abide firm in you, and every thing ye may wish for, and ask, shall be for you.

8 The Father shall be glorified in this, and ye shall give much fruit; and ye shall be my disciples.

9 Like as my Father loved me, I also loved you: be firm¹ in my love.

10 As I kept my Father's commandment; ye also keep my commandment, and abide firm¹ in my love, as I abide firm¹ in my Father's love.

11 These things I said unto you, that my joy be in you, and your joy be complete.

12 This is my commandment, That ye love one another, like as I loved you.

13 There may be no greater love than this, that a man give his life in exchange² for his friends.

14 Ye shall be my friends, if ye do every thing I command you.

¹ lit. 'take root.'

² or, 'as a requital' or 'compensation.'

AUTHORISED VERSION.

15 [Henceforth I call you not] servants; [for] the servant knoweth not what his lord doeth: but I have called you friends; [¹for] all things that I have heard of my Father I have made known unto you.

16 ²Ye [have not chosen] me, but I [have chosen] you, and [³ordained] you, that ye should go and [bring forth] fruit, and *that* your fruit should remain: that ⁴whatsoever ye shall ask of the Father in my name, he may give it you.

17 ⁵These things I command you, that ye love one another.

18 ⁶If the world [hate] you, ye know that it [hated] me before it *hated* you.

19 ⁷If ye were of the world, the world would love his own: but ⁸because ye are not of the world, but I [have chosen] you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, [⁹The servant is not] greater than his lord. If they [have] persecuted me, they

SYRIAC.

15 I call you not now¹ servants; because that a servant knoweth not what his lord doeth: but I called you my friends; because all that I heard from my Father I made known unto you.

16 It is not you that chose me,² but it is I that chose you, and appointed you, that ye also should go and should bear fruit,³ and that your fruit should abide: that whatsoever ye ask⁴ the Father in my name, he give⁴ it unto you.

17 These things I command you, that ye love one another.⁵

18 And if the world hate you, know ye that it hated me before you.

19 And if ye were⁶ from⁷ the world, the world would love his own:⁸ but ye are not⁹ from⁷ the world, for I chose you from⁷ the world, therefore the world hateth you.

20 Remember the word that I said unto you that, There is no servant greater than his lord. If they persecuted me, they

ETHIOPIC.

15 I call you not now my servants; because a servant knoweth not what his lord doeth: but you, I call you my friends; because all that I heard when with¹ my Father I told you.

16 It is not you that chose me, but I chose you, and I appointed you,² that ye should go and yield fruit,³ and that your fruit should remain: that if there be aught that ye ask of the Father in my name, he give it all unto you.⁴

17 And this I command you, that ye love one another.⁵

18 If now the world hate you, know that me it hated first.

19 If ye *were* of⁶ the world, the world would love them that were of⁶ itself: but because ye are not of⁶ the world, but I have chosen you from within the world, for that reason the world hateth you.

20 Remember my word which I say unto you, There is no servant who is greater than his lord. If so be they persecuted

A.D. 33.

¹ See Gen. xviii. 17; Ch. xvii. 26; Acts xx. 27.² Ch. vi. 70; xiii. 18; 1 S. John iv. 10, 19.³ S. Matt. xxviii. 19; S. Mark xvi. 15; Col. i. 6.⁴ Ch. xv. 7; xiv. 13.⁵ Ch. xv. 12.⁶ 1 S. John iii. 1, 13.⁷ 1 S. John iv. 5.⁸ Ch. xvii. 14.⁹ S. Matt. x. 24; S. Luke vi. 40; Ch. xiii. 16.¹ or, 'no more.'—'not again' or 'no more.' Hrk1.² 'You did not at all choose Me,' according to the sense generally given to *lō wō*; but the rendering given seems to come nearer the meaning of the original, due attention being paid to the context.³ or, 'bring fruits.'—'fruit,' Hrk1.⁴ or, 'shall,' or 'may ask—give.'⁵ A similar passage occurs in Lib. Adam. p. 38, "love ye one another in truth" or "in righteousness."⁶ 'if ye had been,' Hrk1.⁷ or, 'of,' 'out of,' *men*.⁸ or, 'that which is of itself.'⁹ 'but because ye are not,' Hrk1.¹ or, 'from,' 'from near.'² *wasenakukāmmu*, 'and I appointed you as chiefs or leaders,' 'set you at the head.'³ lit. 'fructify fruit.'⁴ 'that the FATHER give you what ye shall ask in My name.'⁵ or, 'among yourselves.' This is quoted in Didasc. Apost. Æth. p. 84, 93.⁶ or, 'from,' 'out of.'

SAHIDIC.

15 I shall no longer¹ call you servants; because the servant knoweth not what his lord doeth: but you, I called friends; for all that I heard from my Father I made known unto you.

16 Ye did not choose me, but I chose you,²

19 If ye were of the world, the world would love his own; but because ye are not of the world,

¹ The Sahidic given by R. Tuki reads *oukēti*, i.e. has *ge* and *ti* annexed to the *oukē* in the *ge* form given, agrees with that of D. Wilkins. Schwartze does not notice this, and reads *oukēti* as a participle, given by D. Wilkins, is the general reading of Memph. MSS., though some MSS. may differ.

² R. Tuki, p. 544.

MEMPHITIC.

15 I shall no longer¹ call you servants; because the servant knoweth not what his lord doeth: but you I called you friends; because all things that I heard from my Father I showed unto you.

16 Ye did not choose me, but I chose you, and I appointed you, that ye go and bring forth fruit, and that your fruit stand: that whatever ye shall ask of my Father in my name, he give it you.

17 But these things I command you, that ye love one another.

18 If the world hate you, know that I am he it first hated.

19 If ye were from² the world, the world would love his own; but because ye are not from² the world, but I chose you from the world, therefore the world hateth you.

20 Remember the word that I spake unto you that, The servant is not greater than his lord. If they persecuted me,

¹ lit. 'no more.' Schwartze h. l. very properly notices that D. Wilkins has *oukēti* and *ti*, whereas his text makes the Memph. say, *ou léγω ύμās δούλους*, instead of *oukēti ύμās λέγω δούλους*, with the Memph. MSS. which he considers best. See, however, the Sahidic.

² or, 'of,' 'out of,' like the Sahidic.

GOTHIC.

15 No more call¹ I you servants; because a servant knoweth not what his lord doeth: but I called² you friends; because all that I heard at my Father's³ I made known unto you.

16 Ye did not choose me, but I chose you,⁴ that ye go forth, and bear fruit, and that your fruit be unto eternity: that whatever that⁵ ye ask the Father in my name he give *it* you.⁶

17 This I command you, that ye love one another.

18 If this world hate you, know that it hated me before you.⁷

19 If ye were of this world,⁸ the world⁹ would certainly love his own: but because ye are not out of this world,⁹ but I chose you out of this world,¹⁰ therefore this world¹¹ hateth you.

20 Remember the word¹² that I said unto you, A servant is not greater than his lord. If me they persecuted, you also

¹ lit. 'say.'² lit. 'said.'³ *at allin meinamma*.⁴ *Ullila omits kal ēθηκα ύμās*.⁵ *thataweh thei*.⁶ lit. 'He giveth it you.'⁷ *freuman izwis*, 'priorem vobis.'⁸ *this fairwaua*.⁹ *an manaseds*.¹⁰ *an thamma fairwau*.¹¹ *an manaseds*—'the world,' i.e. 'the world' as a place; *manaseds* means 'the world,' i.e. the men of the world.¹² lit. 'of the word.'

ARMENIAN.

15 I call you no more servants;¹ because the servant knoweth not what his lord doeth: but you I called my friends; because all that I heard from my Father I made known unto you.

16 You indeed you did not choose me, but I, I chose you, and I appointed you, that ye should go and become fruitful, and that your fruit abide:² and what thing ye should ask³ of my Father in my name, he shall give it you.

17 This I command,⁴ that ye love one another.

18 If the world hate you, know ye that first it hated me.

19 If ye were from this world, the world would certainly love its own: but because ye are not from the world, but I chose you from the world, therefore the world hateth you.

20 Remember the word that I said unto you⁵ that, A servant is not greater than his lord. If they persecuted me, they will

GEORGIAN.

15 No more do I call you servants;¹ for a servant knoweth not what his master doeth: but I called you friends; because all things that I heard of my Father I made known unto you.

16 Ye did not choose me, but I chose you,² and I appointed you, that ye go forth and bear fruit, and that your fruit continue in abundance: that what ye shall ask of my Father in my name, he give it you.

¶ LIX.—17 This I command you, that ye love one another.

18 If the world should hate³ you, know ye that first it hated me.

19 If however, ye were from⁴ the world, the world would love his own: because ye are not from⁴ the world,⁵ but I chose you from⁴ the world, therefore the world hateth you.

20 Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they also

SLAVONIC.

15 No longer do I call¹ you servants; because a servant knoweth not what his lord doeth: but I called² you friends: because all things that I heard from my Father I told you.

16 Ye did not choose me, but I chose you, and appointed you, that ye go and bring forth fruit, and your fruit abide: that whatever ye ask of the Father in my name he give it you.

¶ LIX.—17 These things I command you that ye love one another.

18 If the world hateth you, know that it hated me before you.

19 If ye were of³ the world, the world would certainly have loved its own: but as ye are not of³ the world, but I have chosen you out of³ the world, for this cause the world hateth you.

20 Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they shall

¹ Quoted by S. Seperian, Hom. iii. p. 122, "dvarala vash pmutghyan, servants by reason of nature, and friends through grace." One MS. reads 'I called you not'—'I called you.'

² or, 'live,' i. q. at ch. xii. 24.

³ fut. subj.

⁴ var. 'this I command you, that.'

⁵ Some copies omit *ûmîn*.

¹ *mōnad*, i. e. 'to bond-man.'

² *ganōgert'haen t'h'haen*, with double pron.

³ *gzulōbs*, fut. subj.

⁴ or, 'out of.'

⁵ *ara sōpelisaganni 'hart'h*; an idiom peculiar to the Georgian, in which the termination of the pl. is placed after that of the abl. case.

¹ lit. 'I speak.'

² lit. 'I said.'

³ *ot*, 'out of,' 'of,' 'from.'

ANGLO-SAXON.

15 I call you not servants;¹ for that the servant wotteth not what the lord doeth: I called you friends;² for I declared to you all the things that I heard at my Father's.³

16 Not ye chose me, but I chose you, and I set you, that ye go and bear fruit,⁴ and your fruit⁴ last: that Father give you whatsoever ye ask in my name.

¶ XLI.—17 These things I command you, that ye love one another.⁵

18 If the world hate you, wot that it hated me ere you.⁶

19 If ye were of *the* world, *the* world would love what was his: because ye are not of *the* world, but I chose you of *the* world, therefore *the* world hateth you.

20 Remember my saying that I said to you, The servant is not more than his lord. If they persecuted me, they will

ARABIC.

15 And I call you not now servants;¹ for the servant knoweth not what his lord doeth: but indeed I called you friends; because I made known unto you all that I heard from my Father.

16 Ye did not choose me, I rather chose you, and I appointed you, that ye go forth to bear fruit, and that your fruit remain: that my Father give you all that ye shall ask him.

17 I indeed command you this, that ye love one another.

18 If the world should hate you, know ye that it hated me before you.

19 If ye were of the world, then the world would love him that is from itself: but ye are not from the world, for I chose you from the world, for this cause the world hateth you.

20 Remember the word which I spake unto you, that no servant is greater than his lord. If they persecuted me, they

PERSIAN.

15 From this hour I call you not servants; because a servant knoweth not what his lord doeth: now I called you my own friends: because every thing I heard from my Father I made over to you.

16 Ye did not choose me, but I chose you, and I brought you into work, that ye also should go, and bring forth fruit, and that your fruits¹ should remain everlastingly:² that what ye ask my Father in my name, he may give it you.

17 These things do I commit unto you, that ye love one another.

18 And if men³ hate you, know ye that they hated me before they hated you.⁴

19 If ye were of the world, the world would love you: but of the world ye are not, because I chose you from the world, therefore the world hateth you.

20 Bring to mind all that I told you. A servant is not greater than his lord. If they persecuted me, they shall persecute

¹ lit. 'I tell you not to servants,' i. q. Georgian, q. v.

² lit. 'I told you to friends.'

³ *æt minum Fæder*, i. q. Goth.

⁴ *blæda*. See ver. 2, 8.

⁵ lit. 'in common.'

⁶ Vv. 18 and part of 20, are quoted as one by Ælfrie in Hom. on S. Clem. Mart. vol. i. p. 556. In ver. 18 he sup-
plies *dhæc*, 'this,' before and *longord*, 'world.'

¹ or, 'and now I shall not call you servants,' as Polygl. translates it. But *alan*, 'now,' refers to the time present, and is so rendered in this place. This seems proved by the use of the pret. *sammaytukum*, 'I called' or 'named you.'

¹ *mewa'*—*mewahaye shumâ*.

² or, 'everlasting.'

³ lit. 'creatures.'

⁴ or, 'knew that they hated Me more, & hated, than you.'

AUTHORISED VERSION.

will also persecute you; ¹if they [have] kept my saying, they will keep your's also.

21 [But] ²all these things will they do unto you for my name's sake, because they know not him that sent me.

22 ³If I had not come and spoken unto them, they [had not had] sin: ⁴but now they have no [⁵excuse] for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them ⁷the works which none other man did, they [had not had] sin: but now have they both seen and hated both me and my Father.

25 But [*this cometh to pass,*] that the word [might] be fulfilled that is written in their law, ⁸They hated me without a cause.

26 ⁹But when the Comforter is come, whom I will send unto you from the Father, [*even*] the Spirit of truth, which pro-

SYRIAC.

shall also persecute you; and if they kept my word, yours also they shall keep.

21 But all these things shall they do unto you because of mine own name,¹ because they know not him that sent me.

22 If I had not come and spoken² with them, no sin would attach to them:³ but now they have no cause for their sins.⁴

23 He that hateth me hateth also my Father.

24 And if I had not done⁵ before their eyes⁶ works which no other man did, no sin would attach to them:³ but now they have seen and they have hated even me and my Father.

25 That⁷ the word that is written in their law should be fulfilled that, They hated me without cause.⁸

26 But when he cometh the Comforter⁹ whom I send unto you from my Father, the Spirit of truth,¹⁰ he that cometh out

ETHIOPIC.

me, they shall persecute you also; and if they kept my word, your word also would they keep.¹

21 But they shall do all this against you² because of my name,³ because they know not him that sent me.

22 If I had not come and I had not spoken unto them,⁴ no guilt would attach to them:⁵ but now, however, there is no excuse for their guilt.

23 He that hateth me hateth my Father.⁶

24 And if I had not done for them a work which there is no other who did it,⁷ no guilt would attach to them:⁵ but now however, they have seen⁸ me and they have hated⁹ me indeed and my Father also.

25 But only that the word which is written in their law come to pass which saith, They hated me without cause.⁹

¶ XVIII.—26 But when is come¹⁰ the Comforter,¹¹ whom I shall send unto you from¹² Father, the Spirit of righteous-

A. D. 33.

¹ Ezek. iii. 7.² S. Matt. x. 22; xxiv. 9; Ch. xvi. 3.³ Ch. ix. 41.⁴ Rom. i. 20; S. James iv. 17.⁵ Or, *excuse*.⁶ 1 S. John ii. 23.⁷ Ch. iii. 2; vii. 31; ix. 32.⁸ Ps. xxxv. 19; lxix. 4.⁹ S. Luke xxiv. 49; Ch. xiv. 17, 26; xvi. 7, 13; Acts ii. 33.¹ lit. 'because of My Name that is Mine.'² lit. 'if I came not, spake,' &c.³ lit. 'would be to them.'⁴ lit. 'for the sake of their sin.'⁵ lit. 'if I did not.'⁶ 'in them,' or 'for them.' Hrk1.⁷ 'but thus that.' Hrk1.⁸ or, 'gratuitously.'⁹ S. *Paraklito*.¹⁰ or, 'the True Spirit.'¹ *am'agabu*,—this tense does not suit this place.² or, 'unto you.'³ or, 'for My Name's sake,' *ba'anta sam'ya*,—*δὴ τὸ ὄνομα μου*.⁴ Quoted in Didasc. Ap. *Æth.* p. 40, 54.⁵ 'they would be 'safe,' or 'saved,' 'delivered from their guilt.' Polygl.⁶ Both Pl. and Pol. omit *kal*, 'also.'⁷ 'which another did not.' Polygl.⁸ lit. 'saw,' 'hated.' ⁹ or, 'in vain,' 'gratuitously.'¹⁰ lit. 'came.'¹¹ *Paraklitos* *Mal'aka manfas qiddus*, 'the Angel of the Holy Ghost.' Ascens. Is. ix. 36, 40, sq.¹² *amhaba*, 'from by,' or 'from with,' i. q. Syr. *men l'woth*.

SAHIDIC.

21 But all these things shall they do unto you for my name's sake, because they know not him that sent me.¹

22

now therefore there is no excuse for their sin.²

24

but now they have seen me they have hated me with my Father also.³

MEMPHITIC.

they shall¹ also persecute you; if they kept my word, they shall¹ keep yours also.

21 But all these things they shall do unto you for my name's sake, because they know not him that sent me.

22 If I had not come that I might speak with them, they would have no sin; but now they have no pretext for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them works which no one else did, they would have no sin; but now they have seen and hated me with my Father also.²

25 But that the saying that is written in their law be fulfilled,³ They hated me without cause.

26 But when the Comforter is come, whom I shall send unto you from my Father, the Spirit of truth, that cometh

they persecute; if my word they kept, yours they keep also.

21 But all this they do unto you in my name,¹ because they know not him that sent me.

22 If I came not² and spake unto them, they had no sin; but now no excuse have they for their sin.

23 He that hateth me hateth my Father also.

24 If I did³ not in them⁴ these works which any other man did not, they had no sin: but now and they saw me and hated and me and my Father.

25 But that were fulfilled⁵ the word that is written in their law that, They hated me without cause.

26 But when the Comforter⁶ cometh, whom I send you from the Father, the Spirit of Truth, which cometh out⁷ from

¹ R. Tuki, p. 545.² Id. p. 353.³ Id. ib.¹ *enagadja*—*enagadja* 'h, pres. fut. This tense which occurs very frequently, partakes of the nature of a participle, and answers in many respects to the Arabic and Ethiopic *aor.* or *fut.*, whereas the Memph. fut. in *na* is the Arab. fut. with *a*, *say*, *sau*, or *sauf*.² *nem pa ke sot*, or, 'and My Father also.'³ lit. 'perfected,' 'accomplished,' 'finished.'¹ *in namins meinis*.² *ni qen'jau*, subj.³ *gatawidjau*, subj.⁴ *am*.⁵ *usfullnodedi*, subj.⁶ (i. *Parakletus*).⁷ *urriannith fram*.

ARMENIAN.

also persecute you; if they kept my word, yours also they shall keep.

21 But they shall do those things with you because of my name, because they know¹ not him that sent me.

22 I, if I had not come and spoken with them, no sin would attach² to them: but now there are no excuses³ for their sins.⁴

23 He that hateth me my Father also he hateth.

24 If I had not done among them the works which no one else did, no sin would attach² to them: but now they have seen⁵ and hated and me⁶ and my Father.

25 But that should be fulfilled the word which is written in their law that, They hated me without cause.⁷

26 But when the Comforter shall come, whom I shall send⁸ you from the Father, the Spirit of truth,⁹ which cometh out from

¹ *kiden*, *օճալ*; but ed. 1805 has *dzanyean*, *հրահան*, which it gives as the best Armenian reading.

² *wotch kâr*, lit. 'be,' 'exist.'

³ var. *tehik intch*, 'no shadow of excuses,' 'no excuses at all.'

⁴ *ean mēghats ūryeants*. ⁵ lit. 'they saw.'

⁶ Some copies omit one 'and' or 'even.'

⁷ S. Seper. Hom. viii. p. 306, quotes this passage, using 'i nanir,' 'in vain,' 'vainly,' instead of *darabarduts*, 'unjustly,' 'without cause.' This var. is not mentioned in ed. 1805.

⁸ var. 'I sent.'

⁹ var. 'from the Father the Spirit of Truth,' without a comma after 'FATHER.'

GEORGIAN.

persecuted you; if they kept my words, they kept yours also.¹

21 But all this they shall do unto you for my name's sake, because they have not known him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cause for their own sins.

23 He that hateth me hateth my Father also.

24 If I had not done these works among them which no other man did, they had not had sin: but now they have seen me and hated even me and my Father also.

25 But that be fulfilled that saying which is written in their law that, They hated me without cause.

26 But when the Comforter² is come, whom I shall send down to you from my Father, the Spirit of truth, which cometh

¹ The Georgian uses the pret. throughout in this clause, *mdvnes—gdenmn*, &c.

² *nugeshinis-mtemeli igi*, 'that,' or 'the Giver of comfort,' lit. 'of fear not,' *nu-geshini*. See ch. xii. 15.

SLAVONIC.

also persecute you; if they kept my word, yours also they keep.

21 But they do all these things unto you for my name's sake, because they know not him that sent me.

22 If I had not come¹ and spoken unto them, they had not had sin: but now they have no cause² for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them works which no other man did, they had not had sin: but now they even saw and heartily³ hated even me and my Father.

25 But that the word written in their law be fulfilled that, They heartily⁴ hated me without cause.

26 But when the Comforter cometh, he whom I send from the Father, the Spirit of truth, which cometh forth from

¹ lit. 'was not come.'

² var. 'excuse.'

³ This is a paraphrase to express *rozennacidyēsha*, 'hated out and out.'

ANGLO-SAXON.

persecute you;¹ if they held my sayings, they hold also yours.

21 And all these things they do to you for my name, because they know not him that sent me.

22 If I came not and to them spake not, they had not any sin: now they have not any excuse for their sin.

23 He that hateth me hateth my Father.

24 If I wrought not in them² any work which no other man wrought not, they had not any sin: now they saw and they hated both me and my Father.³

25 But that the saying be fulfilled that is written in their law that, They hated me without cause.

¶ XLII.—26 When the Comforter⁴ cometh, whom I send you from Father, the Spirit of truth, who cometh from Father,

¹ *hig wylladh ehtan eower*.

² on him.

³ *agder ge mē, ge minne Fæder*.

⁴ A. S. *sc Frefriend*.

ARABIC.

shall surely persecute you; and if they have kept¹ my words, they shall surely keep your word.

21 But they shall indeed do all this unto you because of my name, for they know not him that sent me.

22 If I had not come and had not spoken unto them, no sin would attach to them: but now there is to them no excuse for their sin.²

23 He that hateth me hateth my Father.³

24 If I had not wrought among them works which no other did, no sin would attach to them: but now that they indeed saw me they hated me and they hated my Father.⁴

25 That the word that is written in their law be fulfilled that, They hated me without cause.

26 When the Comforter cometh, whom I shall send unto you from the Father, the Spirit of truth,⁴ which issueth from the

¹ or, 'had kept.'

² i.e. 'no proof to justify their sin.'

³ Polygl. adds 'also.'

⁴ 'When the Comforter whom I shall send, the Spirit of Truth, that cometh from the FATHER,' Polygl., omitting *παρὰ τοῦ πατρὸς* in the first clause.

PERSIAN.

you also; and if they kept my words, they keep your words also.

21 But they shall do¹ all this unto you because of my name, for they know not him that sent me.

22 And if I had not come and had not spoken a word² unto them, no sin would attach to them: but now they have no covering for their sin.

23 Every one that is mine enemy, is also at enmity with my Father.

24 And if I had not done works before their eyes, a work which never came out of any one's hand, no sin would attach to them: but now they have seen and feel hatred³ for me and for my Father.

25 That the word be fulfilled which is written in their law, That ye hate⁴ me without excuse.

26 At the time when the Comforter cometh, whom I shall send from before my Father, the Spirit of truth which cometh

¹ or, 'may do,' 'do.'

² or, 'conversed,' *su'ha na mi guflam*.

³ or, 'had enmity.'

AUTHORISED VERSION.

ceedeth from the Father,¹ he shall [testify] of me.

27 And ²ye also [shall bear witness,] because ³ye have been with me from the beginning.

CHAP. XVI.

1 THESE things have I spoken unto you, that ye ⁴should not be offended.

2 ⁵They shall put you out of the synagogues: yea, [the time] cometh, ⁶that [whosoever] killeth you will think that he [doeth God service.]

3 And ⁷these things will they do unto you, because they have not known the Father, nor me.

4 [But ⁸these things have I told you,] that when [the time shall] come, ye may remember that I told you of them. [And ⁹these things I said unto you] at the beginning, because I was with you.

5 But now ¹⁰I go my way to him that

SYRIAC.

from¹ my Father,² he shall bear witness of me.

27 And ye also, ye bear witness,³ because from the beginning ye *are* with me.

CHAP. XVI.

1 THESE things I spake with you,⁴ that⁵ ye be not offended.

2 For they shall make you go out⁶ of their synagogues: and the hour cometh, that everyone⁷ who shall kill you shall think⁸ that he *is* bringing an offering unto God.

3 And these things they shall do,⁹ because they have not known¹⁰ either my Father, or me.¹¹

XXXVIII.—4 These things I spake with you, that when their season¹² cometh, ye remember the things that I said unto you. For these things I said not unto you from the beginning,¹³ because I was with you.

5 But now I am going to him that sent

ETHIOPIC.

ness,¹ which cometh out from² Father he *is* my witness.³

27 And you also are my witness,³ because from the first⁴ ye were⁵ with me.

CHAP. XVI.

1 THIS I told you that ye be not⁶ offended.

2 Because out of their synagogues they shall drive you: but an hour cometh that every one who killeth you thinketh that he bringeth⁷ a sacrifice unto God.⁸

3 And this is what they shall do unto you⁹ because they have not known¹⁰ Father, nor yet me.

4 But indeed I told you this, that ye may remember when that time cometh that I say it unto you. And this I told you not before, because I was with you.

5 But now I go to Father who sent me;

¹ or, 'truth,' *tsādq*, (i.q. ch. i. 14, &c.) e.g. *qālatšādq*, Herm. Vis. i. p. 3. ² *āmhabā*, 'from by,' or 'from with.'

³ *samā'at'ya*, pl. with a sing. signification: perhaps it is taken in the sing. in ver. 26, and in the pl. in ver. 27. This reading seems to favour R. V. 'ye are My witnesses' for *ūwēis dē maprupēire*. ⁴ or, 'from of old.'

⁵ 'He was,' Polygl., referring it to the Comforter.

⁶ 'that ye err not and be not offended,' Polygl.

⁷ or, 'shall kill,'—'shall think,'—'shall bring.'

⁸ 'but that time cometh—when—shall be like one that offereth a sacrifice unto God,' Polygl.

⁹ or, 'against,' 'upon you,' as in ver. 21, e.g. *efū warada dgyana lā'alena*, 'How came our Lord down to, or upon us,' Asc. Is. xi. 24. ¹⁰ lit. 'knew not.'

SAHIDIC.

27 And ye also bear witness, because ye are with me from the beginning.¹

CHAP. XVI.

2 but the hour cometh when every one who killeth you will think he doeth God service.²

4 I said these *things* unto you, that when the hour cometh, ye may remember that I said them unto you.³

5 But now I am going unto him that

MEMPHITIC.

from the Father, he shall bear witness of me.

27 And ye also bear witness,¹ because ye are² with me from the first.

CHAP. XVI.

1 THESE things I said unto you, that ye be not offended,³

2 If they drive you⁴ from their synagogues.⁵ But an hour⁶ cometh, when every one that shall kill you shall think that he offereth a sacrifice unto God.

3 And they shall do these things unto you, because indeed they know not the Father, and me they know not.

4 But I said these things unto you, that when the hour⁷ cometh, ye may remember that I had already said them unto you. But I said not these things unto you from the beginning, because I was with you.

5 But now I am going unto him that

GOTHIC.

the Father, he beareth witness of me.

27 And ye also bear witness, because from the first ye are with me.

CHAP. XVI.

1 THIS I spake unto you, that ye be not offended.

2 From their assemblies they drive you: and cometh an hour that whoever that killeth you, thinketh to offer a sacrifice unto God.

3 And they do this, because they acknowledged neither the Father, nor me.

4 But this I spake unto you, that when the hour of those things¹ come, ye remember these² things that I told you. But this I said not unto you from the first, because I was with you.

5 But now I go unto him that sent me,

¹ or, 'at first.' R. Tuki. p. 195.

² Id. p. 129.

³ Id. p. 385.

¹ *telen er methre*, pres. indic.

² *telen 'hē*. All the Old Versions except A. Sax., Arab., and Ethi., render this passage literally, agreeing with R. V. in rendering *maprupēire* by the present. But they also render *lōte* by the pres. indic., and not by the past like A. V. and R. V.

³ lit. 'undisclosed.'

⁴ More literally, perhaps, 'when they shall have driven you.'

⁵ lit. 'make you ἀποσυναγώγους.'

⁶ u unu, ὥρα.

⁷ pi unu, ἡ ὥρα.

¹ *see* is enclosed in brackets by Massmann. '*see*, 'eorum,' grec. om. praeter cod. 11, ap. Mi., qui quum sequens *ad τὸν*, a nostro per *thize* redditum, omittat, verum non alterum e margine in textum illatum sit.' De Gab. ad l.

² *thize*, 'of these.'

ARMENIAN.

the Father, he shall bear witness of me.

27 And ye, ye bear witness, for ye are with me from the beginning.

CHAP. XVI.

1 THIS I spake with you, that ye should not be offended.

2 Out of their synagogues shall they drive you:¹ but the time shall come, that every who should kill you would think to bring an offering unto God.

3 And they shall do that with you, because they have not known² the Father, nor me.

4 But even this I spake with you, that when the time³ shall come, ye may remember that I said it unto you.

5 This from the beginning I said not unto you, because I was⁴ with you. But now I go, I⁵ to him that sent me,⁶ and no

¹ or, 'cast you out.'

² lit. 'knew not,' *dzanyean, չգրաստ.*

³ var. 'a time.'

⁴ *ei*, 'eram.'

⁵ *ert'ham yes, երեւոյն էջա.*

⁶ lit. 'to the sender of Me.'

GEORGIAN.

forth from the Father,¹ he shall bear witness of me.

27 And ye also are witnesses, because ye are with me, from the beginning.

CHAP. XVI.

¶ XLII.—1 THIS I spake unto you, that ye be not offended.

2 They drove you out of the assembly: but a time cometh, when² every one who is killing³ you, may think how that he offered a sacrifice unto God.

3 And this they shall do unto you, because they have not known my Father who sent me, nor me.

4 But this I said unto you, that when that hour shall come, ye may remember those things that I said unto you. This from the first I said not unto you, because I was with you.

5 But now I go to him that sent me,

¹ *suli tsiminda ars Ghmer't'hi Ghmer't'hisagan mamis, m'holosagan tsqaros gamosrul ara zeebr.*
 "The HOLY GHOST is GOD, come forth from the only fountain, GOD the FATHER, not like the SON."
ze mamasagan sulits nagsanve mamis omre daghatu s'hwa da s'hwa gvarad ese, vit'h mtsurwaleba, da nat'heli tsels' hlosagan.
 "The SON from the FATHER, the SPIRIT also from the FATHER, both, although each is of another kind, like warmth and light from the fire," Anton. Metr. Kartl. st. 21, 22.
mrtasus suli tsiminda roneh gamadis mamasagan da zisa gan. "I believe in the HOLY GHOST Who cometh forth from the FATHER and the SON," Moqle Mozgh. p. 17.
² lit. 'that.' ³ lit. 'was killing you,' imperf. ind.

SLAVONIC.

the Father, that one beareth witness of me.

27 And you also bear witness of me, because ye are with me from the beginning.

CHAP. XVI.

1 THESE things I spake unto you, that ye be not offended.

¶ XLII.—2 They cast you out of the synagogues: but the hour cometh that every one who killeth you thinketh devoutly to do God service.¹

3 And they do these things, because they know not Father, nor me.

4 But these things I spake unto you, that when the hour cometh, ye remember the things which I said unto you; these however, I told you not from the first, because I was with you.

5 But now I go unto him that sent me,

¹ lit. 'bring service,' i.e. 'offering.'

ANGLO-SAXON.

he beareth witness of me.¹

27 And ye bear witness, because ye were from the first with me.

CHAP. XVI.

1 THESE things I said to you, that ye be not offended.²

2 They cast³ you out of assemblies: but the tide⁴ cometh, that every one who slayeth you, weeneth that he serveth God.

3 And these things they do because, that they knew not my Father, nor me.

4 But these things unto you I said, that ye remember when their tide cometh, that I said it to you. I said not unto you these things at first, because that I was with you.

¶ XLIII.—5 Now I depart unto him that

¹ *be me*, 'by, concerning Me.'

² or, 'deceived,' *that ye ne swicion.*

³ lit. 'do.'

⁴ *seo tid.*

ARABIC.

Father, he shall bear witness of me.

27 And ye shall bear witness, because ye were with me from the beginning.

CHAP. XVI.

1 I SPAKE of this unto you, so that ye doubt not.

2 For they shall surely drive you out of their synagogues: and the hour cometh in which, every one who killeth you shall think that he bringeth an offering unto God.

3 And indeed they will do this, because they know neither the Father, nor me.

4 But I spake of this unto you, that when their hour¹ is come, ye may remember that I said unto you. And I did not tell you of it before, because I was with you.

5 And now I am going to him that sent

¹ *hour*, 'the hour of the death.'

PERSIAN.

down from my Father's presence, he it is that beareth witness of me.

27 Ye also be witness, because from the beginning ye are with me.

CHAP. XVI.

¶ XXXI.—1 ANOTHER time Messiah said, I said these things unto you, that ye be not troubled.

2 And they shall drive you from within the assembly: and the time cometh, that every one who killeth you thinketh that it is an offering made unto God.

3 They shall do these things unto you, because they have known¹ neither my Father, nor me.

4 The time cometh when, ye shall bring to mind whatever words I spake unto you. I did not say these things unto you from the first, because I was with you.

5 Now I go into the presence of him

¹ lit. 'they knew.'

AUTHORISED VERSION.

sent me; and none of you asketh me, Whither goest thou?

6 [But] because I have [said] these things unto you, ¹sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that [I go away:] for if I [go not away,] ²the Comforter will not come unto you; but ³if I [depart,] I will send him unto you.

8 And when he is come, he will [⁴reprove] the world [of] sin, and of righteousness, and of judgment:

9 ⁵Of sin, because they believe not [on] me;

10 ⁶Of righteousness, ⁷because I go to my Father, and ye [see] me no more;

11 ⁸Of judgment, because ⁹the prince of this world [is] judged.

12 I have yet many things to say unto you, ¹⁰but ye cannot bear them now.

13 Howbeit when he, ¹¹the Spirit of

SYRIAC.

me; and no man from among you asketh me, Whither *art* thou going?

6 For I said these things unto you, and sorrow came and filled your hearts.¹

7 But I tell you the truth that, It is profitable for you that I go away: for if I go not away, the Comforter² cometh not unto you; but if I shall go away, I shall send him unto you.

8 And when he cometh, he shall reprove the world for³ sin, and for³ righteousness, and for³ judgment:

9 For³ sin, because they *are* not believing in me;

10 For³ righteousness, because I am going to my Father, and ye see me no more;⁴

11 But for³ judgment, because the ruler⁵ of this world he *is* judged.

12 Again I have much⁶ to say unto you, but ye cannot take⁷ it now.

13 But when the Spirit of truth cometh,

¹ 'but because I spake these [things] unto you, anguish hath filled your heart.' Hrk1.

² S. *Paraklito*.

³ or, 'concerning,' 'relatively to,' 'about,' 'at'; but Hrk1. has *me'ul*, 'because of.'

⁴ or, 'not again.'

⁵ S. *ar'kunnō*.

⁶ 'many [things].' Hrk1.

⁷ 'bear,' or 'carry.' Hrk1.

ETHIOPIC.

and not even one from among you saith unto me, Whither goest thou?

6 Yet because I told you this, sorrow filled your heart.¹

7 But truly² and really I say unto you, It is good for you that I go away: for if I go not³ away, the Comforter shall not come unto you; but if I go⁴ away, I shall send him⁵ unto you.

8 And at his coming he shall reprove the world for sin,⁶ and for righteousness,⁷ and for judgment:

9 For sin, because they believed not in me;

10 And for righteousness, because I go to Father, and ye shall see me no more;

11 And for judgment, because the king of this world⁸ is being judged.

12 And I have much matter⁹ that I might tell you,¹⁰ but ye cannot bear it now.

13 And at his coming, that Spirit of

¹ lit. 'within,' or 'inside your heart.'

² *amūn* 'al'wa.

³ lit. 'went not.'

⁴ lit. 'went,' a use of the pret. akin to the Arabic.

⁵ 'send Paraklitos.' Polygl.

⁶ *yazālafo la'alam baḥta* 'hat'iat; *zalafo* is used for 'reprove' in Ps. v. 8, 21; cxli. 5, &c.; for 'convict' in S. John viii. 9; for 'convince' in ch. viii. 46, &c.

⁷ *tsādy*, i.q. ch. xv. 27; ch. i. 14, q.v.

⁸ *Berial*—*mal'aka amatsa zasa'tānaz* 'ālam, "Berial—the angel of violence whose is the rule of this world." Asc. Is. ii. 4.

⁹ *nagara*, 'discourse,' 'tale,' 'matter,' 'thing.'

¹⁰ subj. only without 'might.'

SAHIDIC.

sent me:¹ and no one among you asketh me, Whither shalt thou go?²

6 But saying these *things* unto you, my sorrow filled your heart.³

7 But I say unto you the truth that, It is profitable for you that I depart: for if I depart not, the Comforter shall not come unto you; but if I depart, I shall send him unto you.

8 And he, when he cometh, he shall reprove the world for⁴ sin, and for⁴ righteousness, and for⁴ judgment:

9 For⁴ sin, because, they believe not in me;

10 As regards⁴ righteousness, because I am departing unto my Father, and ye see me no more;

11 As regards⁴ judgment, because the ruler of this world is judged.

12 I have yet many things⁵ to say unto you, but ye bear them not now.

13 When he shall come the Spirit of

MEMPHITIC.

sent me, and no one from among you asketh me, Whither goest thou?¹

6 But because I said these things, sorrow filled your heart.

7 But it is the truth I tell you; It is profitable for you that I go away: for if I go not away the Comforter shall not come unto you; but if I go away, I shall send him unto you.

8 And when that one cometh, he shall reprove the world for² sin, and for² truth, and for² judgment:

9 For² sin, I say, because they believe not in me;

10 As regards² truth, because I am going to the Father, and ye shall see me no more;

11 As regards² judgment, because the ruler of this world is already judged.

12 I have³ yet many things to say unto you, but ye cannot bear them now.

13 But when he is come, he that *is* Spirit

¹ Or rather, 'mayest Thou be going,' *aknashenak*; but the exact meaning of this idiomatic tense often depends on the context.

² or, 'because of,' 'concerning,' *ethbe*, i.q. Sahid.

³ lit. 'there is to Me.'

GOTHIC.

and any one of you asketh me not, Whither goest thou?

6 But because I spake this unto you, sorrow hardened your heart.¹

7 But I say truth unto you; Better it is for you that I go away: for if I go not away, the Comforter² cometh not unto you:³ but then if I go, I send him unto you.

8 And coming, he reproveth this world for⁴ sin, and for⁴ righteousness, and for⁴ judgment:

9 For⁴ sin rightly, [this]⁵ because they believe not in me;

10 And for⁴ righteousness, because I go to my Father, and ye see me no more;

11 And for⁴ judgment, because the prince of this world is being doomed.

12 Yet enough must I⁶ say unto you, but ye cannot bear it now.

13 But when cometh that one, Spirit of

¹ *gadaubida izvar hairto*.

² G. *Parakletus*.

³ *at izeis*, lit. 'ad vos,' to be 'apud vos.'

⁴ *bi*, 'by,' 'concerning,' 'about,' 'in respect of.'

⁵ *thata* is enclosed in brackets by Massmann; and De Gabelentz and L. say, "delendum est tanquam mendum librum propter sequens *thotes*," rightly, for it is here out of place and against grammar.

⁶ or, 'I have,' or 'ought to say,' *ganoḥ skal qilhan izeis*.

A.D. 33.

¹ Ch. xvi. 22; xiv. 1.

² Ch. vii. 39; xiv. 16, 26; xv. 26.

³ Acts ii. 33; Eph. iv. 8.

⁴ Or, *convince*.

⁵ Acts ii. 22—37.

⁶ Acts ii. 32.

⁷ Ch. iii. 14; v. 32.

⁸ Acts xxvi. 18.

⁹ S. Luke x. 18; Ch. xii. 31; Eph. ii. 2; Col. ii. 15; Heb. ii. 14.

¹⁰ S. Mark iv. 33; 1 Cor. iii. 2; Heb. v. 12.

¹¹ Ch. xiv. 17; xv. 26.

¹ R. Tuki, p. 353.

² Id. p. 436.

³ Id. p. 436.

⁴ or, 'because of,' 'concerning.'

⁵ lit. 'multa habeo.'

ARMENIAN.

one from among you¹ asketh me,² Whither goest thou?

6 But because I spake this with you, sorrow filled your hearts.

7 But I tell you the truth;³ It is good for you if I go: for if I were not to go,⁴ the Comforter should not come unto you; but if I go, I shall send him unto you.

8 And he, when come, shall reprove the world concerning sins, and concerning righteousness, and concerning judgment:

9 Concerning sins,⁵ because they believe not in me;

10 Concerning righteousness, because I go to my Father, and ye shall see me no more;

11 Concerning judgment, because the prince of this world is judged.⁶

12 Yet much⁷ have I to say to you, but ye cannot suffer it now.

13 When he shall come, that Spirit of

GEORGIAN.

and no one from among you asketh me, Whither goest thou?

6 But through this that I said unto you, sorrow filled your hearts.

7 But I tell you in truth,¹ it is better for you that I go away: if I go not away, the Comforter shall not come unto you.

8 If I go away, I shall send him down to you: and he shall come, and convict the world in the matter of sin,² and of righteousness, and of judgment:

9 Of sin thus, that it believed not in me;³

10 And of righteousness, because I go to my Father, and ye shall see me no more;

11 And of judgment, because the ruler⁴ of this world is condemned.⁵

12 I have much more to say unto you, but at present ye cannot bear it.

13 But when he cometh,⁶ that Spirit of

SLAVONIC.

and none of you¹ asketh me, Whither goest thou?

6 But because I said these things unto you, sorrow filled your heart.

7 But I say this unto you in truth; It is better for you that I go: for if I go not, the Comforter cometh not unto you; but if I go,² I send² him unto you.

8 And when come, he convicteth the world of sin, and of righteousness, and of judgment:

9 Of sin indeed, because they believe not in me;

10 Of righteousness also, because I go to my Father, and ye see me no more;

11 And of judgment, because the prince of this world is judged.³

12 Yet much I have to say to you, but ye cannot bear it now.

13 But when he cometh, the Spirit of

¹ or, 'not one of you.'

² var. 'may,' or 'might ask Me.'

³ Some MSS. omit 'the truth.'

⁴ lit. 'if I went not.'

⁵ var. 'sinners.'

⁶ Partly quoted in Greg. III. Hom. vi. p. 51, "the prince of this world is judged, and shall be cast out," ch. xii. 31.

⁷ lit. 'much things.'

¹ *djeshmaritsa*, lit. 'for a true [thing];' the Georgian translator understood *τὴν ἀλήθειαν* adverbially. Both the Armenian and the Slavonic, however, render it as a simple acc. like A. V.

² *tsudeisateis*, or 'concerning,' 'about sin.'

³ *tchemda momart'h*, *eis emé*, i.e. 'towards Me,' in the sense of the Shemitic original of the Greek πιστεύειν *eis*.

⁴ *mt'havari*. See note on ch. vii. 49.

⁵ *da'edjul ars*, i.e. ch. iii. 18, q.v., &c.

⁶ The pres. subj. in Georgian is necessarily rendered by the pres. indic. in English.

¹ *ot' vas*, lit. 'out of,' or 'from among you.'

² or, 'I shall go,' 'I shall send.'

³ also 'becometh judged,' 'is being judged,' *osujden' brest'*.

ANGLO-SAXON.

sent me; and of you none asketh me, whither I depart.

6 But because that I spake these things to you, sorrow filled your heart.

7 But I say to you truth; It profiteth you that I depart: if I depart not, the Comforter cometh not to you; but if I depart, I send him to you.

8 And when he cometh, he reproveth this world in the matter of¹ sin, and of¹ righteousness, and of¹ judgment;

9 Of¹ sin, because they believed not in me;

10 Of¹ righteousness, because I depart to Father, and ye see me not;

11 Of¹ doom, because the ruler of this world is doomed.

12 Yet I have many things² to say to you, but ye may not come up to³ it now.

13 When that Spirit of truth cometh,

ARABIC.

me; and not one among you asketh me to where I go.

6 Because I said this unto you, sadness came and filled your hearts.

7 But I tell you the truth that; It is good for you that I go away:¹ for if I go not away¹ the Comforter shall not come unto you; but if I go away,¹ I shall send him unto you.

8 And when that one cometh, he shall convict the world in the matter of² sin, and of² goodness,³ and of² judgment:

9 Of² sin, because they believe not in me;

10 Of² goodness, because I am going away¹ unto the Father, and ye shall not see me;

11 And again of² judgment, because the ruler⁴ of this world is judged.

12 And I have⁵ many things⁶ that I wish to say unto you, but ye are not able to bear them⁷ now.

13 But when that Spirit of truth is

who sent me; and not one of you asketh whither I am going.

6 Because I said these things unto you, anguish came and filled your hearts.

7 But I tell you the truth; It is profitable for you that I go away: because if I go not away, the Comforter¹ may not come unto you;² but if I go away, I send him unto you.²

8 And when he cometh, he it is that shall make the world blush in the matter of sin, of truth, and of judgment:

9 Of sin, because they have put no faith in me;

10 Of truth, because I go into the presence of my Father, and ye see me no more;

11 And of judgment, because he is the ruler of this world.⁴

12 I have many other sayings to say unto you, but ye cannot receive them.

13 When the Spirit of truth cometh,

¹ *h.*, *h.*, *h.*

² *fela* to recognize.

³ *ac ge hyl ne magon nu arunan*, 'attain,' 'come to.'

¹ or, 'depart.'

² *ala*, i.e. Syr. 'al, 'concerning,' 'about,' 'of,' &c.

³ or, 'purity.'

⁴ *al-arkôn*, *ἄρχων*. *raisa*, 'chief.' Polygl.

⁵ Lit. 'there is to Me.' *tu'hammalna li laqata lana bi'i*, "and lay not on us a burden we are not able to bear."

⁶ lit. 'much discourse.'

⁷ lit. 'it.'

¹ *Paraklit*.

² lit. 'before you,' 'into your presence.'

³ *tushar dazad bar*.

⁴ There is here a strange connexion between 'judgment' and the 'ruler of this world.'

AUTHORISED VERSION.

truth, is come, ¹he [will] guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [*that*] shall he speak: and he [will show] you [things] to come.

14 He shall glorify me: [for] he shall receive of mine, and shall [show *it*] unto you.

15 ²All things that the Father hath are mine: [therefore] said I, that he shall [take] of mine, and shall [show *it*] unto you.

16 ³A little while, and ye [shall not see me:] and again, a little while, and ye shall see me, ⁴because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye [shall not see me:] and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? [we cannot tell what he saith.]

A.D. 33.

¹ Ch. xiv. 26; 1 S. John ii. 20, 27.² S. Matt. xi. 27; Ch. iii. 35; xiii. 3; xvii. 10.³ Ch. xvi. 10; vii. 33; xiii. 33; xiv. 19.⁴ Ch. xvi. 28; xiii. 3.

SYRIAC.

he shall guide you in all truth: ¹for he shall not speak from his own imagination; ²but all that he shall hear, that he shall speak: ³and shall make known unto you things ready ⁴to be.

14 He shall glorify me: because he taketh from what is mine, and shall show ⁵it unto you.

15 All that ⁶is to my Father ⁷it is mine: therefore said I unto you, that he taketh from what is mine, and shall show ⁵it unto you.

¶ XXXIX.—16 A little, and ye shall not see me: ⁸and again, a little, and ye shall see me, because I *am* going to the Father. ⁹

17 And his disciples were saying one to another, What is this that he saith unto us that, A little, and ye shall not see me: and again, a little, and ye shall see me: and, Because I *am* going to my Father? ¹⁰

18 And they were saying, What is this little that he said? we know not what he is saying.

¹ or, 'into all truth.'² or, 'the imagination, thought,' or 'fancy of His soul.' 'from Him.' Hrk1.³ or, 'all that He heareth, that He speaketh.'⁴ or, 'prepared'—'that [are] coming.' Hrk1.⁵ 'shall make known.' Hrk1.⁶ sing. Pesch.; pl. Hrk1.⁷ i.e. that is My Father's.⁸ Hrk1. adds 'again,' or 'more.'⁹ πρὸς τὸν πατέρα.¹⁰ πρὸς τὸν πατέρα μου, Pesch.; but Hrk1. has πρὸς τὸν πατέρα in both places.¹¹ lit. 'speaking.'

ETHIOPIC.

righteousness, will guide you unto ¹all righteousness: because he shall not speak from himself; but what he heard, on the contrary, he shall speak: and what shall come he shall tell you.

14 And me indeed he shall glorify: because he shall take from what is mine, and shall tell it you.

15 All that is my Father's ²that is mine: and because of this, I say unto you, he shall take from what is mine, and shall tell it you. ³

16 Yet a little, and ye shall not see me: and again, a little, and ye shall see me, because I go to Father.

17 And his disciples say among themselves, What is this that he saith unto us, Yet a little, and ye shall not see me: and again, a little, and ye shall see me: Because I go to Father?

18 And they say, What is this that he saith unto us, A little? we know not. ⁴

¹ 'haba, πρὸς, and παρὰ, but Polygl. reads bakwallu, 'in' or 'into all,' i.q. Syr.² 'all that is in Him (that He has) that is Mine.' Polygl.³ a'hadu samrat laab wawalad wamanfus qaddus, "One will (or good pleasure) to the Father, and to the Son, and to the Holy Ghost." Didasc. Apost. Æth. p. 82.⁴ The Ethiopic, both Pl. and Polygl., omits ἵνα λαλῇ.

SAHIDIC.

truth, he will guide you in all truth: for he shall not speak from himself alone: ¹ . . .

16 A little, ye shall cease seeing me: and again, a little, ye shall see me.

17 Some of his disciples said unto one another, What is this that he saith unto us that, A little ye shall cease seeing me: and a little, ye shall see me: and, I am going to the Father? ²

18 And they said, What then is this little? we know not what he saith. ³

MEMPHITIC.

of truth, he shall guide ¹you into all truth: for he shall not speak of himself alone; but the things that he shall hear, he shall say unto you: and those that are coming he shall show them to you.

14 That one shall glorify me: because he shall take from that which is mine, and shall show it you.

15 All things which are my Father's are mine: for this said I, that he shall take from that which is mine, and shall show it you.

16 A little more, ²ye shall not see me: and again, a little more, and ye shall see me: because I shall go to the Father.

17 Some of his disciples say one to another, What is this word that he saith unto us, A little more, ye shall not see me: and again, a little more, ye shall see me: and, Because I shall go to the Father?

18 They were saying then, What is this that he saith, A little more? we understand not what he saith.

¹ ephrae mont, 'He shall take the lead, lead the way:' more literally, however, 'He guideth, leadeth the way,' &c.² lit. 'another little.'

GOTHIC.

truth, he bringeth you in all truth: for he speaketh not of himself; but as much as he heareth, he speaketh: and this future announceth to you.

14 That one exalteth me: because out of mine he taketh, and announceth it to you.

15 All that Father hath is mine: therefore said I, that out of mine he taketh, and announceth it to you.

16 A little more, and ye see me not: and again, a little, and ye see me, because I go to Father.

17 Then some of the disciples said unto one another, What is this that he saith unto us, A little, that ye see me not: and again, a little, and ye behold me: and, Because I go to the Father?

18 They said therefore, What may this be ¹that he saith, A little? we know not what he saith.

¹ thatu wa sijai, subj.

¹ R. Tuki, pp. 546, 436, 323, 354, &c. These fragments are often not grammatical, and in general, very incorrectly quoted.

² Id. p. 439.³ Id. p. 549.

ARMENIAN.

truth, he shall guide¹ you with all truth:² for he shall not speak of himself; but what he may hear, that shall he speak: he shall relate to you the things to come.

14 He shall glorify me: because he shall take from mine,³ and shall relate it unto you.

15 Every thing⁴ that the Father hath is mine: therefore said I unto you, that he shall take from mine,³ and shall relate it to you.

16 A little, and ye shall see me no more: and then,⁵ a little, and ye shall see me:⁶ and I go to Father.

17 Some of the disciples there were saying⁷ among themselves, What is this that he saith unto us, A little, and ye shall not see me: and again, A little, and ye shall see me: and, That I go to Father?

18 And they were saying, What might be that little, and yet another? we wot not what he saith.⁸

¹ or, 'set right,' *arastchnörtstet*.

² *djesmordut'hyeamp*, instr. c. var. 'regarding all truth.'

³ *hmanê anê*, lit. 'from Mine there.'

⁴ lit. 'all thing.'

⁵ var. 'and again.'

⁶ Some add 'because.'

⁷ *asêin*, 'discbant.'

⁸ var. 'what Thou sayest.'

GEORGIAN.

truth, he satisfieth¹ you with all truth: for he speaketh² not from himself; but whatsoever he heard, he speaketh:³ and he telleth you things to come.

14 He shall glorify me: because he shall receive⁴ from me, and telleth you.

¶ LIV.—15 All that my Father hath is mine: and for this reason I said unto you that, he shall receive from me, and tell it you.

16 Yet a little,⁴ and ye see² me no more:⁴ and again a little, and ye shall see me, because I, I go to my Father.

17 Then said his disciples one to another, What is in that he saith unto us, Yet a little, and ye see² me not: and again a little, and ye shall see me: and, Because I go to my Father?

18 They said therefore, What is this, Yet a little? we know not what he saith.

¹ pres. subj. *gizghodes t'hwên*:—*zghôma*, 'satisfying, to satisfy, fill, or nourish,' i.q. ch. vi. 12, 26. lit. 'when He may come, He may satisfy;' the uncertainty expressed in the original being, not as to the fact, but as to the time at which the fact may take place.

² pres. subj.

³ *miughôs*, i.q. ch. iii. 32; xii. 48, &c.

⁴ *mtsiredgha*—*arghara*, not to be rendered literally in English, by reason of the part. *gha*.

SLAVONIC.

truth, he directeth¹ you in every truth: for he hath not to speak of himself; but whatever things he heareth, he hath to say:² and he telleth you things that are coming.

14 He glorifieth me: because he taketh of mine, and bringeth it unto you.

¶ LIV.—15 All things that Father hath are mine: for this cause I said that, he taketh of mine, and bringeth it to you.

16 A little,³ and ye see me no more: and again a little,³ and ye behold me, for I go to Father.

17 Some of his disciples then said among themselves, What is this that he saith unto us, A little,³ and ye see me not; and again a little, and ye behold me: and, Because I go to Father?

18 They said therefore, What is this that he saith, A little?³ we wot not what he saith.

¹ also, 'teacheth,' 'instructeth,' *nastaviti*.

² The tenses of this verse are literally given; but it must be borne in mind that *imati*, 'to have,' is often used to form a kind of future in Slavonic.

³ lit. 'in a little,' *v'malye*.

ANGLO-SAXON.

he teacheth¹ you all truth: he speaketh not of him-self: but he speaketh the things that he heareth: and declareth to you the things that are to come.²

14 He revealeth me: for he taketh of mine, and declareth it to you.

15 All the things that my Father hath are mine: therefore I say that, he taketh of mine, and declareth it to you.

¶ XLIV.—16 Now after a little,³ ye see me not: and again after little,⁴ ye see me, because that I depart to Father.

17 Then said his disciples between them, What is that he saith unto us, After little, ye see me not: and again after little, and ye see me: and, That I depart to Father?

18 They said therefore, What is that he saith, After little? we wot not what he speaketh.

¹ *he lærdh*; He giveth *lir*, 'lore,' and also 'counsel' or 'advice,' as c.g.

thu the lær be than—

and *thu me that gelærdon*

lærdas weare

—Beowulf, 3449, 834, &c.

² lit. 'towards.'

³ *ymbe an lytel*.

⁴ *ymbe lytel*.

ARABIC.

come, he shall guide¹ you to² all truth: because he shall not speak from himself; but he shall speak with the words that he shall hear: and he shall tell you of what is coming.

14 And he shall glorify me: because he shall take of what is to me, and shall declare it unto you.

15 All that is to the Father that is to me:³ therefore said I unto you that, what is to me³ he shall take, and shall declare unto you.

16 A little, and ye shall not see me: and a little, and again ye shall see me, because I am going⁴ to the Father.

17 Then some of his disciples said one to another, What is this that he saith unto us, A little, and ye shall not see me: and again a little, and ye shall see me: and, I am going⁵ to the Father?

18 And they said, What is this, A little, that he saith? we wot not of what he speaketh.

¹ *gur'shidukum*, not only 'guide,' but 'guide in the right way.' It is a term often met with in the Coran.

² 'to,' or 'towards,' *'ala*, i.q. Eth. *'ahab*.

³ i.e. 'all that is the FATHER'S is Mine.'

⁴ or, 'departing.'

⁵ *mādh*, *Erp. muntaliq*, *Polygl.*

PERSIAN.

he it is, he that hath care¹ of you: and he speaketh not any thing of himself; but whatever he may hear, that word he speaketh exactly: and what is to come he maketh known unto you.

14 And he it is that praiseth me: because he taketh from mine, and sheweth it unto you.

15 Every thing that is of the Father is of me: therefore said I unto you that, he taketh from that which is mine, and sheweth it unto you.

16 A little, ye see me not: and a little ye see me, because I go into the presence of my Father.³

17 They said among themselves, What is this that he said unto us, A little, ye see me not: and a little, and ye see me: and, Because I go into the presence of my Father?³

18 And they said, What is this that he said, A little? we know not what he saith.

¹ *finār dārad*, for *finār dārad*. As there is here no preform. to the verb, it may be either pres. or aor. ind.: 'hath, or may have care,' &c.

² also aor. 'may shew,' or 'shall shew.'

³ The Persians with the Georgians and the Syrians, use *warēpa* *mu* in both places.

AUTHORISED VERSION.

19 Now Jesus knew that they were desirous to ask him, and [said] unto them, Do ye [inquire] among yourselves [of that] I said, A little while, and ye shall not see me: and again a little while, and ye shall see me?

20 Verily, verily, I say unto you [that,] ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 ¹A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for [joy] that a man is born into the world.

22 [²And ye now therefore] have sorrow: but I will see you again, and ³your heart shall rejoice, and your joy [no man] taketh from you.

23 And in that day ye shall ask me nothing. ⁴Verily, verily, I say unto you,

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¹ Isa. xxvi. 17.

² Ch. xvi. 6.

³ S. Luke xxiv. 41, 52; Ch. xiv. 1, 27; xx. 20; Acts ii. 46; xiii. 52; 1 S. Pet. i. 8.

⁴ S. Matt. vii. 7; Ch. xiv. 13; xv. 16.

SYRIAC.

19 But Jesus knew that they were seeking¹ to ask him, and he said unto them, About this are ye seeking one with another² that I said unto you that, A little, and ye shall not see me: and again a little, and ye shall see me?

20 Verily, verily, I say unto you that, Ye shall weep and ye shall lament, and the world shall rejoice: and ye shall have sorrow,³ but your sorrow shall be to joy.

21 A woman when she bringeth forth hath sorrow,⁴ because the day of her bringing forth is come: but when she *hath* brought forth a son,⁵ she remembereth not⁶ her affliction, because of joy that a man is born into the world.

22 Ye also have sorrow⁷ now: but I shall see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall not ask me a thing.⁸ Verily, verily, I say unto you

¹ 'wishing,' Hrk1.

² lit. 'with these around.'

³ lit. 'and to you it shall grieve.'—lit. 'ye shall be anguished.' Hrk1.

⁴ lit. 'sorrow,' or 'sorrowing to her.'

⁵ 'boy,' Hrk1.

⁶ 'not again,' or 'no more,' Hrk1.

⁷ lit. 'sorrow' or 'sorrowing to you.' 'anguish,' Hrk1.

⁸ 'and not a thing,' Hrk1.

ETHIOPIIC.

19 And Jesus knew that they wished to ask him,¹ and he saith unto them, About this do ye inquire among yourselves because I say unto you, Yet a little, and ye shall not see me: and again a little, and ye shall see me?

20 Verily, verily, I say unto you that, Ye shall weep, and ye shall mourn, but as to the world,² it shall rejoice: and you shall have sorrow, but your sorrow shall become joy unto you.

21 Like as a woman³ hath sorrow when she is about to bring forth,⁴ because her time is come:⁵ but when she *hath* given birth to a child,⁶ she remembereth no more her pangs, for her joy⁷ that she brought forth a man into the world.

22 And you also you sorrow now: but I shall again see you, and your heart shall rejoice,⁸ and your joy also no one shall take from you.

23 And that day there is nothing that ye shall ask of me, nothing whatever.⁹ Ve-

¹ lit. 'knew them that they wish.'

² *wa'alamsa*.

³ 'a woman also,' Polygl.

⁴ *tātals'ay t'lad*.

⁵ lit. 'arrived.'

⁶ or, 'offspring.'

⁷ *badnta fas'hūhā, diā ḥarān awt'ās*.

⁸ lit. 'shall rejoice for you.'

⁹ or, 'and not even one thing.' *way'habōmu tasfahōmu*—'and He shall give them their hope which they hoped in much glory and joy.' Herm. Vis. i. p. 4.

SAHIDIC.

21 The woman coming to give birth hath sorrow, because her hour is come: but when she hath brought forth her son, she then remembereth not her affliction, for the joy that she hath brought forth a man into the world.¹

22 Now indeed ye have sorrow: . . . ²

MEMPHITIC.

19 Jesus wist that they were wishing to ask him, and he said unto them, Do ye inquire among yourselves after this saying that I said unto you, A little more, and ye shall not see me: and again a little more, ye shall see me?¹

20 Verily, verily, I say unto you that, Ye, ye shall weep, and ye shall lament, but the world, it shall rejoice: ye, ye shall be in sorrow, but your sorrow shall be to you unto joy.

21 A woman when she is about to bring forth hath anguish of heart, because her hour is come: but when she hath brought² forth a son, she considereth not the travail for the joy that she brought forth a man into the world.

22 And you also, now ye shall have anguish of heart: *but* again I shall see you, and ye shall rejoice, and your joy no one shall take from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you

¹ *wo'h palin ke kudji telennanau e roi*;—this by leaving out *kal in kal t'p'ceθl' me*, makes our SAVIOUR say, 'and again ye shall see Me a little'—i.e. a short time, after His resurrection.

² or, 'shall have brought forth.'

GOTHIC.

19 But Jesus wist that they would ask him, and he said unto them, About this inquire ye among yourselves that I said, A little, and ye see me not: and again a little,¹ and ye behold me?

20 Verily, verily, I say unto you that, Ye weep and lament, but the world rejoiceth: ye become sorrowful,² but this your sorrow turneth to joy.³

21 A woman when she beareth hath sorrow, because her hour is come:⁴ but when a child is born, no more remembereth⁵ she her tribulation, for joy that a man is born in the world.

22 And indeed, ye also now have sorrow: but again⁶ I see you, and your heart rejoiceth, and this your joy no one taketh from you.

23 And in that day ye ask me nothing. Verily, verily, I say unto you that, What-

¹ *aftra leitil*, which one would wish naturally to render 'after little,' must, however, be rendered as it is done here; for although 'after' is no doubt akin to *aftra*, and perhaps also to *aftra*, yet *aftra* means *πάλιν*, *δέυτερον*, and once only, *eis τὰ ἄνω*, S. Luke ix. 62. So that the English for *aftra* is 'again,' A. Sax. *agen*, probably from *aginan*, pret., *agan*, 'to begin' afresh; for 'again,' i.e. 'against' comes from the A. Sax. *ongean*.

² *saurjandans*—sorrow.

³ *du fahedai vairthilth*.

⁴ *gam*, lit. 'came.'

⁵ or, 'mindeth,' *gaman*.

⁶ *aftra*.

¹ R. Tuki, p. 385.

² Id. p. 354.

ARMENIAN.

19 Jesus wist that they wished¹ to ask him, and he saith unto them, Because of this do ye inquire² among yourselves that I said, A little, and ye see me³ not: and again a little,⁴ and ye shall see me?

20 Verily, verily, I say unto you that, Ye shall weep and ye shall lament, you, and the world shall rejoice: ye, ye shall have pain, but your pain shall be made⁵ into joy.

21 A woman when she giveth birth⁶ hath pain,⁷ because her hour is arrived: but when she hath brought forth the child, she no longer remembereth⁸ her travail, for joy that a man is born into the world.

22 And now ye have pain: but again I shall see you, and your hearts shall be made joyful, and your joy no one shall take from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you

¹ lit. 'wished,' var. 'were wishing.'

² or, 'seek.'

³ *θωπεῖτε* in v. 17 is rendered by the fut., and here by the present.

⁴ lit. 'another little.'

⁵ *hura'hut'hyūn yēghitai*, lit. 'shall be turned,' or 'shall become to joy.' It answers well to the Syriac q.v.

⁶ fut. subj.

⁷ lit. 'pain is to her.'

⁸ var. 'she shall not even remember.'

GEORGIAN.

19 Jesus perceived¹ that they wished to ask, and he said unto them, Do ye seek among yourselves because that I said unto you, Yet a little, and ye see me no more: and again a little, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall sorrow, but your sorrow shall be turned² into joy.

21 A woman when she bringeth forth is sorrowful, because her hour is come: but when she hath brought forth a boy, she no longer remembereth that suffering, in her joy³ because a man is born into the world.

22 And now ye have suffering: and again once more⁴ I shall see you, and your hearts shall rejoice, and your joy no one shall take from you.

23 And in that day not a thing shall ye ask me.

¹ or, 'understood,' *gulis-hma-qō, eīdon*, 'wist,' rather than *ēγῶ*, 'knew.'

² 'shall be turned' is a literal rendering of the original *gawdaqtos*.

³ *si'harulit'ha mi't'h*, l.q. Eth. q.v.

⁴ *merme qwalad*.

SLAVONIC.

19 But Jesus understood¹ that they wished to ask him, and he said unto them, Do ye question among yourselves concerning this that I said, A little while, and ye see me not: and again a little while, and ye behold me?

20 Verily, verily, I say unto you, That ye weep bitterly and lament, but the world rejoiceth greatly: and ye shall be sorrowful, but your sorrow shall be made² into joy.

21 A woman when she bringeth forth hath sorrow, because her time³ is come: but when she hath given⁴ birth to a child, she no longer remembereth the sorrow, for joy that a man is born into the world.

22 And ye certainly have sorrow now: but I see you again, and your heart rejoiceth, and your joy no one taketh from you.

23 And in that day ye ask me nothing at all.

¹ *razumeet'*, rendered exactly by the Greek *ēkainō*, though it is often used for *ēkainō* in the sense of this term.

² *du radost' budet'*, corresponds to the Syr., Eth., and Arm. renderings.

³ lit. 'year.'

⁴ lit. 'giveth birth.'

ANGLO-SAXON.

19 The Saviour wist that they would ask him, and he said to them, Wherefore inquire ye between you for that I said, After little, ye see me not: and again after little ye see me?

20 Sooth, I say to you, That ye mourn and weep, the world rejoiceth: and ye be sorrowful, but your sorrow be wended to joy.¹

21 When a woman bringeth forth she hath sorrow, because that her hour is come: when she bringeth forth a boy, she remembereth not her heaviness for joy, for that a man be born in the world.

22 And indeed ye have now sorrow: again² I see you, and your heart rejoiceth, and no man taketh your joy from you.

23 And in that day ye bid me for nothing.³

¹ *Wend* is an old English word for 'to turn.'

² or, 'after,' 'afterwards,' *eft*.

³ lit. 'of none thing,' *nares things*.

ARABIC.

19 And Jesus wist that they wished to ask him, and he said unto them, About this¹ do ye look at one another that I said unto you, A little, and ye shall not see me: and again a little, and ye shall see me?

20 The truth, the truth, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall grieve, but your grief shall be changed into joy.²

21 Like a woman when her giving birth is ready, she hath sorrow because her hour is come: and when she hath brought forth³ a son, she remembereth not her pangs, for the joy that she hath brought forth³ a man into the world.

22 And now ye have sorrow: but I shall surely⁴ see you again, and your hearts shall rejoice, and no one shall ravish your joy from you.

23 And in that day ye shall not ask me a thing.

¹ 'Is it on this saying that ye look at one another.' Polygl.

² Comp. a like expression in Vit. Tamuri, vol. i. lib. p. 14, *fardjun* (or *far'hun*) *ba'd shiddatin*, 'ease (or joy) after grief.'

³ lit. 'she brought forth.'

⁴ *saufa ara'kum*.

PERSIAN.

19 Jesus understood that they wished to ask him about this, and he said unto them, Do ye inquire among yourselves for that I said unto you that, A little, and ye see me not: and again a little, and ye see me?

20 Truly, truly, I say unto you, Ye weep and lament, but the world rejoiceth: and ye are disconsolate, but your anguish is for joy.

21 A woman at the time of her giving birth is in trouble, because the day of her giving birth is come: but when she hath brought forth a son, she forgetteth her pain for her joy, because she is glad that a man is born into the world.

22 Unto you also in this hour trouble shall come: but when I see you again, your heart rejoiceth, and your joy no one taketh from you.

23 And in that day ye ask not a thing of me. Truly, truly, I say unto you.

¹ *darun* is the Persian word for 'about.'

² *sa'ad* is the Persian word for 'ease' or 'joy,' and *shiddatin* is the Persian word for 'grief' or 'sorrow.'

AUTHORISED VERSION.

Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, ¹that your joy may be full.

25 These things have I spoken unto you in [²proverbs:] but [the time] cometh, when I shall no more speak unto you in [²proverbs,] but I [shall show] you plainly [of] the Father.

26 [³At] that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 ⁴For the Father himself loveth you, because ye have loved me, and ⁵have believed that I came [out] from God.

28 ⁶I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.

29 His disciples [said] unto him, Lo, now speakest thou plainly, and speakest

A.D. 34.

¹ Ch. xv. 11.

² Or, *parables*.

³ Ch. xvi. 23.

⁴ Ch. xiv. 21, 23.

⁵ Ch. xvi. 30; iii. 13; xvii. 8.

⁶ Ch. xiii. 3.

SYRIAC.

that, Every thing that ye shall ask of my Father in my name, he shall give you.

24 Hitherto¹ ye have asked² nothing³ in my name: ask, and ye shall receive, and your joy shall be fulfilled.⁴

25 These things I spake unto you in parables: but the hour cometh, when I shall not speak with you in parables, but I shall declare⁵ unto you plainly of the Father;

26 In that day that ye shall ask in my name.⁶ And I do not say unto you, that I shall ask⁷ the Father for you;

27 For the Father himself loveth you, because ye loved me, and ye believed that I came forth from⁸ God.

28 I came forth from⁸ the Father, and I came into the world: and⁹ again I am leaving the world, and am going to the Father.

29 His disciples say unto him, Lo, now thou art speaking openly, and a parable

¹ or, 'until at present.'

² lit. 'ye asked.'

³ 'ye asked not anything.' Hrk1.

⁴ or, 'completed.'

⁵ or 'point out.'

⁶ 'in that day in My Name ye shall ask.' Hrk1. This agrees with A. V., but the Peschito owing to the relat. *d'theselun*, must be rendered as it is done here; connecting this clause with the preceding verse.

⁷ lit. 'seek of.'

⁸ lit. 'from near,' *men l'woth*.

⁹ Hrk1. omits 'and.'

ETHIOPIIC.

rily, verily, I say unto you that, If ye ask¹ aught of the Father in my name, he shall give it all to you.

24 For until now ye have not asked,² and not even a thing in my name: ask, and ye shall receive, that your joy become complete.³

25 And now indeed I speak unto you in a parable: but that time cometh, when I shall not speak unto you in a parable, but I shall give you to know of Father openly.

26 And that day ye shall ask in my name: and I do not tell you, that it shall be I that shall ask of Father for you:

27 For Father himself⁴ loveth you, because ye loved me, and ye believed me that I came forth from⁵ God.

28 I came forth from⁵ Father, and I came into the world: and again I leave the world, and go to Father.

29 And his disciples say unto him, Now indeed thou speakest unto us plainly, and

¹ lit. 'asked,' i.e. 'shall have asked.'

² lit. 'ye asked.'

³ *wahlasa bat'bu'a 'aimahotomu*,—"and those who in their firm faith shall ask of God believing, shall find, while they doubt not." Herm. Prec. ix. p. 38.

⁴ *latihu ab*.

⁵ *am'haba-wants'aiku*.

SAHIDIC.

24 Hitherto ye have not asked anything in my name:¹

25 I said these things unto you in parables: the hour cometh,² when I shall not speak unto you in parables,³

26 In that day ye shall ask in my name: and I say not unto you, that I shall pray the Father for you:⁴

28 I came forth from⁵ the Father, and I came into the world: again I leave behind me the world, and am going to my Father.⁶

29 His disciples said, Behold, now thou speakest openly, and thou *sayest* nothing

¹ R. Tuki, p. 354, and less correctly at p. 490.

² *ouounon neu, ἔρχονται ὥραι*, P. Münster, de Indole Sah. vers. p. 20.

³ R. Tuki, p. 121.

⁴ Id. p. 257.

⁵ or, 'out of.'

⁶ Id. p. 469.

MEMPHITIC.

that, What ye shall ask the Father in my name, he shall give it you.¹

24 Hitherto ye have not yet asked a thing in my name: ask, and ye shall receive, that your joy may be complete.²

25 These things said I unto you in parables: but an hour cometh, when I shall not speak unto you in parables, but I shall show you openly about the Father.

26 In that day ye shall ask in my name: and I shall not say unto you, that I, I am he that shall pray the Father for you.

27 For the Father also himself loveth you, because ye loved me, and ye believed that I am come from the Father.

28 I came from the Father, and I came into the world: again then I shall leave the world, and I shall go unto the Father.

29 His disciples say unto him, Lo, now thou speakest openly, and sayest nothing

¹ This may also be rendered, 'what ye shall ask of Father, in My Name He shall give it you.'

² or, 'finished out,' 'perfect.'

GOTHIC.

ever ye ask the Father in my name, he giveth you.

24 Until to-day¹ ye bad for nothing² in my name: bid, and receive, that your joy be fulfilled.³

25 This I spake unto you in parables: but the time cometh, when I speak unto you no more in parables, but openly I tell⁴ you of the Father.

26 In that day ye bid in my name: and I say not unto you, that I may⁵ bid Father for you:⁶

27 For Father himself loveth you, because ye loved me, and believed that I issued from God.

28 I came out⁷ from Father, and I came into this world: again⁸ I leave this world, and I go to Father.

29 His disciples therefore said, See, now openly speakest thou, and sayest not

¹ *und hita*.

² *ni waihtina*.

³ *sijai usfullida*.

⁴ or, 'relate,' 'announce,' *gatedha*.

⁵ *thai ik bidjau*, subj.

⁶ *bi izwis*, 'concerning,' 'about,' 'for you.'

⁷ *uzuhiddja*; the part. *uh* cannot well be rendered in this place.

⁸ *aftra bileitha*.

ARMENIAN.

that, What thing ye shall ask¹ of my Father in my name, he shall give it you.

24 Until now ye have asked nothing in my name: ask, and ye shall receive, that your joy become² full.³

25 This⁴ I spake unto you in parables: the time shall come, when I shall no longer speak with you in parables, but I shall tell you openly of Father.

26 In that day ye shall ask in my name: and I say not unto you, that I shall ask Father for you.⁵

27 For Father himself loveth you, because ye loved me,⁶ and ye believed that I came forth from God.

28 I came forth from Father,⁷ and came into the world: again I leave the world, and I go to Father.

29 The disciples say unto him, Lo, now thou speakest with plainness, and thou

¹ var. 'ye were asking.'

² or, 'be made,' var. 'may be,' or 'should be.'

³ or, 'filled.'

⁴ One MS. reads 'All this.'

⁵ This may read also, 'that I shall inquire of the Father concerning you,' which is perhaps the best rendering for *hartsanel—rasn*, in this place; for the Armenian translator seems to have taken *éparhōw* in the sense of 'inquiring.'

Some copies have *aghoshtats*, 'I shall' or 'may intreat.'

⁶ var. 'ye love,' or 'shall love.'

⁷ *eli 'i horé*, also 'I issued out of,' either *ἐκ, ἀπό*, or *παρά*, c. gen.

GEORGIAN.

¶ LV.—Verily, verily, I say unto you that, All things whatsoever ye shall ask Father in my name, he giveth you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy be full.

25 I have spoken this unto you in a parable;¹ but the hour cometh, when I no longer speak² unto you in a parable, but I tell you openly of my Father.³

26 In that day ye shall ask in my name: and I say not unto you, that I shall ask my Father⁴ for you.

27 For my Father⁵ himself loveth you, because ye are attached to me,⁶ and ye believed that I came forth from God.⁶

28 I came forth from Father, and came down into the world: and again I leave the world, and go back to Father.

29 His disciples said unto him, Behold, now thou speakest openly, and not even in

¹ The Georg. refers 'parable' to the words just spoken.

² pres. subj.

³ *manisa tshemisa—t'hvis*.

⁴ *t'h'hwén-t'hvis*, also 'concerning you.'

⁵ *t'h'hwén me sheviquaret'h*.

⁶ *me Ghmestusan gamwed*, agreeing with A. V. and all the Versions, except Memph. and Pers.

SLAVONIC.

¶ LV.—Verily, verily, I say unto you that, Whatsoever ye shall ask of Father in my name, he giveth it you.

24 Hitherto ye asked nothing at all in my name: ask, and ye receive, that your joy become full.

25 I spake these things unto you in parables: but an hour cometh, when I no longer speak unto you in parables, but I tell you plainly of Father.

26 In that day ye ask in my name: and I say not unto you, that I pray Father for you:

27 For Father himself loveth you, because ye loved me tenderly,¹ and believed that I came forth from God.

28 I came forth from Father, and I came into the world: and again I leave the world, and I go to Father.

29 His disciples said unto him, Behold, now thou speakest unhesitatingly, and

¹ *ruť meně rozľubiste*, lit. 'loved Me,' as in ch. xv. 9, 12, like 'hated Me' in xv. 24, 'out and out.'

ANGLO-SAXON.

¶ XLV.—Sooth, I say to you, If ye bid my Father aught in my name, he giveth it you.

24 Until this bad ye nothing in my name: bid, and ye receive, that your joy be full.

25 These things I said to you in examples:¹ the time cometh when I speak not to you in examples,¹ but I declare to you openly of my Father.²

26 In that day ye bid in my name: and I say not to you, that I bid my Father for you.³

27 For the Father loveth you, because that ye loved me, and believed that I came of God.

28 I departed from Father, and came in the world: again I leave the world, and depart to Father.

29 His disciples said to him, Now thou speakest openly, and sayest no example.

¹ on *bigspellum*.

² *be minum Fader*.

³ *be eow*.

ARABIC.

¶ XXXVI.—24 The truth, the truth, I say unto you that, Every thing ye shall ask the Father in my name, he shall give you.

And until now ye ask nothing in my name; ask, and it shall be given you, that your joy become perfect.¹

25 I spake of this unto you in parables: but the hour shall surely² come, when I shall not speak unto you in parables, but I shall tell you³ of the Father openly.

26 In that day ye shall ask in my name: and I do not say unto you, that I shall ask the Father for you:

27 Because the Father himself loveth you, because ye loved me,⁴ and ye believed that I came forth from God.⁵

28 I came forth from the Father, and I came into the world: and I leave the world, and go to the Father.

29 His disciples said unto him, Lo, thou speakest now openly, and thou speakest

¹ or, 'complete.' The division of vv. 23, 24, is the same in Polygl. as in A. V. In the Medice ed. there are no Verses, but only joined Epistles.

² *saufa ta'ti*.

³ or, 'declare,' 'inform.'

⁴ 'loved Me dearly.' Polygl.

⁵ Here the Arabic agrees with Syr., G. E., A. S., &c., and A. V., but not with the Memphitic.

PERSIAN.

Every thing that ye desire of the Father in my name, shall be given you.

24 Until this hour ye desired nothing in my name; desire, and ye receive, that your joy be complete.

25 I spake these things unto you in parables: because the hour cometh, when I shall not converse with you in parables, but openly face to face, and I tell you of the Father plainly;

26 In the day that ye shall desire aught in my name.¹ And I do not say that I may desire of Father for you:

27 For Father loveth you, because ye love me, and ye believe that I came from the presence of Father.

28 I came forth from Father, and came into the world: and again I left² the world, and again I shall go into the presence of Father.

29 The disciples said unto Messiah, Behold, thou speakest openly, and speakest

¹ The Persian follows the Syriac in connecting the beginning of ver. 26 with ver. 25.

² *rava kardam*.

AUTHORISED VERSION.

no [¹proverb.]

30 Now [are we sure] that ²thou knowest all things, and needest not that any man should ask thee: by this³ we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 ⁴Behold, [the] hour cometh, yea, is now come, that ye shall be scattered, ⁵every man to ⁶his own, and shall leave me alone: and ⁷yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that ⁸in me ye might have peace. ⁹In the world ye [shall] have tribulation: ¹⁰but be of good cheer; ¹¹I have overcome the world.

CHAP. XVII.

1 THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, ¹²the hour is come; glorify thy Son, that

¹ Or, *parable*.

² Ch. xxi. 17.

³ Ch. xvi. 27; xvii. 8.

⁴ S. Matt. xxvi. 31; S. Mark xiv. 27.

⁵ Ch. xx. 10.

⁶ Or, *his own home*.

⁷ Ch. viii. 29, and xiv. 19, 11.

⁸ Isa. ix. 6; Ch. xiv. 27; Rom. v. 1; Eph. ii. 14; Col.

i. 20.

⁹ Ch. xv. 19, 20, 21; 2 Tim. iii. 12.

¹⁰ Ch. xiv. 1.

¹¹ Rom. viii. 37; 1 S. John iv. 4; v. 4.

¹² Ch. xii. 23; xiii. 32.

SAHIDIC.

in a parable.¹

30 Now we understand² that thou knowest every thing, and that thou needest not that one ask thee: in this we believe that thou camest forth from³ God.

31 Jesus answered them, Now ye believe.

32 Lo, the hour is coming, and is come, that ye shall be scattered abroad, one by one to his place . . . ⁴

33⁵

CHAP. XVII.

¹ Or, 'proverb.'

² Or, 'know,' 'ascertain.'

³ Or, 'out of.'

⁴ R. Tuki, p. 355.

⁵ *teunou ditlon nashipe*, &c. "Now there will be a struggle, afterwards thou shalt overcome," &c. Sahidic Moral Max. No. cxxv. Rosellini El. Ling. & Eg. p. 134.

SYRIAC.

thou art not even saying one.

30 Now we are aware that thou knowest everything,¹ and thou needest not² that a man ask thee: in this we are believing that from God thou camest forth.

¶ XL.—31 Jesus said unto them, Believe.³

32 For⁴ lo, the hour is coming, and now is come, that ye shall be scattered, a man to his place,⁵ and ye shall leave me alone: but I am not alone, for the Father he is with me.⁶

33 These things I said⁷ unto you, that in me there be peace unto you. In the world there is affliction⁸ for you:⁹ but be of good heart; I overcame the world.

CHAP. XVII.

1 THESE things spake Jesus, and raised his eyes unto heaven, and said, My Father, the hour is come, glorify thy Son, that thy

¹ or, 'art acquainted with every thing.'—'all [of] them.' Hrk1.

² 'there is to Thee no need' or 'want.' Hrk1.

³ 'now believing, you?' Hrk1. The Peshito connects ver. 31 with the following; not so the Harklean version.

⁴ Or, 'that,' which Hrk1. omits.

⁵ *Pōln dīleh*, 'to those of him,' or 'his own.' Hrk1., a literal rendering of *eis tā īdia*.

⁶ 'the Father is with Me.' Hrk1.

⁷ 'I spake.' Hrk1.

⁸ *kadi bishuto not'yo'kun*, &c., "when evil cometh to you, bear it patiently, without wavering in your faith," &c. Lib. Ad. i. p. 26.

⁹ lit. 'is being.'

MEMPHITIC.

in a parable.

30 Now we understand that thou knowest all things,¹ and needest not that one should ask thee: in this we believe that thou camest from² God.

31 Jesus answered them, Now ye believe.

32 Lo, an hour cometh, and is come, that ye be scattered abroad, every one³ to his place, and that ye leave me alone: but I am not left alone, because my Father is⁴ with me.

33 I said these things unto you, that peace be to you in me. There is for you tribulation here in the world: but be of good comfort; I, I overcame the world.

CHAP. XVII.

1 THESE things said Jesus unto them, and he raised up his eyes towards heaven, and said, My Father, the hour is come;

¹ Or, 'every thing,' *n'leh mhen*.

² Or, 'out from,' *ebol'ha*, renders exactly the Ethiopic *ām'haba*, ἐκ πρὸς, if these prepositions might be thus combined.

³ lit. 'the one the one.'

⁴ *ph'hè*, 'is,' i.e. 'abides,' 'stands,' 'remains,' &c.

ETHIOPIIC.

there is nothing at all which thou speakest in a parable.

30 And now we know¹ that thou knowest all, and thou requirest not that any one tell thee: and by this we know² that from God thou camest forth.

31 And Jesus saith unto them, Now believe.³

32 Lo now, that time cometh,⁴ and is even now come, that all of you shall be scattered, every one to his place,⁵ and ye shall leave me alone: but I am⁶ alone, because Father he is with me.

33 This is what I spake unto you, that in me ye find peace. In the world indeed ye shall find tribulation: but only be strong;⁷ because I, I overcame the world.

CHAP. XVII.

1 AND having spoken this discourse,⁸ Jesus raised his eyes into heaven,⁹ and saith, O Father, that time is come that thou

¹ *āmarna*, lit. 'knew,' 'have known.'

² *nāmara*, 'we know.' Polygl. adds, 'and we believe.'

³ Polygl. omits the part. *ke*, 'now.'

⁴ Or, 'shall come,' or 'shall arrive.'

⁵ *wasta makōnu*, Platt; *zazaziakommu*. Polygl. *eis tā īdia*.

⁶ lit. 'I was not.'

⁷ 'but believe in this.' Polygl. This verse is very incorrectly printed in the Polyglot.

⁸ Polygl. omits 'discourse.'

⁹ *wasta samai*.

GOTHIC.

one parable.

30 Now we wot that thou knowest all, and needest not that one ask thee aught: by this we believe that thou issuest¹ from God.

31 Jesus answered them, Now ye believe.

32 Sec, an hour cometh, and now is come,² that every one be scattered to his own,³ and ye leave me alone: and I am not alone, for Father is with me.

33 This I spake unto you, that in me ye have peace. In this world tribulation ye have: but comfort yourselves; I overcame this world.

CHAP. XVII.

1 THIS spake Jesus, and lifted up his eyes towards heaven, and said, Father, an hour is come;² exalt thy Son, that thy

¹ *fram Gutha urrant*.

² *gam*, 'came.'

³ *du scina*, *eis tā īdia*.

ARMENIAN.

sayest not even one thing in parables.¹

30 At present we wot that thou wottest the whole,² and there is no need that one should ask thee: now we believe that thou camest forth from³ God.

31 Jesus gave them answer and saith, Now believe ye?

32 Lo, an hour⁴ shall come, and is now come, that ye shall be scattered, every one to his own place,⁵ and me ye shall leave alone: and I am not alone, because Father⁶ is with me.

33 This I spake with you, that with me ye should have peace. In the world here tribulation ye shall have: but be of good comfort, for I, I overcame the world.

CHAP. XVII.

1 AFTER Jesus had spoken⁷ this, he lifted up his eyes to heaven and saith, Father, the hour is come; glorify thy Son,

¹ lit. 'and parable, Thou sayest not even one thing.'

² lit. 'the all,' *zamenayin*, *τὸ πᾶν*, i.e. 'everything.'

³ *hAsudzō èlèr*, 'issuedst out of;' either *ἐκ*, *ἀπὸ*, or *παρὰ*.

⁴ var. 'a time.'

⁵ lit. 'to everyone's own places.'

⁶ var. 'My FATHER.'

⁷ lit. 'spake.'

GEORGIAN.

one parable speakest thou anything.

30 And now we wot, we, that thou knowest all, and thou needest not to ask¹ any one: for this reason do we believe that thou camest forth from God.

31 Jesus answered and said unto them, Now indeed ye believe.

32 Lo, the hour cometh, and is arrived, that ye shall flee, man by man to his own place,² and me ye shall leave alone: and I, I am not alone, but my Father is with me.

33 This I said unto you, that in me³ ye may have⁴ peace. In this world affliction ye shall have: but be not afraid;⁵ for I have overcome the world.

CHAP. XVII.

¶ LVI.—1 JESUS said this, and raised his eyes towards heaven, and said, O Father, my hour is come; glorify thy Son, that

¹ lit. 'that Thou shouldest ask any one.'

² *l'heisd adgilat*.

³ or, 'with Me.'

⁴ pres. subj.

⁵ *ni goshani*, also, 'he comforted,' 'comfort yourselves.'

SLAVONIC.

speakest no parables at all.

30 Now we know¹ that thou knowest¹ all things, and thou needest not that any one ask thee: by this we believe that thou art come out from God.

31 Jesus answered them, Now do ye believe?

32 Lo, the hour cometh, and now is come, that ye are scattered, every one to his own,² and ye leave me alone: but I am not alone, because the Father is with me.

33 These things I said unto you, that in me ye have peace. In the world ye shall be sorrowful: but be strong,³ because I, I overcame the world.

CHAP. XVII.

¶ LVI.—1 THESE things said Jesus, and he lifted up his eyes towards heaven, and said, Father, the hour is come; glorify thy

¹ More literally, 'we wot — — —'

² *kijdo ro svoja*.

³ or, 'hold fast.'

ANGLO-SAXON.

30 Now we wot that thou wist all things, and that thou needest not that any one ask thee: in these¹ we believe that thou camest of God.

31 The Saviour answered them and said, Now ye believe.

32 Now, came an hour, and cometh, that ye depart, every one to his own, and leave me alone: and I am not alone, because my Father is with me.

33 These things I said to you, that ye have peace in me. Ye have heavy burdens² in the world: but take courage; I overcame the world.

CHAP. XVII.

¶ XLVI.—1 THESE things the Saviour spake, and heaved up his eyes to heaven,³ and said, Father, the hour is come; make

¹ *on thysum*.

² *hefige byrdhene*.

³ lit. 'the heavens.'

ARABIC.

not one parable.

30 Now we have ascertained that thou knowest every thing,¹ and it is not necessary that one should ask thee: by this we believe that from God thou camest forth.

31 Jesus answered them, Now believe.

32 The hour shall come, and is even now come in which every one of you shall be scattered² to his own place, and ye shall leave me alone: but I am not alone, for the Father he is with me.

33 I said this unto you, that peace³ be to you in me. And there shall be to you affliction in the world:⁴ but be strong; I, I overcame the world.

CHAP. XVII.

¶ XXXVII.—1 JESUS spake this, and he raised his eyes unto heaven, and said, O Father, the hour is now ready; glorify

¹ lit. 'that Thou art knowing,' or 'learned in all.'

² lit. 'divided.'

³ lit. 'the peace.'

⁴ Comp. *walau dara lakofu*, "and if he knew, a little at what he expects, then, the world would suffer less." Hariri Cons. i. p. 28.

⁵ lit. 'in,' 'through,' or 'by this.'

PERSIAN.

no parables.

30 We have ascertained¹ that thou knowest everything, and thou art not in need that one should ask aught of thee: by this we have believed that thou camest out of God.

¶ XXXII.—31 Jesus said unto them,² The hour is come, and this is the hour. Be sure that all of you shall be scattered in the country, and ye shall leave me alone: but I am not alone, for my Father is with me.

32 I said these things unto you, that to me be peace on your account. In the world there shall be tribulation for you: but have a good heart; I am he that became victorious of the world.³

CHAP. XVII.

1 THESE things said Jesus, and he raised up his two eyes toward heaven, and said, My Father, the hour is come; glorify⁴

¹ *haridam*, 'I have ascertained,' 'I have learned.'

² The Persian omits *harī pistevete*.

³ *haridam*, 'I have ascertained,' 'I have learned.'

⁴ or, 'praise.'

AUTHORISED VERSION.

thy Son also may glorify thee.

2 ¹[As thou hast given] him power over all flesh, that [he should give eternal life to ²as many as thou hast given him.]

3 And ³this is [life] eternal, [that they might] know thee ⁴the only true God, and Jesus Christ, ⁵whom thou [hast sent.]

4 ⁶I [have] glorified thee on the earth : ⁷I [have] finished the work ⁸which thou [gavest] me to do.

5 And now, O Father, glorify thou me with thine own self with the glory ⁹which I had with thee before the world was.

6 ¹⁰I [have] manifested thy name unto the men ¹¹which thou [gavest] me out of the world : thine they were, and thou [gavest] them [me ;] and they have kept thy word.

7 Now they [have known] that all things whatsoever thou hast given me are [of] thee.

A.D. 33.
¹ Dan. vii. 14; S. Matt. xi. 27; xxviii. 18; Ch. iii. 35; v. 27; 1 Cor. xv. 25, 27; Phil. ii. 10; Heb. ii. 8.
² Ch. xvii. 6, 9, 24; vi. 37.
³ Isa. liii. 11; Jer. ix. 24.
⁴ 1 Cor. viii. 4; 1 Thess. i. 9.
⁵ Ch. iii. 34; v. 36, 37; vi. 29, 57; vii. 29; x. 36; xi. 42.
⁶ Ch. xiii. 31; xiv. 13.
⁷ Ch. iv. 34; v. 36; ix. 3; xix. 30.
⁸ Ch. xiv. 31; xv. 10.
⁹ Ch. i. 1, 2; x. 30; xiv. 9; Phil. ii. 6; Col. i. 15, 17; Heb. i. 3, 10.
¹⁰ Ch. xvii. 26; Ps. xxii. 22.
¹¹ Ch. xviii. 2, 9, 11; vi. 37, 39; x. 29; xv. 19.

SAHIDIC.

5 Now therefore, my Father, give me glory in the glory which I had with thee before the world was.¹

6²
 from the men whom thou gavest me out of the world : thine they are, and thou gavest them me; and they kept thy word.

7 Now I have known³ that all whom thou gavest me are from thee.

¹ R. Tuki, p. 406.

² ver. 6, sq., are translated from G. Wolde's fragments.

³ lit. 'knew;' like the Gothic, *ἐγνωνκα* for *ἐγνωνκαν*.

SYRIAC.

Son glorify thee.

2 As thou gavest him power over all flesh, that unto all that thou gavest him he give eternal life.¹

3 But this is the life that is unto eternity, that they know that thou art the God of truth,² thou alone, and he whom thou sentest, Jesus the Messiah.

4 I, I glorified thee in the earth : the work that thou gavest me that I should do, I finished it.

5 And now glorify me, thou my Father, with thee,³ with the glory which was mine with thee³ before the world was.⁴

6 I made known⁵ thy name unto the sons of men : those whom thou gavest me out of⁶ the world were thine, and thou gavest them me; and they kept thy word.

7 Now I know that all⁷ that thou gavest me, it is from thee.

¹ Still more literally, 'that all that Thou gavest Him, He give it lives of eternity;'—*kul mā—leh, pāy ḏ—āwṭā*.
 But Hrkl. reads 'that all that which Thou gavest Him, He give them *l'ām*, lives of eternity.'
² or, 'the true God.'—so that they know Thee, Thou alone the true God.' Hrkl.
³ *lwōthok*, 'apud te.'
⁴ lit. 'should be.'
⁵ 'I revealed.' Hrkl.
⁶ or, 'from.'
⁷ 'all them—are.' Hrkl.

MEMPHITIC.

give thy Son glory, that thy Son give thee glory :

2 As thou gavest him power over all flesh, that all that which thou gavest him he should give unto them the life of eternity.¹

3 And this is the life of eternity, that they know thee the one only God in truth,² with him whom thou sentest, Jesus the Christ.

4 I gave thee glory on the earth, in finishing³ the work which thou gavest me that I do it.

5 And now give me glory, thou my Father by thee,⁴ with⁵ the glory that was mine by thee⁴ before the world was.

6 I manifested thy name unto the men whom thou gavest me out of the world : thine they are, and thou gavest them me; and thy word they kept.

7 And now they have understood⁶ that all which thou gavest me are from thee.⁷

¹ The Memphitic, like the Harklean Syriac, and the Gothic, renders literally the Greek *πάν ὃ—αὐτοῖς*.

² *phmūtā h taphnā*, may also be rendered like the Syriac, according to the Coptic idiom, 'true God;' but the literal rendering is here given.

³ or, 'accomplishing.'

⁴ *hatok*, 'apud te.'

⁵ or, 'in.'

⁶ or, 'known,' 'acknowledged.'

⁷ or, 'out of Thy hand.'

ETHIOPIIC.

glorify thy Son, as thy Son¹ even glorifieth thee.²

2 As thou madest him judge³ over all that is flesh and soul, that he give them life eternal unto all them whom thou gavest him.

3 And this is that life everlasting, that they know thee the one which is in truth God thou alone,⁴ and him whom thou sentest, Jesus Christ.⁵

4 I for my part, I glorified thee on earth, finishing⁶ the work which thou gavest me that I do it.

5 And even now, thou O Father, glorify me with my glory that was with thee before the world was created.⁷

6 And I declared⁸ thy name unto the men whom thou gavest me from⁹ the world : they were thine, and thou gavest them me; and they kept thy word.¹⁰

7 And now they know¹¹ that all that thou gavest me, that is from⁹ thee.

¹ 'and Thy Son.' Polygl.
² or, 'shall glorify Thee.'
³ i.e. 'gavest Him jurisdiction.'
⁴ Polygl. omits 'Thou alone.'
⁵ 'the Lord Jesus Christ.' Polygl.
⁶ Polygl. has incorrectly *wafatsim'ya* for *fatsim'ya*.
⁷ lit. 'is created.' *Krasos fugur wawuldu znu'wu am-gadma yafat'ar 'alam*, 'Christ beloved and His Son who existed before the world was created.' Didasc. Apost. Æth. p. 102.
⁸ or, 'told,' 'explained.'
⁹ or, 'out of.'
¹⁰ 'and they kept Thy word, and Thou gavest them Me.'
¹¹ *admaru*, lit. 'knew,' i.e. 'have known.'

GOTHIC.

Son exalt thee.

2 Like as thou gavest him power of all bodies, that all that thou gavest him he give them eternal life.

3 This then is the eternal life, that they know thee only true God, and him whom thou sentest,¹ Jesus Christ.

4 I exalted thee on the earth : the work I finished which thou gavest me to work.

5 And now exalt me, thou Father, with thyself² with the glory which I had with thee before that this world were.

6 I revealed thy name unto the men whom thou gavest me out of this world : thine they were, and thou gavest them me; and they kept thy word.

7 Now I have acknowledged³ that all thou gavest me are with thee.⁴

¹ *insandides*, lit. 'sentest into' the world.

² *at thus silbin*, 'apud te ipsum.' The rendering of this clause cannot be altered, inaccurate and heavy as it is, owing to 'with,'—'with' in two different senses.

³ *nu uskuntha*, *vūn ḗgnowka* for *vūn ḗgnowkan*.

⁴ *at thus eind*.

ARMENIAN.

that thy Son also shall glorify thee.¹

2 As thou gavest him power of all flesh,² that unto every one whom thou gavest him he should give life everlasting.³

3 This is life everlasting,³ that they should know thee, alone true God,⁴ and him whom thou sentest, Jesus Christ.⁵

4 And thee I glorified on earth: I finished the works which thou gavest me⁶ that I should do.

5 And now, Father, glorify me from thee with the glory⁷ that I had before the existence of the world from thee.⁸

6 I manifested thy name unto the men whom thou gavest me out of the world:⁹ thine they were, and to me thou gavest them; and thy word they kept.

7 Now they wist¹⁰ that every thing which thou gavest me is from thee.¹¹

¹ also, 'for Thy Son also shall glorify Thee.' *zi—p'haravoritsē*, fut. ind. *doḡdagh* would be *p'haravoritsē*.

² or, 'body.' ³ lit. 'everlasting lives.'

⁴ var. lays stress on 'true,' thus *djashmarid't Asdwadz* i. q. 'that Thou art the true God,' whereas the text *djashmarid Asdwadz* lays stress on 'alone.'

⁵ S. Seperian, Hom. v. p. 208.

⁶ Some MSS. omit 'Me.' ⁷ lit. 'glories.'

⁸ or 'i kēn. The Arm. seems to have understood *παρά*

sol as referring to *κόσμον*.

⁹ or, 'from the world.'

¹⁰ The Arm. perf. *kidatsin* has not, like *ἐγνων*, a pres. signification.

¹¹ or 'i kēn, which renders both *παρά sol* and *παρά σοῦ*.

ANGLO-SAXON.

known¹ thy Son, that thy Son make thee known:¹

2 And as thou gavest him power over² all men, that he give eternal life to all them whom thou gavest him.

3 This is truly eternal life, that they acknowledge that thou art one true God, and he whom thou sentest, Saviour Christ.

4 I made thee known over the earth: I finished that work that thou gavest me to do.

5 And now thou Father brighten³ me with thyself of the brightness⁴ that I had with thee ere that the world were.

6 I made known¹ thy name unto the men whom thou gavest me out of the world: they were thine, and thou gavest them me, and they held thy sayings.

7 Now they know that all the things that thou gavest me are of thee.

¹ *geswutela*, 'reveal,' also 'glorify.'

² lit. 'of all men.'

³ *gebeorhta mé*.

⁴ *thære beorhtnyssa*.

GEORGIAN.

thy Son also should glorify¹ thee:

2 As thou gavest him this power over all flesh,² that unto all whom thou gavest him he should give life everlasting.³

3 And this is life everlasting, that they should know thee, only true God, and him whom thou hast sent, Jesus Christ.

4 I glorified thee on the earth: I fulfilled the work which thou gavest me that I should do it.

5 And now glorify me, O Father, with thine own self⁴ with the glory which I had in thy presence before the beginning⁵ of the world.

6 I manifested thy name unto the men whom thou gavest me from out of this world: thine they were, and thou gavest them me; and thy word they have kept.

7 And now they have known⁶ that all that which thou gavest me is from thee.

¹ *gadidōs*, fut. subj.

² 'hōrtsiel'ha, lit. 'of fleshly things.'

³ More literally, 'that all which Thou gavest Him He shall give them life everlasting.'

⁴ 'thavisa shenisa t'hana.

⁵ also, 'foundation.'

⁶ or, 'ascertained themselves.'

ARABIC.

thou then thy Son, that thy Son glorify thee:

2 As thou gavest him sovereignty over all that hath a body,¹ that he give unto all whom² thou gavest him, life of eternity.

3 And this is life of eternity, that they know that thou alone art the true God,³ and him whom thou hast sent, Jesus the Messiah.

4 I have glorified thee on the earth: the work which thou gavest me that I do I have finished it.

5 And now, glorify me with thee, thou, O Father, with the glory that was to me with thee from before the world *was*.⁴

6 I have manifested thy name unto the men whom thou gavest me in the world: they *were* thine, and thou madest them over to me; and they kept thy word.

7 Now they have known⁵ that all thou gavest me, that *is* from by thee.⁶

¹ *zi djasadān*.

² *kul man, wās ḡs*.

³ or, 'the God of truth.'

⁴ See this verse in Goth. and Slav.

⁵ lit. 'they knew.'

⁶ *min 'andak*, lit. *āwḏ* *παρά σοῦ*.

SLAVONIC.

Son, that thy Son also glorify thee:

2 As thou hast given him power of all flesh, that every one that thou hast given him, he may give him life everlasting.¹

3 And this is life everlasting, that they know thee the only true God, and him whom thou hast sent Jesus Christ.

4 I, I glorified thee on earth: I finished the work which thou hast given me to work out.²

5 And now glorify thou me, Father, with thee with the same glory that I had with thee before the world was.³

6 I manifested thy name unto the men whom thou hast given me out of the world: thine they were, and to me thou hast given them; and they kept thy word.

7 Now they have understood⁴ that all as many as thou hast given me are from thee.

¹ More literally, 'that every thing that Thou hast given Him, He give it [or him] life everlasting;' *esjako eje—im*, *πᾶν ὃ—αὐτῷ*.

² lit. 'that I work out.'

³ lit. 'before the world was not.' The rendering of this verse heavy as it is, cannot be altered by reason of 'with—with,' in two different senses, as in the Gothic q.v.

⁴ lit. 'understood.'

PERSIAN.

thy Son, that thy Son glorify¹ thee:

2 As thou gavest him authority over all that hath flesh, and to all thou gavest him he giveth life unto eternity.

3 And this is life unto eternity, that they know thee, that thou art God in truth alone, and him whom thou sentest, Jesus Messiah.

4 I glorified thee on earth: the work which thou didst commit to me, I accomplished it.

5 Now thou, O my Father, glorify me near thyself with the glory I had heretofore in thy presence before this world was.

6 I made thy name known before the world: those whom thou gavest me out of the world, because they were of thee, and they kept² thy word.

7 Now I have known³ that whatever thou gavest me is from before thee.

¹ or, 'praise.'

² lit. 'they had an eye to Thy word.'

³ lit. 'knew,' i. q. Syr., Sahid., and Goth.

AUTHORISED VERSION.

8 [For] I have given unto them the words¹ which thou [gavest] me; and they [have] received [them],² and [have known] surely that I came [out] from thee, and [they have] believed that thou didst send me.

9 I pray for them: ³I pray not for the world, but for them which thou hast given me; for they are thine.

10 And [all mine] are thine, and ⁴thine are mine; and I am glorified in them.

11 ⁵And [now] I am no more in the world, [but] these are in the world, and I come to thee. Holy Father, ⁶keep [through] thine own name those [whom] thou hast given me, ⁷that they may be one, [⁸as] we are.

12 While I was with them in the world, ⁹I kept them in thy name: those that thou [gavest] me I have [kept,] and ¹⁰[none] of them [is lost] ¹¹but the son of perdition;

A.D. 33.

¹ Ch. viii. 28; xii. 49; xiv. 10.² Ch. xvii. 25; xvi. 27, 30.³ 1 S. John v. 19.⁴ Ch. xvi. 15.⁵ Ch. xiii. 1; xvi. 28.⁶ 1 S. Pet. i. 5; S. Jude 1.⁷ Ch. xvii. 21, &c.⁸ Ch. x. 30.⁹ Ch. vi. 39; x. 28; Heb. ii. 13.¹⁰ Ch. xviii. 9; 1 S. John ii. 19.¹¹ Ch. vi. 70; xiii. 18.

SYRIAC.

8 For the¹ words which thou gavest me I gave them; and they received them, and they believed firmly² that from thee I came forth; and they believed that thou sentest me.

9 And I am praying for them: it is not³ for the world that I am praying, but for those whom thou gavest me; for they are thine.

10 And every thing that is mine, it is thine; and thine it is mine; and I am glorified in them.

11 Henceforth I am⁴ not in the world, but they are in the world, and I am coming to thee. Holy Father, keep them⁵ in thy name that which thou gavest me,⁶ that they be one, like as we are.

12 While I was⁷ with them in the world, I was⁷ keeping them in thy name: I kept those whom thou gavest me, and a man of them perished not, except the son of per-

¹ 'these words.' Hrk1.² or, 'truly.'³ or, 'not at all for the world.' See ch. xv. 16.⁴ lit. 'was,' *hwith*.⁵ S. Ephraem, Sermon. lxxiii. vol. iii.⁶ Both Peschito and Hrk1. read *ἐν τῷ ὀνόματί σου ὁ δέδωκάς μοι*.⁷ *hwith*, i.q. ver. 11.

ETHIOPIIC.

8 Because I gave them the word which thou gavest me;¹ and they by receiving it have known² truly that I came forth from thee, and they believed that thou sentest me.

9 And I indeed pray³ for them: and it is not for the world that I pray thee, but for them whom thou gavest me; because they are thine.

10 And all that is mine, that is thine; and that is thine also, that is mine; and I am glorified in them.

11 And I am no longer in the world, but they are in the world, and I, I am coming to thee. O holy Father, keep them in thy⁴ name whom thou gavest me,⁵ that they be one like us.

12 While I was with them in the world, I kept them in thy name whom thou gavest me.⁶ Lo, I kept them and I protected them,⁶ and not even one from among them

¹ 'because the word which Thou gavest Me is from Thee, because the word Thou gavest Me I gave them.' Polygl.² *admaru*, lit. 'knew.'³ 'and I speak of them.' Polygl.⁴ or, 'by Thy name.'⁵ The Ethiopic with the Gothic reads *ἐν τῷ ὀνόματί σου οὗς δέδωκάς μοι*; and punctuates both places alike.⁶ *watamā'hot'sankwōmu*, lit. 'and I treasured them up,' or 'kept them as in a magazine or treasury.'

SAHIDIC.

8 Because the words which thou gavest me I gave them; and they received them and have known¹ truly that I came out of thee, and they believed that thou didst send me.

9 I pray for them: I pray not for the world, but for those whom thou gavest me; because thine they are.

10 And all mine are thine,² and thine are mine; and I received glory in them.³

11 And I am no longer in the world, but these are in the world. But I come to thee, my holy Father. Keep them in thy name which thou gavest me,⁴ that they become one, as we are.

12 What time I was with them, I kept them in thy name which thou gavest me,⁴ and I kept them; and not one from among them perished, except the son of per-

¹ lit. 'knew.'² This may also read, 'and Mine are all Thine.'³ Both Sahidic and Memphitic understood *δεδοξασμαι* in the pres. tense.⁴ 'hen pekran ent aktaaph nūi, *ἐν τῷ ὀνόματί σου ὁ δέδωκάς μοι*; like the Armenian in both verses.

MEMPHITIC.

8 For the words which thou gavest me I gave them; and they also received them, and they understood in truth that I am come from¹ thee, and they believed that thou art he that sent me.

9 I pray for them: I pray not for the world, but for those whom thou gavest me; for they are thine.

10 And they that are mine are thine, and they that are thine are mine; and I received glory in them.

11 And I am left² no longer in the world, but they are left² in the world, and I am coming to thee, my holy Father;³ keep them in thy name which thou gavest me,⁴ that they be in oneness⁵ as we are.

12 While I was left with them, I was keeping them in thy name which thou gavest me;⁴ I kept them, and not one from among them perished, save the son of per-

¹ or, 'out of.'² *dihē—se'hē*. But Sahid. has *fidishoop an ge*.³ lit. 'My FATHER the holy.'⁴ The Memph., like the Sahid., reads *ἐν τῷ ὀνόματί σου ὁ δέδωκάς μοι*, in both instances.⁵ 'hen u metuai.

GOTHIC.

8 For the words which thou gavest me I gave them; and they received in truth that I issued from thee,¹ and they believed that thou sentest me.

9 I pray about them:² not about this world pray I, but about those whom thou gavest me; for thine they are.

10 And all mine are thine,³ and thine mine; and I am exalted in them.

11 No longer am I in this world, but they are in this world, and I go to thee. Holy Father, keep them in thy name whom⁴ thou gavest me,⁵ that they be one, like us two.⁶

12 When I was with them in this world, I made them fast⁷ in thy name: those whom⁴ thou gavest me I did make fast,⁸ and any one out of them was not lost, un-

¹ *fram thus urran*.² *ik bi inn bidja*.³ *jah meina alla theina sind*. This, like the Sahid., may read, 'and Mine are all Thine.'⁴ *thanzei*.⁵ *in namin theinamma. thanzei atgaft mis, ἐν τῷ ὀνόματί σου, οὗς δέδωκάς μοι*, like the Ethiopic q.v.⁶ *anane vit*.⁷ *fastuinda*.⁸ *gufastaida*.

ARMENIAN.

8 For I gave them the word which thou gavest me;¹ and they received it, and ascertained² in truth that from thee³ I came forth, and they believed that thou sentest me.

9 Now I pray for them: and I pray not for the world, but for those whom thou gavest me; for they were⁴ thine.

10 And what thing is mine is all thine, and what thing is thine that is mine; and I am glorified in them.

11 And I am no longer in the world,⁵ and they are in the world,⁶ and I, to thee I come, Father.⁶ Keep them holy in thy name⁷ through that which⁸ thou gavest me, that they be one, as we also are one.

12 While I was in the world with them, I was keeping⁹ them in thy name⁷ by that which⁸ thou gavest me, and I kept them; and not one of them was lost, except the

¹ Ed. 1805 gives as the true reading, *ὅσα δέδωκάς μοι, δέδωκα αὐτοῖς*, omitting the words *παρὰ σοῦ ἐστίν* ὅτι τὰ ῥήματα δέδωκάς μοι, which are here given from a later ed. of the Arm. N. T. ² *dzanyean, ἐγνωσαν.*

³ *ar' i kên*, which renders both *παρὰ σοί* and *παρὰ σοῦ*.

⁴ Some MSS. read 'are.' ⁵ or, 'for the world,' *hash'harhi*.

⁶ The reading, *Hair: sūrp bahyeū 'znōsa*, 'FATHER, holy keep them,' is adopted by the ed. of 1805, as the oldest. In all the best MSS., there is a comma or a full stop, as in this case. The more modern MSS. and the later editions alone read 'I come to Thee. Holy FATHER, keep them,' &c.

⁷ *hanun kō*. ⁸ *oroō*. Inst. c. ⁹ *baheī*, 'servabam.'

ANGLO-SAXON.

8 For that I gave them the words which thou gavest me; and they received¹ and acknowledged truly that I came of thee, and they believed that thou sentest² me.

9 I bid for them: I bid not for the world,³ but for them whom thou gavest me; because they are thine.

10 And all mine are thine, and thine are mine; and I am made known⁴ in them.

11 And now I am not in the world, and they are in the world, and I come to thee.

¶ XLVII.—[In this hour the Saviour beheld his disciples and said,] Holy Father, hold in thy name that which thou gavest me,⁵ that they be one as we two are.

12 While I was with them I held them in thy name: I held them whom⁶ thou gavest me, and not one of them perished, but the son of perdition; that the holy

¹ *underfengon*, lit. 'undertook.'

² or, 'sendest,' *sended*.

³ i.e. 'for this earth,' *middan-earde*, as in ver. 11.

⁴ or, 'revealed,' *gescutelod*.

⁵ *on thinum naman that thu me sealdest*, a reading which does not come from the Vulgate, "in nomine tuo, quos dedisti mihi." The A. Sax. seems to have understood ὁ absolutely, and not as referring to ὁνομα; for *nama* is masc. and *that* is neut.

⁶ *tha the, robs oūs*.

GEORGIAN.

8 For the words which thou gavest me I have given to them; and they have received and known in truth that I came from thee, and they believed that thou sentest me.

9 I ask for them: not for the world do I ask, but for those whom thou gavest me; because they are thine.¹

10 And mine is all thine, and thine is mine; and I am glorified in them.²

11 And no longer am I in this world, but these are in the world, and I go hence³ to thee. Holy Father, keep these by thy name⁴ whom thou gavest me,⁵ that they be one, like us.⁶

12 While I was with them in the world, I protected them by thy name⁴ whom thou gavest me,⁵ and I kept them; and not one of them perished, except the son of

¹ *shenni arian*.

² or, 'among them,' *mat'h shōris*.

³ *mōval, ἀπ-έρχομαι*.

⁴ *sa'heli't'ha shenit'ha*, Instr. c., but 'through Thy name,' would be *sa'heli'sa shenisu mier*, and 'in Thy name,' *sa'heli'sa shenisu mimat'ha*.

⁵ *tōmelni mōmtsen me, oūs dēdōkās moi*.

⁶ *vitartsa tshwen, καθὼς ἡμεῖς*.

ARABIC.

8 For the word which thou gavest me I gave them; and they received it, and have known¹ truly that from by thee² I came, and they believed that thou didst send me.

9 And I, I ask for them: I ask not for the world, rather for those whom thou gavest me; for they are thine.

10 And every thing that is mine is thine, and that which is thine is mine; and I am glorified in them.

11 And I am not in the world, but these they are in the world, and I come to thee. O, holy Father, keep them in thy name whom thou gavest me,³ that they be one as we are.

12 While I was with them in the world, I was keeping them in thy name: I have kept those whom thou gavest me, and not one of them perished,⁴ but the son of

¹ lit. 'they knew.'

² *min 'annak*. Erp. *min 'andika*. Polygl.

³ *ellazin a'taitani, oūs dēdōkās moi*.

⁴ *lam yahlik*.

SLAVONIC.

8 For the sayings which thou hast given me I gave them; and they received them and understood in truth that I came forth from thee,¹ and they believed that thou didst send me.

9 I pray for them: I pray not for² the whole world, but for² them whom thou hast given me; because thine they are.

10 And all mine are thine,³ and thine mine; and I have been glorified⁴ in them.

11 And no longer I am in the world, but these are in the world, and I go to thee. Holy Father, keep them in thy name, those whom thou hast given me,⁵ that they be one as we are one.

12 While I was with them in the world, I kept them in thy name: those whom thou hast given me⁶ I kept, and not one of them perished, except the son of perdition;

¹ also, 'came out from Thee,' *iako ot' tebe izuidi'sh*.

² or, *περί*.

³ or, 'and Mine are all Thine.'

⁴ lit. 'I was glorified in them.'

⁵ *'hje dal' est' mniū, oūs dēdōkās moi*.

PERSIAN.

8 The words which thou gavest me I gave them; and they received them, and they have known¹ in truth that I am come from thy presence, and they are persuaded that thou sentest me.

9 And I pray² for them not in the same manner that I pray for the world, but for those whom thou gavest me; for they are of thee.

10 And every thing that of this is mine, of this is thine; and every thing that of this is thine, of this is mine; and I am glorified in them.

11 And now I am not of the world, but they are in the world, and I am coming into thy presence. O pure Father, keep them in thine own name, that what thou gavest me be one like ourselves.³

12 While I was in the world with them, I kept them in thy name: and them whom thou gavest me I kept, and not one of them was lost, except the son of perdition; that

¹ lit. 'knew.'

² lit. 'desire.'

³ This passage is not clear in the original,—*anteh*—the Syriac text does not suit the Persian idiom. In this passage, the Persian text has taken the Syriac *hau d'gar'ih fi*, in the same sense as the A. Sax. *that q.v.*, and not as referring to *sh'mok*, 'Thy name.' The Pers. text is not without straining the grammatical construction of the words.

AUTHORISED VERSION.

that the Scripture might be fulfilled.

13 [And] now come I to thee; and these things I speak in the world, that they [might] have my joy fulfilled in [themselves].

14 ²I have given them thy word; and³ the world [hath] hated them, because they are not of the world, ⁴even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but ⁵that thou shouldest keep them from [the] evil.

16 ⁶They are not of the world, even as I am not of the world.

17 ⁷Sanctify them [through] thy truth: ⁸thy word is truth.

18 ⁹As thou [hast sent] me into the world, even so [have] I also sent them into the world.

19 And ¹⁰for their sakes I sanctify myself, that they also [might] be ¹¹sanctified [through the] truth.

A.D. 33.

¹ Ps. cix. 8; Acts i. 20.

² Ch. xvii. 8.

³ Ch. xv. 19, 19; 1 S. John iii. 13.

⁴ Ch. viii. 23; xvii. 16.

⁵ S. Matt. vi. 13; Gal. i. 4; 2 Thess. iii. 3; 1 S. John v. 18.

⁶ Ch. xvii. 14.

⁷ Ch. xv. 3; Acts xv. 9; Eph. v. 26; 1 S. Pet. i. 22.

⁸ 2 Sam. vii. 28; Ps. cxix. 142, 151; Ch. viii. 40.

⁹ Ch. xx. 21.

¹⁰ 1 Cor. i. 2, 30; 1 Thess. iv. 7; Heb. x. 10.

¹¹ Or, *truly sanctified*.

SYRIAC.

dition; that the Scripture be fulfilled.

¶ XII.—13 But now I am coming to thee; and I am speaking these things in the world, that my joy be fulfilled in them.

14 I gave them thy word; and the world hated them, because they are¹ not from² the world, as I am³ not from² the world.

15 It is not that thou take them out of the world I am praying, but that thou keep them from the evil.

16 For they are¹ not from the world, as I am³ not from the world.

17 Father, sanctify⁴ them in thy truth:⁵ for thy word is the truth.

18 Like as thou sentest me into the world, so also I sent them into the world.

19 And for their sakes⁶ I sanctify⁴ myself, that they also be sanctified⁴ in the truth.

¹ or, 'were.'

² or, 'were not, was not out of,' *men*.

³ or, 'was,' i.q. ver. 11, 12, q.v. But Hrk. has *it'hū'un*, *it'han*.

⁴ 'Sanctify,' 'sanctified,' is used here in these translations, as well as at ch. x. 36, out of deference for the A. V.; but 'hallow,' 'hallowed,' would be better.

⁵ or, 'by, through, Thy truth.' See note on ch. i. 3, and also the Notes at the end of the volume on that same verse.

⁶ *al apai'un*.

ETHIOPIC.

perished, except the son of perdition; that the word of Scripture be fulfilled.¹

13 At present, however, I am coming to thee: and this I speak in the world, that my joy be complete² in them.

14 And I indeed, I gave them thy word; and the world hated them, because they are not from³ the world, as I am not from⁴ the world.

15 What I ask thee is not that thou take them out of the world, but on the contrary, that thou keep them from evil.

16 Because they are not from³ the world, as I am not from⁴ the world.

17 Sanctify⁵ them by thy righteousness:⁶ because thy word, that is righteousness.⁶

18 As thou sentest me into the world, so also I sent them into the world.

19 And for their sakes I sanctify⁵ myself that they also be holy⁷ in righteousness.⁶

¹ lit. 'arrive,' or 'come to pass.'

² or, 'perfect,' 'fulfilled,' 'completed.'

³ lit. 'were not out of,' i.q. Syr.

⁴ or, 'was not out of.'

⁵ See Syr. ad l.

⁶ *tsūdq*, also 'truth.' See ch. i. 14, 17.

⁷ *qaddusina batsdq*; different from the Syr. *mqdashin*, ἁγιασμένοι.

SAHIDIC.

perdition; that the Scripture be fulfilled.

13 Now I come to thee; and these things I speak in the world, that my joy be fulfilled¹ in them.

14 I gave them thy word; and the world hated them, because they are not of² the world, as I also am not one of² the world.

15 I pray not that thou take them out of³ the world, but that thou keep them out of³ the wicked.⁴

16 They are not of² the world, as I also am not one of² the world.

17 Sanctify⁵ them in the truth: thy word⁶ is the truth.

18 As thou didst send me into the world, so also I sent them into the world.

19 And I sanctify⁵ myself for their sakes, that they also be holy⁷ in the truth.

¹ or, 'completed,' 'perfected.'

² *ebol'hūn*. Another MS. reads 'because you, ye are not men of this world, I also I am not in it,' as in ver. 16.

³ *ebol'hūn*.

⁴ *ebol'hūn pīpīnēra*.

⁵ or, 'purify,' i.q. Memph. q.v.

⁶ *pekshadjī*; whereas Memph. q.v. reads *pete phōk nēadji*.

⁷ or, 'pure.'

MEMPHITIC.

dition; that the Scripture be fulfilled.

13 But now I come¹ to thee; and these things I speak in the world, that my joy be fulfilled in them.

14 I gave them thy word; and the world hated them, because they are not from² the world, as I also am not from² the world.

15 I ask not that thou take them out of² the world, but that thou keep them from that which is evil.³

16 From the world they are⁴ not, as also I am not one from the world.

17 Purify them in thy truth: the word that is thine is the truth.

18 Like as thou sentest me into the world, so also I sent them into the world.

19 And I purify myself for their sakes,⁵ that they also be pure in the truth.

¹ or, 'came,' *ainēu*. This tense, however, is strictly speaking an aorist, and as such it is sometimes, though rarely, used as a present tense.

² *ebol'han*.

³ *ebol'ha pi pet'han*.

⁴ Both the Sahid. *'hen* and the Memph. *'han* pl. Indef. art. should strictly speaking, be rendered 'men' or 'they,' so as to correspond to *anok u ebol'hen*, 'I one out of,' or 'from the world.'

⁵ *e'hrēi rājōu*, lit. 'upon their heads.' Comp. Syr. *'al apai'un*, 'upon their faces.'

GOTHIC.

less the son of perdition; that this Scripture¹ become fulfilled.

13 But now I go to thee:² and this I speak in the world, that they have my joy fulfilled in themselves.³

14 I gave them thy word; and this world hated them, for they are not out of this world,⁴ like as I am not out of this world.⁴

15 I pray not that thou take them out of this world,⁴ but that thou keep them from the evil.⁵

16 They are not out of this world,⁴ like as I am not out of this world.⁴

17 Sanctify⁶ them in truth: thy word is truth.

18 As thou sentest me into the world, so I sent them into this world.

19 And from⁷ them I sanctify⁶ myself, that they also be holy in truth.

¹ or, 'writing,' *gamlōu*.

² *du thus gaggā*.

³ *in sēs*.

⁴ *us thamma fairwau*.

⁵ *fura thamma unseifin*. The Gothic, like the Sahidic, seems to have understood *ἐκ τοῦ πορνῆου* of *ὁ πορνῆος*, and not of *τὸ πορνῆον*.

⁶ *reihai—veiha*, see Syr. ad l.

⁷ *fram in*.

ARMENIAN.

son of perdition; that the Scripture should be fulfilled.

13 But now to thee I come; and I speak this in the world, that they should have my joy fully in themselves.¹

14 I, I gave them thy word;² and the world hated them, because they are not from the world,³ as I am not from the world.³

15 I do not request this that thou shouldest⁴ take them from the world,⁵ but that thou wouldest⁴ keep them from evil.

16 They are not from the world of here,⁵ as I am not from the world.³

17 Make them holy⁶ through thy truth: for thy word is truth.

18 As thou sentest me into the world, so also I sent them into the world.

19 And I make mine own self⁷ holy for their sakes, that they also should be sanctified⁸ through the truth.

¹ *zur'nd' loy n on toz' handzous argeants*, 'in their own souls,' or 'persons.'

² var. 'Thy words.'

³ or, 'out of the world,' *hash'harhè*.

⁴ See Georgian ad l.

⁵ *hash'harhè asdi*.

⁶ *surp arha 'znusa*.

⁷ *zandzn im*, 'My soul,' 'self,' 'person,' or 'essence.'

⁸ or, 'purified,' 'cleansed.'

GEORGIAN.

perdition; that the Scripture should be fulfilled.

13 But now I come hence to thee; and I say this in the world, that they may have my joy in abundance.¹

14 I gave them thy words;² and the world hated them, because they are not from this world,³ as I am not from this world.

15 I do not say that thou shouldest⁴ take them out of this world, but that thou wouldest⁴ preserve them from evil.

16 They are not from this world, as I am not from this world.

17 These were made holy⁵ by the truth: because thy word is truth.

¶ LVII.—18 As thou didst send me into the world, I also send them⁶ into the world.

19 And for their sakes I make myself holy, that they also may be holy by the truth.⁷

¹ or, 'in fulness,' *sarsebil'h*.

² *silqwan shenni*. See Armen. ad l.

³ *sop'hisa amisgonni*, renders exactly the Sahil. and Memph. idiom in a manner peculiar to the Georgian. See note to the Memphitic.

⁴ 'Shouldest' and 'wouldest' are not in the original, which never uses these verbs to form the subjunctive. They are used here to express the meaning of *aghi'hune*—*duitswana*, with *vilqei*, 'I say.'

⁵ *tsmida 'gwen*.

⁶ *tsaravlineh mat'h*.

⁷ *djeshmaritebil'h*.

SLAVONIC.

that the Scripture be fulfilled.

13 And now I go¹ to thee; and I say these things in the world that they have my joy fulfilled in themselves.

14 I gave them thy word; and the world hated them cordially,² because they are not from the world, as I am not from the world.

15 I pray not that thou take them from³ the world, but that thou keep them from³ evil.

16 From³ the world they are not, as from³ the world I am not.

17 Sanctify⁴ them in thy truth: thy word is truth.

¶ LVII.—18 As thou hast sent⁵ me into the world, so I also sent⁶ them into the world.

19 And for their sakes⁷ I sanctify⁴ myself, that they also be sanctified⁸ in truth.

¹ or, 'proceed,' *grjadu*.

² *voznenaridyè i'h'*. See ch. xv. 24, 25.

³ or, 'out of.' This, however, may also read, 'from the evil,' i.e. 'evil one.'

⁴ See Syr. ad l.

⁵ *poslidi' esl*.

⁶ *poslidi'h'*.

⁷ or, 'because of them,' *za ni'h'*.

⁸ *budul' sviastchéni*, ὁσιν ἡγιασμένοι.

ANGLO-SAXON.

Scripture be fulfilled.

13 Now I come to thee; and these things I speak in the world, that they have my joy fulfilled in them-selves.

14 I gave them thy words; and the world had them in hatred, for that they are not of the world, as I also am not of the world.

15 I bid not that thou take them out of the world, but that thou hold them out of evil.¹

16 They are not of the world, as I am not of the world.

17 Hallow them in truth:² thy word is truth.

18 As thou sentest³ me into the world, I send them into the world.

19 And for them I hallow⁴ myself, that they also be hallowed⁵ in truth.

¹ *of yfale*.

² *Gehalga hig in soðfæstnyssc*.

³ or, 'sendest.'

⁴ *halgige*.

⁵ *gehalgode*.

ARABIC.

perdition; that the Scripture be fulfilled.

13 And now to thee I come; and I speak this¹ in the world, but these I leave them in the world, that my joy be complete² in them.

14 I gave them thy word; and the world hath hated them, because they, they are not from the world, as I indeed am not from the world.

15 I ask not that thou take them from the world, but that thou keep them from the evil.

16 Because they are not from the world, as I indeed am not from the world.

17 Sanctify³ them in⁴ thy truth: for indeed thy word is the truth itself.⁵

18 As thou sentest me to the world, I sent them, I also, to the world.

19 And for their sakes I sanctify³ myself,⁶ that they be sanctified³ in the truth.

¹ lit. 'in' or 'by this.' Polygl. omits 'and I speak this in the world.'

² *kāmīlan*, 'perfect,' 'accomplished.'

³ See Syr. ad l.

⁴ or, 'by,' 'through.'

⁵ or, 'the pure truth.' Comp. Hariri Cons. ii. p. 88, and Coran Sur. ii. 149.

⁶ lit. 'My nature,' 'essence.'

PERSIAN.

Scripture be fulfilled.

13 Now I am coming into thy presence; and I say these things in the world, that my joy become finished¹ in them.

14 I gave them thy word; and the world hated them, because they are not of the world, as I am not of the world.

15 I desire not at all² that thou take them out of the world, but that thou keep them from evil.

16 Because I am not of the world, and they also are not of the world.

17 Father, make them pure by thy truth: for thy word is truth.

18 As thou didst send me into the world, so also I did send them into the world.

19 And for their sakes I keep myself pure,³ that they be sanctified⁴ by the truth.

¹ or, 'to be finished in them.'

² *nab'ili-mi'hu'ikam*.

³ *pāk*.

⁴ *mu'addas*.

AUTHORISED VERSION.

20 [Neither] pray [I for these alone] but for them also [which shall] believe [on] me through their word;

21 ¹That they all may be one; as ²thou, Father, [art] in me, and I in thee, [that] they also may be one in us: that the world may believe that [thou hast] sent me.

22 And the glory which thou [gavest] me, I have given them, ³that they may be one, even as we are one:

23 I in them, and thou in me, ⁴that they may be made perfect in one; and that the world may know that thou [hast sent] me, and [hast loved] them, as thou [hast loved] me.

24 ⁵Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: [⁶for] thou lovedst me before the foundation of the world.

25 O righteous Father, [⁷the] world [hath not known] thee: but I [⁸have

SYRIAC.

20 And it is not¹ on their behalf² alone that I am praying, but also on behalf² of those who believe³ in me through⁴ their word.

21 That all of them be one; like as thou my Father, art in me, and I in thee, that they also be one in us: and that the world believe that thou sentest me.

22 And I gave them the glory that thou gavest me; that they be one, like as we, we are one.

23 I in them, and thou in me, that they be perfect⁵ in one; and that the world know that thou sentest me, and that thou lovedst them, as thou also lovedst me.

24 Father, those whom thou gavest me, I will that in the place where I am, they also be with me; that they be seeing my glory which thou gavest me: for thou lovedst me from before the foundation of the world.

25 My righteous Father, and the world⁶ hath not known⁷ thee; but I have known⁷

¹ or, 'not at all.' See ch. xv. 16.

² 'al apai'ün.

³ dam'aim'nin, τῶν πιστευόντων.

⁴ ὁ γὰρ. Hrk. ὁ. Pesch.

⁵ or, 'complete.'

⁶ wa'öldmō, may also be rendered like καὶ ὁ κόσμος, 'the world also.'

⁷ lit. 'knew.'

ETHIOPIIC.

20 And it is not for them alone that I pray thee, but also for them who shall believe¹ in me through their word.

21 That they all be in one; as thou, Father, art in me,² and I in thee, that they also be in one in us like us:³ that the world believe that thou sentest me.

22 And I also⁴ gave them the glory which thou gavest me; that they be in one, like us, as we are one:

23 And I indeed in them, and thou truly in me, that they be complete in one; that the world know that thou sentest me, and I loved them I,⁵ as thou lovedst me.

24 Father, as to those whom thou gavest me, I will that they be where I was⁶ myself with thee; that they see my glory which thou gavest me: because thou lovedst me before the world was created.⁷

25 O righteous Father, the world indeed hath not known thee;⁸ but I have known

¹ or, 'who believe,' aor. t.

² 'with Me—with Thee.' Polygl.

³ kamāna.

⁴ Polygl. omits 'also.'

⁵ The Ethiopic, both Platt and Polygl., reads ἡγάπησα for ἡγάπησας.

⁶ haba 'alōku.

⁷ lit. 'is created.'

⁸ lit. 'knew Thee not.'

SAHIDIC.

20 I pray not for these alone, but also for others who shall believe in me through their word.

21 That all be in one;¹ as thou my Father art in me, and I in thee, that they also be in us: that the world believe that thou art he that sent me.

22 And I gave them the glory which thou gavest me: that they become one, as we are one:

23 I in them, and thou in me, that they be in us perfect in one; and that the world know that thou art he that sent me, and that thou lovedst them after the manner thou lovedst me.

24 My Father, as to those whom thou hast given me, I wish that in the place where I am, there they be also; that they see the glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 My righteous Father, the world knoweth thee not; and these have known² me, that

¹ an'het amplos name ua, &c., "the hearts of the faithful are joined to the Lord Jesus, Who is the Rock." Fragm. of a Homily in Sahidic, Manichæan Egypt. Cod. Beza. 1. 100.

² lit. 'knew.' The Sahidic omits ἐγὼ δὲ σε ἔγνω.

MEMPHITIC.

20 I pray not for them alone, but also for them that shall believe in me through their word.

21 That all be in oneness;¹ as the Father who art in me,² and I also am in thee, that they also be in us in oneness:¹ that the world believe that thou art he that sent me.

22 And I, the glory which thou gavest me, I gave them; that they also be in oneness,¹ as we also are in oneness:¹

23 I in them, and thou in me, that they be perfect in oneness;¹ that the world acknowledge that thou art he that sent me, and that I loved them, as thou lovedst me.

24 My Father, they whom thou gavest me, I wish that they be with me in the place where I am; that they see my glory which thou gavest me: because thou lovedst me before the foundation of the world.

25 My true Father,³ the world knoweth thee not, but I know thee; and these

¹ or, 'unity,' 'union,' metuai; but Sahid. na—sua.

² phut elekshup n'hren'het.

³ paitō pithmēi, 'My FATHER the true;' but Sahidic, less correctly, paitō pākaia.

GOTHIC.

20 But I pray not about these¹ alone, but about them¹ that believe² in me, through their word.

21 That all be one; like as thou, Father, in me, and I in thee, that they also in us two be one: that this world believe that thou sentest me.

22 And the glory which thou gavest me I gave them; that they be one, like as we two are one:

23 I in them, and thou in me, that they be made perfect³ in one; and that this world know that thou sentest me, and lovedst them, as thou lovedst me.

24 Father, what⁴ thou gavest me, I will that where I am, they also be with me; that they see my glory which thou gavest me: for thou lovedst me before the foundation of the world.

25 Righteous Father, and this world acknowledged thee not; but I knew thee,

¹ thana.

² thana galaubjandans, τῶν πιστευόντων, l. q. Syr. because the Goth. has not fut. indic. or partic.

³ lit. 'finished out into one.'

⁴ thatei.

ARMENIAN.

20 Yet for them alone I pray not, but¹ for all them that shall believe² in me through their word;

21 That all should be one; like thee,³ Father, in me, and me³ in thee, that they should be in us: that the world also shall believe⁴ that thou sentest me.

22 And I, the glory which thou gavest me I gave them; that they should be one, as we also are one:

23 I in them, and thou in me, that they should be complete in one; and the world shall know that thou sentest me, and that I loved them, as thou⁵ lovedst me.

24 Father, those thou gavest me, I will that where I⁶ am, they also should be with me, that they should see my glory,⁷ which thou gavest me: for thou lovedst me before the existence of the world.

25 Righteous Father, even the world hath not known⁸ thee; but I have known⁸

¹ var. 'but I pray for.'

² *havadataēlōts*, lit. τῶν πιστευόντων.

³ 'Thee' and 'Me' are here used, instead of 'Thou' and 'I' of the Armenian original, because of 'like,' and in order to avoid 'art,' if 'as' were used instead of 'like,' e.g. 'as Thou, FATHER, [art] in Me, and I in Thee.' This clause is quoted somewhat differently in Greg. III. Hom. ii. p. 7, and Hom. xiii. p. 95.

⁴ *havadataē*, fut. ind.

⁵ var. 'and I shall love them, even as Thou.'

⁶ var. *yea ēm*, i.e. 'I indeed,' 'I Myself am.'

⁷ lit. 'glories.'

⁸ lit. 'knew,' *dzanyēd, nyan, օրհն, ω, ωσαν*.

GEORGIAN.

20 And not for their sakes alone do I ask, but for all who shall believe in me through their word;

21 That all may be one; as thou, O Father, art in me, and I in thee,¹ that these also be one in us: that the world may believe that thou didst send me.

22 And I, the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou with me, that they may be accomplished in oneness;² and that the world may know that thou didst send me, and that thou hast loved them tenderly, as thou hast also loved me.

24 O Father, they whom thou gavest me I will that they be with me where I be; that they see my glory, which thou gavest me: for thou lovedst me tenderly³ before the foundation of the world.

25 Righteous Father, the world hath not known thee; but I have known thee,

¹ *shen—tshendamō da me shendamī*.

² *ertūbita*, i.e. Memph. *metuai*.

³ or, 'hast loved Me tenderly.'

SLAVONIC.

20 I pray not for these alone, but also for them who shall believe in me for their words' sake;

21 That all be¹ one as thou Father in me, and I in thee, that those also be¹ one in us: that the world have faith in that thou hast sent² me.

22 And I, the glory which thou gavest me I gave them; that they be¹ one as we are one:

23 I in them, and thou in me, that they be perfect³ in one; and that the world understand that thou hast sent² me, and that thou hast loved them tenderly,⁴ as thou hast loved me tenderly.⁴

24 Father, for those thou hast given me, I wish that where I am, there they also be with me; that they may see my glory, which thou hast given me: because thou hast loved me tenderly¹ before the formation of the world.

25 Righteous Father, and the world hath not known⁵ thee; but they have

¹ or, 'become.'

² *poslā* est.

³ or, 'complete.'

⁴ *voztliubl' est*. Comp. this with *voznenavidyē*, v. 14.

⁵ lit. 'knew,' *i mir* might also be rendered 'the world also,' or 'even the world.'

ANGLO-SAXON.

20 But I bid not for them alone, but also for them that yet shall believe¹ through their word in me;

21 That all be one; as thou Father art in me, and I am in thee, that they also be one in us too:² that the world believe that thou sentest me.

22 And I gave them the brightness that thou gavest me; that they be one, as we too³ are one:

23 I am in them, and thou art in me, that they be ended⁴ in one; that the world acknowledge that thou sentest me: and lovedst them as thou lovedst me.

24 Father, I will that those whom thou gavest me be with me where I am; that they see my brightness, that thou gavest me: for that thou lovedst me ere the world were set.

25 Lo, righteous Father, the world know thee not; but I knew thee, and they

¹ *dhe gyl sceolon gelyfan*.

² *on usc*.

³ *swa weyl*.

⁴ *geendode*.

ARABIC.

20 And I ask not for these alone, but also for those who shall believe in me through their word;

21 That they be in the whole¹ of them one; as thou, O Father, art in me, and I² in thee, that they be also one in us: that the world believe that thou didst send me.

22 And I have given them the glory which thou gavest me; that they be one, as we are one:

23 I in them, and thou in me, and they shall be complete in one;³ that the world know that thou didst send me, and that I loved them as thou didst love me.

24 O Father, they whom thou gavest me, I wish that they be with me where I am, that they see my glory, which thou gavest me: for thou didst love me before the creation⁴ of the world.

25 O righteous Father, the world knoweth thee not: but I know thee, and these

¹ i.e. 'in the aggregate.'

² Polygl. adds 'also'

³ Comp. Hist. Joseph. Fabr. lign. c. i. p. 8, ed. Thilo, "and now *ya a'sai el-karamah*, honoured members of Myself, go and preach to all nations," &c.

⁴ lit. 'production.'

PERSIAN.

20 And not for them alone, pray¹ I, but also for those who shall believe in me;²

21 That all may be one through their word; as thou, my Father, art in me, and I in thee, so must these also be one in us: that the world believe that thou didst send me.

22 And the glory³ which thou gavest me gave I them; that they be one, as we are one:

23 I in them, and thou in me, that they be perfect in each one; that the world may know that thou didst send me, and that I loved them, as thou lovedst me.

24 Father, since thou gavest me these, I desire that in the place where I shall be they also be with me; that they see my glory, which thou gavest me: for thou lovedst me before the world was.

25 My righteous Father, the world hath not known⁴ thee: I have known⁴ thee, and

¹ *shahid*.

² The Persian reads here 'through their word,' which is inserted into the following verse.

³ or, 'praise.'

⁴ lit. 'knew.'

AUTHORISED VERSION.

known] thee, and these [have known] that thou [hast sent] me.

26 ²And I have [declared] unto them thy name, and will [declare] it: that the love ³wherewith thou [hast loved] me may be in them, and I in them.

CHAP. XVIII.

1 WHEN Jesus had spoken these words, ⁴he went forth with his disciples over ⁵the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 [And] Judas also, which betrayed him, knew the place: ⁶for Jesus oftentimes resorted thither with his disciples.

3 ⁷Judas then, having received [a] band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things

A.D. 33.

¹ Ch. xvii. 8; xvi. 12.

² Ch. xvii. 6; xv. 15.

³ Ch. xv. 9.

⁴ S. Matt. xxvi. 36; S. Mark xiv. 32; S. Luke xxii. 39.

⁵ 2 Sam. xv. 23.

⁶ S. Luke xxi. 37; xxii. 39.

⁷ S. Matt. xxvi. 47; S. Mark xiv. 43; S. Luke xxii. 47; Acts i. 16.

SAHIDIC.

thou art he that sent me.

26 And I revealed unto them thy name, and I shall yet reveal it: that the love with which thou lovedst me be in them, and I also in them.

CHAP. XVIII.

1 WHEN Jesus had said these things, he went out with his disciples beyond the torrent of the Kedros,¹ the place in which there was a garden, the place into which he went with his disciples.

2 But Judas, who was to betray him, also knew that place: because many times Jesus had resorted thither with his disciples.²

¹ *inphedron*. This is meant as a proper name; had τῶν κέδρων been taken by the Sahidic translator for a common name it would have been *pi mou nasrem nshu nshu*.

² A blank occurs in this place in G. Woide's work.

SYRIAC.

thee, and these have known¹ that thou sentest me.

26 And I made known thy name unto them, and am making it known: that the love with which thou lovedst me be in them, and I be in them.

CHAP. XVIII.

¶ XLII.—1 THESE things said Jesus, and he went out with his disciples across the brook of Kedron, a place where was a garden, which he entered with his disciples.²

2 But the traitor³ Judas was also acquainted with that place: because many times Jesus foregathered there with his disciples.

3 Then Judas himself took a band of soldiers,⁴ and from the chief priests and the Pharisees he took⁵ officers, and came⁶ thither with lanterns and torches and weapons.

4 But Jesus who was aware of every

¹ lit. 'knew.'

² See Didascalia Apost. Syr. c. xxi. p. 88, l. 7, sq. S. Cyril Comm. Exp. cxlvi. p. 418, sq.

³ 'who was betraying Him.' Hrk1.

⁴ *asp'hir, σπείρα*.

⁵ Hrk1. omits 'He took.'

⁶ 'and cometh.' Hrk1.

MEMPHITIC.

others have known that thou art he that sent me.

26 And I showed them thy name, and shall show it again: that the love with which thou lovedst me be in them, and I also in them.

CHAP. XVIII.

1 JESUS having said these things, went out with his disciples across the torrent of the Cedars,¹ a place where there was a garden; in that Jesus entered with his disciples.

2 And Judas, who was to betray him, also knew that place: for many times Jesus resorted thither with his disciples.

3 Judas then having received a multitude with officers from the chief priests and the Pharisees, went thither with torches and lanterns and weapons.

4 But Jesus knowing all things that

¹ lit. 'of the cedar-trees,' *šte pi she n sippi*. The Memph. translates this literally; taking τῶν κέδρων for a common name.

ETHIOPIC.

thee, and these have known that thou sentest me.

26 And I declared¹ them thy name, and I shall yet declare¹ it to them: that the love wherewith thou lovedst me be in them, and I with them.

CHAP. XVIII.

1 AND saying this, Jesus went out with his disciples beyond Kedros, the valley of cedars; and there was there a garden, an enclosure of greens,² and he went into it with his disciples.

2 And Judas, who betrayed him, knew³ that place, because many a time Jesus resorted thither with his disciples.

3 And Judas took a company of soldiers from the chief priests and the Pharisees, and he received the help of their officers;⁴ and he went thither with street-lanterns⁵ and with torches and with weapons.

4 And Jesus knowing⁶ all that was com-

¹ or, 'told,' 'spake,' 'tell,' 'speak.'

² *ganāt 'at'sada 'haml*.

³ lit. 'knoweth.'

⁴ lit. 'of their young men.'

⁵ *ma'hatwa t'sagwa*, 'street-lanterns.'

⁶ 'Jesus seeing.' Polygl.

GOTHIC.

and these acknowledged that thou sentest me.

26 And I made thy name known to them, and I make it known: that the love with which thou lovedst me be in them, and I in them.

CHAP. XVIII.

1 SAYING this, Jesus went out with his disciples over a brook, the Kedron,¹ where was a garden of herbs,² into which Jesus went, and his disciples.

2 And Judas also, who betrayed him, knew this place: because Jesus often went thither with his disciples.

3 Then Judas took a troop and servants of the priests and of the Pharisees, and went thither with lanterns and torches and weapons.

4 But Jesus knowing³ all the things that

¹ *tho Kaidron*.

² or, 'of plants,' *aurtigards*. Comp. Eth. 'at'sada 'haml, and A. Sax. *wyrt-tün*.

³ *vitands, eiðw's*, i.e. 'witting,' if there were such a term.

ARMENIAN.

thee, and they have known¹ that thou sentest me.

26 And I made known unto them thy name, and I shall make it known:² that the love with which thou lovedst me should be in them, and I in them.

CHAP. XVIII.

1 WHEN Jesus said this, he went out with his disciples to that side of the valley of Kedron,³ where⁴ was a garden, into which he entered with his disciples.

2 Judas also, who was to betray him, knew the place: because many times Jesus had foregathered there with his disciples.

3 And Judas having taken with himself a troop, and from the chief priests and the Pharisees officers,⁵ cometh thither with torches and lanterns and weapons.

4 Then Jesus, when he saw⁶ all that

¹ lit. 'knew,' *dzanyē, nycan, էյնան, ա, օրան.*

² Some MSS. supply 'to them.'

³ *Kedroni*, of Kedron, a prop. n.

⁴ Some MSS. read 'which was.'

⁵ or, 'waiters, servants.'

⁶ *édēs—ēgyeal*. The Armenian translator took *ῥὰ ἐρ-χόμενα* for a past tense; and *εἰδώς* in the sense of 'seeing.' This might be so rendered idiomatically, even in English, if the idea of 'seeing,' which belongs to *εἶδω*, was not usually expressed by forms in *ῖδω*, and the sense of 'knowing' generally given to forms in *εἶδω*. See Note on this verse, and on ch. i. 19.

ANGLO-SAXON.

acknowledged that thou sentest me.

26 And to them I declared thy name, and yet will declare: that the love *with* which thou lovedst me be in them, and I am in them.

CHAP. XVIII.

¶ XLVIII.—1 WHEN the Saviour said these things, then he went over the bourn Cedron; there was a wort-garden¹ in to which he went, and his disciples.

2 But Judas, who betrayed him,² wist the place: for that the Saviour oftentimes came thither with his disciples.

3 Then Judas received the people and the servants at the bishops³ and at the Pharisees' *hands*, and came thither with lanterns⁴ and with torches and with weapons.

4 Wherefore the Saviour wist all the

¹ *ān wyrt-tūn.*

² *Judas se ancelas*. "Judas the traitor"—*penon hem fol-tien at tham phariseon*. "took to himself help from the Pharisees," &c. *Ælfrie*, Hom. for Palm S. vol. ii. p. 246. This expression agrees with the Ethiopic *rad'eta w'arāt. hūmu*, q.v.

³ *at tham biscopum and at tham phariseon.*

⁴ *ieohl-fatum*, 'light-fats.'

GEORGIAN.

and they know that thou didst send me.

26 And I have made known thy name, and I will make it known: that the love with which thou hast loved me be in them, and I with them.

CHAP. XVIII.

¶ LVIII.—1 JESUS said that, and went out with his disciples over the brook of Cedars, where there was a vine-garden,¹ into which he entered himself, and his disciples.

2 But Judas, his traitor, knew that place: for many times Jesus resorted thither with his disciples.

3 Then Judas brought a multitude, and from the high priests and the Pharisees² servants, and went thither with lanterns and torches and weapons.

4 But Jesus knew³ all that was coming

¹ *eseni t'hvit metsa yikhile unebatha math adgilni*, says Abp. Timothy, Pilgrimage, p. 144, *sada mtli-ars da khvri nazonani, da adgili igi shempgrobisa misia*, "where is the garden, the brook of cedars, and the spot where He was seized," &c. He also speaks of the *nazutha Libanatha*, 'cedars of Libanus,' at p. 127—whereby it is clear that *κέδρων* was taken by the Georgian translator of this verse as gen. plur. of *κέδρος*, and not as a proper name.

² *m'hudelt'h-m't'havart'ha da phariseelt'hagan*: in this case *gan* may, or may not, qualify both 'chief priests' and 'Pharisees.'

³ *itsōda*.

ARABIC.

know that thou didst send me.

26 And I have made known thy name unto them, and shall make it known: and the love with which thou didst love me shall be in them, and ¹I shall be, I in them.

CHAP. XVIII.

¶ XXXVIII.—1 JESUS said this,² and then went out with his disciples beyond the brook³ of the Cedars; and there was there a garden: he and his disciples entered it.⁴

2 And Judas, who betrayed him,⁵ was acquainted with that place: because Jesus foregathered thither with his disciples much.⁶

3 Then Judas took a company of soldiers from the chief priests and the Pharisees and officers, and he went thither with lights and lanterns and weapons.

4 But Jesus was aware of every thing

¹ Polygl. adds 'also.'

² 'and when Jesus said this.'

³ or, 'the valley.'

⁴ lit. 'He entered it and His disciples.'—'and He entered it with His disciples.' Polygl.

⁵ Comp. Vita Timur. l. c. xv. p. 94; also Abulfeda, Hist. Antislam. p. 60 and 166, ed. Fl.

⁶ or, 'often.'

SLAVONIC.

known¹ thee, that thou hast sent me.

26 And I told them thy name, and I tell it: that the love wherewith thou hast loved me tenderly be in them, and I in them.

CHAP. XVIII.

¶ LVIII.—1 AND² Jesus having said these things, went out with his disciples beyond the torrent of Kedros, where was a wort-garden,³ into which himself entered and his disciples.

2 And Judas, who was betraying him,⁴ knew the place: for many times Jesus foregathered there with his disciples.

3 Judas therefore having received a band, and from the chief priests and Pharisees servants, came thither with torches and candles and weapons.⁵

4 And Jesus knowing⁶ all things that

¹ lit. 'knew.'

² Ostromir G. omits 'and.'

³ *vertograd*. Comp. Goth. *aurtigards*, and A. S. *wyrt-tūn*. Ostrom. *v'rtēp*, 'a retired garden.'

⁴ *ot' druga i ulchennikā prodan*, &c., "betrayed by a friend and disciple," &c. Triod. vol. ii. p. 154.

⁵ This is quoted somewhat differently in a fragment of a Hom. by S. Chrysostom in Slavonic, edited by B. Kopitar, Vienna, 1836, p. 5, and 27.

⁶ *vyēdī*, i. q. *ēdōs*, lit. 'witting' or 'wotting,' if there were a part. of 'to wit' or 'wot.'

PERSIAN.

they have known¹ that thou didst send me.

26 And thy name I committed to them, and do commit it: that the love wherewith thou lovedst me be in them, and I be in them.

CHAP. XVIII.

¶ XXXIII.—1 WHEN Messiah had finished² these words, he went out with his disciples and came by the way across Kedron; there was a garden, and he went to that place with his disciples.

2 And Judas, the traitor, knew that place: because Jesus often foregathered³ there with his disciples.

3 But Judas took with him a rabble, and received from the chief priests and from the Pharisees officers and servants; and they came to that place with torches and lanterns and swords and spears.

4 And Jesus knew all that was coming

¹ lit. 'knew.'

² lit. 'made these words complete.'

³ lit. 'made gathering,' or 'congregation.'

AUTHORISED VERSION.

that [should come] upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. [And] Judas also, which betrayed him, [stood] with them.

6 As soon then as he [had] said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake,¹ Of them which thou [gavest] me have I lost none.

10 ²Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

SYRIAC.

thing that *was* coming upon him, went forth and said unto them, Whom *are* ye seeking?

5 They say unto him, Jesus the Nazarene.¹ Jesus saith unto them, I am *he*. And Judas the traitor² was also standing with them.

6 And when Jesus said unto them, I am *he*, they went back, and fell upon the earth.

7 And again Jesus asked them, Whom *are* ye seeking? But they said, Jesus the Nazarene.¹

8 Jesus saith unto them,³ I told you that I am *he*: and if ye⁴ *are* seeking me, let these go:⁵

9 That the word should be fulfilled, which he said that, Those that thou gavest me I lost not of them, even not one.⁶

10 But Simon Peter,⁷ there was on him a sword, and he drew it, and he struck the servant of the high priest, and carried off his right ear. And the name of that ser-

ETHIOPIIC.

ing upon him, went forth outside unto them, and said unto them, Whom seek ye?

5 And they answered and said unto him, Jesus *the* Nazarene. And Jesus said unto them, I *am* *he*. And Judas, who¹ betrayed him, was standing² with them.

6 And when Jesus said unto them, I *am* *he*, they retreated backward,³ and fell upon the earth.

7 Then again he asked them, Whom seek ye? And they said, Jesus *the* Nazarene.

8 And Jesus answered and said unto them, Said I not⁴ unto you, I *am* *he*? If then ye seek me, let these that they go:

9 That his word⁵ should come *true*, that he said, Those thou gavest me, I threw not away,⁶ no not one from among them.

10 And there was a sword with Simon Peter, and he drew his sword, and smote a servant of the high priest, and cut off his right ear. And the name of that ser-

A.D. 33.

¹ Ch. xvii. 12.² S. Matt. xxvi. 51; S. Mark xiv. 47; S. Luke xxii. 49, 50.¹ 'Jesus that Nazarene.' Hrk1.² 'that one who (was) betraying Him.' Hrk1.³ 'Jesus replied to them.' Hrk1.⁴ 'if now' or 'if then.' Hrk1.⁵ lit. 'going.'⁶ 'and not one.' Hrk1.⁷ Pesch. *Kiphō*. 'Now Simon *Petros*.' Hrk1.¹ Polygl. omits 'who.'² lit. 'standeth:' but '*alawa-yaqum*, is here correctly rendered, according to an idiom common to the Ethiopic and to the Arabic.³ lit. 'behind them.'⁴ or, 'was I not saying.'⁵ *qālu, ὁ λόγος αὐτοῦ*.⁶ *igadafku*, i.e. 'lost;' but Polygl., *ita'hagwala*, 'not perished.'

SAHIDIC.

6 backward, they fell upon the earth.

7 Again therefore he asked them, saying, Whom do ye seek after? They say unto him, After Jesus the Nazarene.

8 Jesus answered them, I told you that I am *he*: if then ye seek after me,¹ let all these that they go:

9 That the saying which he spake should be fulfilled, Those thou gavest me I lost none out of them.

10 But Simon Peter²

MEMPHITIC.

were coming upon him, went forth, said unto them, Whom seek ye after?

5 They answered *and* said unto him, Jesus the Nazarene.¹ Jesus saith unto them, I am *he*. Judas, who was to betray him,² was standing with them.

6 When therefore he said unto them, I am *he*, they fled back,³ and fell down.

7 Again he asked them, Whom seek ye after? They say unto him, Jesus the Nazarene.¹

8 Jesus answered, I told you that I am *he*: if then ye seek after me, let these out,⁴ let them go:

9 That the saying should be fulfilled, which he spake, Those thou gavest me I lost not one⁵ from among them.

10 Then Simon Peter in whose hand was a sword, drew it, and smote with it⁶ the servant of the high priest, and he cut off his right ear. And the name of the ser-

came upon him going forth outside, said unto them, Whom seek ye?

5 Answering him they said, Jesus the Nazarene.¹ Then Jesus said unto them, I am *he*. And Judas also, who was betraying him,² stood with them.

6 Then as he said unto them that, I am *he*, they went backward and fell down.

7 Therefore he then again asked them, Whom seek ye? And they said, Jesus the Nazarene.¹

8 Jesus answered, I said unto you that I am *he*: if now ye seek me, let these go:

9 That were fulfilled the word which he said that, Of those he gave³ me I lost not any one of them.⁴

10 Then Simon Peter having a sword, drew it, and smote a servant of the high priest, and cut him off the right ear.⁵ This one then⁶ was called by name Malchus.

¹ lit. 'if I then is He ye seek after Me.'² A blank follows in G. Woide's work as far as ver. 15.¹ *pā nazarenos*.² *phē e naphnatēph*. A. Peyron, Gr. p. 89.³ *auphūt e pha'hu*.⁴ '*ha nai ebol*.⁵ lit. 'nothing.'⁶ lit. 'threw it after.'¹ *thana nazorinu*.² *sa lerjanda'ina*, 'the betraying Him.'³ *atgaf*, δέδωκε; δέδωκας would be *atgaf*. But all Gothic copies agree in this reading.⁴ *nī fraqistida'ize ainummechum*.⁵ Same idiom as in A. Sax. q.v.⁶ *sah than*.

AUTHORISED VERSION.

11 [Then said Jesus] unto Peter, Put up thy sword into the sheath: ¹the cup which my Father hath given me, shall I not drink it?

12 [Then] the band and the captain and officers of the Jews took Jesus, and bound him,

13 And ²led him away to ³Annas first; for he was father in law to Caiaphas, which was [the] high priest that same year.⁴

14 ⁵Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ ⁶And Simon Peter [followed Jesus, and so did] another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 ⁷But Peter stood at the door with-

SYRIAC.

vant was Malchus.¹

11 And Jesus said unto Peter,² Put thy sword into its sheath:³ the cup⁴ which my Father gave me, shall I not drink it?

12 Then the band of soldiers and the captains of a thousand⁵ and the officers⁶ of the Jews took Jesus, and bound him,

13 And brought him unto Annas⁷ first; because he was father in law to Caiaphas, the one that was high priest of that year.

14 But it was that Caiaphas who counselled the Jews, that it was profitable that one man die for the people.

15 But Simon Peter² and one of the other disciples were coming after Jesus: and the high priest was acquainted with that disciple,⁸ and he went with Jesus into the court.⁹

16 But Simon was standing outside by

ETHIOPIC.

vant was Malchus.

11 And Jesus said unto Peter, Put thy sword back into its sheath:¹ the cup which my Father gave me,² I leave it not except I drink it.

12 And the company of soldiers and the captain of ten-hundred³ and the servants⁴ of the Jews took hold of Jesus, and reviled him,⁵

13 And they brought him to Annas first; because he was father in law to Caiaphas, and high priest that one was in his course of office that same year.⁶

14 And Caiaphas is he who counselled the Jews, and said unto them that, it is better for you that one man die instead of the whole people.

15 And there followed Jesus from far Simon Peter and also⁷ another disciple: and that disciple was a familiar acquaintance of the high priest,⁸ and he went with Jesus into the court of the high priest.

16 But Peter stood outside by the door.

A.D. 33.

¹ S. Matt. xx. 22; xxvi. 39, 42.

² See S. Matt. xxvi. 57.

³ S. Luke iii. 2.

⁴ And Annas sent Christ bound unto Caiaphas the high priest, ver. 24.

⁵ Ch. xi. 50.

⁶ S. Matt. xxvi. 58; S. Mark xiv. 54; S. Luke xxii. 54.

⁷ S. Matt. xxvi. 69; S. Mark xiv. 66; S. Luke xxii. 54.

¹ Pesch. *Malek*. Hrkl. *Malchus*.

² Pesch. *Kiphō*. Hrkl. *Petros*.

³ 'in the sheath,' *b'hiqē, eis tēn thēkēn*, Hrkl. But Pesch. *b'halthō*, 'into its scabbard' or 'sheath.'

⁴ 'that cup.' Hrkl.

⁵ i.e. 'of a thousand each;' Syr. *kiliarke*, in the pl.

⁶ 'ministers' or 'servants,' *m'sham'shōne*, Hrkl. *da'hshe*, Pesch.

⁷ S. *Chanon*.

⁸ But Simon Peter was following Jesus and the other disciple; but this disciple was known to the high priest.

Hrkl.

⁹ *P'dōr'tō*.

¹ *betō*, lit. 'its house.'

² 'shall I not drink it, and I shall not leave it, (or 'I leave it not') except I drink it.' Polygl.

³ *wa'habayt*, 'and centurions.' Polygl.

⁴ or, 'peons,' lit. 'youths,' 'young men.'

⁵ or, 'insulted, calumniated Him.'—'the Lord Jesus.' Polygl.

⁶ The original may mean that either Annas or Caiaphas was high priest.

⁷ Polygl. omits 'also.'

⁸ *P'mud bahaba liqa kahnāt*.

SAHIDIC.

15 But after Jesus was following Simon Peter with another disciple: but that disciple the high priest knew him,¹ and he went into the court² of the high priest.

16 But Peter was standing on his feet

¹ or, 'had known,' or 'had been acquainted with him,' *hēr-pēr hōwōn qōwōn nōmōph*.

² or, 'hall.'

MEMPHITIC.

vant was Malchus.

11 Jesus then saith unto Peter, Thrust the sword into its sheath; the cup which my Father gave me, shall I not drink it?

12 The crowd¹ then with the captain of a thousand and the officers of the Jews took Jesus, and bound him,

13 And they led him first to Annas; for he was the father in law of Caiaphas, he who was high priest of that year.

14 But this was Caiaphas he who gave counsel to the Jews, saying that it was² profitable, that one man die for the people.

15 But Simon Peter was walking after Jesus, with another disciple: that disciple then was an acquaintance³ of the high priest, and he went in with Jesus into the court⁴ of the high priest.

16 But Peter was standing on his feet

¹ or, 'multitude.'

² lit. 'it is profitable.'

³ *naphoi n suin pe nte pi ar'hierous*.

⁴ or, 'hall.'

GOTHIC.

11 Jesus therefore said unto Peter, Lay this sword in sheath: the cup which Father gave me, shall I not drink it?

12 Then the troop and the captain of a thousand and the officers of the Jews laid hold on Jesus, and bound him,

13 And brought him unto Annas at first;¹ for he was father in law to Caiaphas, who was high priest of this year.

14 But² Caiaphas was he, who advised the Jews, that it is better one man to die³ for the multitude.

15 Then followed Jesus Simon Peter, and another disciple: this disciple then was known to this priest,⁴ and he went in with Jesus into the court of this priest.⁴

16 But Peter stood at the door outside.

¹ *frumist*, lit. 'firstest.'

² *wasuh than*.

³ *ainana mannan fraqistjan*.

⁴ *thamma gudjin*. *Gudja*, 'priest,' probably from *Guth*, 'God,' is often used for *ἀρχιερεύς*, as e.g. in S. Matt. xxvii. 1, 3, 6, 12; S. Mark xiv. 10, &c. See Th. Marshall's Notes, p. 408, sq.

ARMENIAN.

11 Jesus saith unto Peter, Thrust back thy sword into its sheath: the cup which Father gave me, shall I not drink it?

12 Then the troop, and the captain of a thousand and the officers of the Jews took Jesus, and bound him,

13 And they brought him first to Annas; who was father in law of Caiaphas, who was high priest of that year.

14 This was that Caiaphas who gave the Jews the advice,¹ that it is good for one man to die for the people.²

15 And after Jesus were going Simon Peter and the other disciple:³ and that disciple, because he was an acquaintance of the high priest, went in with Jesus into the court of the high priest.

16 But Peter was standing at the door

¹ var. 'gave the Jews advice.'

² or, 'multitude,' 'congregation.'

³ or, 'that other disciple.' Some MSS. add, 'the one after him, Simon Peter;' i.e. 'John went first, and Peter followed him.' This reading seems to agree with the Harklean V. q.v.

GEORGIAN.

11 Jesus said unto Peter, Put the sword into the sheath: the cup which the Father¹ hath given me shall I not drink it?

12 But the crowd² and the officers and the servants of the Jews laid hold on Jesus, and bound him,

13 And they brought him first to Annas; because he was father in law to Caiaphas who was high priest that year.

14 And this Caiaphas was he, who advised³ the Jews, that it was better that one man should die for the multitude.⁴

15 There followed Jesus Simon Peter and that other disciple: now that disciple was an acquaintance⁵ of the high priest, and he went with Jesus into the court of the high priest.

16 But Peter stood outside by the door.

¹ mamaman.

² krebuli, 'assembly.'

³ or, 'gave counsel.'

⁴ lit. 'that it is better' or 'best, the death of one man for the multitude.'

⁵ ort'hi metsniери, lit. 'one acquainted' of the high priest.

SLAVONIC.

11 Jesus therefore said unto Peter, Put the sword into the sheath:¹ the cup which the Father gave² me, have I not to drink it?³

12 Then the band and the captain of a thousand and the servants of the Jews laid hold on Jesus, and bound him,

13 And led him to Annas first; for he was father in law to Caiaphas, who was high priest for that year.

14 It was Caiaphas who had given the Jews counsel that, it was best⁴ for one man to die for the people.

15 And after Jesus went Simon Peter, and another disciple: but that disciple was known to the high priest,⁵ and he went in with Jesus into the court⁶ of the high priest.

16 And Peter stood by the door out-

¹ lit. 'in the sword-case.'

² 'giveth,' Ostrom. G.

³ ne tnam' li plti eđd. This, however, as already remarked, implies also a simple future.

⁴ lit. 'it is best.'

⁵ znaem' ar'hierovi. F. Miklosich Vergl. Formenlehre, p. 26.

⁶ or, 'palace.'

ANGLO-SAXON.

11 Then said the Saviour to Peter, Put thy sword in its sheath:¹ the cup which my Father gave me, drink I it not?

12 The people and the ruler² and the Jews' servants took the Saviour, and bound him,

13 And led him first to Annas; he was Caiaphas' father in law, and that Caiaphas was this year's bishop.

14 Caiaphas also declared³ to the Jews, and said that it were better that one man die for the people.

15 Simon Peter followed the Saviour, and that other disciple: that other disciple was known to the bishop, and went in with the Saviour into the bishop's court.⁴

16 Peter stood at the door there out.

¹ on hys scæðhe.

² se ealdor, lit. 'elder,' 'chief,' or 'ruler.'

³ lit. 'wrote,' 'ordained,' dīhte.

⁴ cafer-tūn.

ARABIC.

Malchus.

11 Then Jesus said unto Simon Peter, Put¹ the sword into its sheath: the cup which the Father gave me, it is binding on me that I drink it.²

12 Then the soldiers and the captain of a thousand and the servants which belonged to the Jews took Jesus, and made him safe,

13 And they came with him to Annas³ first; because he was father in law to Caiaphas, who was high priest in that year.

14 And it was Caiaphas who counselled the Jews, that it was well⁴ that one man die for the people.

¶ XXXIX.—15 And then Simon Peter and the other disciple followed Jesus: and the high priest was acquainted with that disciple, and he went in with Jesus into the court of the high priest.

16 And as Simon was standing by the

¹ 'return.' Polygl.

² Ar. Medici, 'wilt thou not that I drink it?'

³ A. Hanūn.

⁴ or, 'good.'

PERSIAN.

was Malchus.¹

11 And Jesus said unto Peter, Put thy sword back into its sheath: the cup which my Father hath given me to drink, I shall not make another drink.

12 Then after that the rabble and the officers and the Jews took Jesus, and bound him,

13 And first they brought him unto Annas;² because Annas was wife's-father to Caiaphas, for he was high priest that year.

14 And Caiaphas was he who gave the Jews counsel, that it was necessary³ that one man should die a ransom for the whole world.

15 And Simon Peter and another of the disciples went after⁴ Jesus: and that disciple was an acquaintance of the high priest, and went into the court with Jesus.

¶ XXXV.—16 Peter was standing with-

¹ P. Malek.

² P. Hannan.

³ or, 'becoming,' 'fit.'

⁴ lit. 'at the foot.'

AUTHORISED VERSION.

out. Then went out [that] other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art [not] thou also one of this man's disciples? He saith, I am not.

18 [And] the servants and officers [stood] there, who [had] made a fire of coals; [for] it was cold: and they warmed themselves: and Peter [stood] with them, and [warmed] himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, ¹I [spake] openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret [have I said] nothing.

21 Why askest thou me? ask them

A.D. 33.

¹ S. Matt. xxvi. 55; S. Luke iv. 15; Ch. vii. 14, 26, 28; viii. 2.

SYRIAC.

the door: and that other disciple went out, with whom the high priest was acquainted, and he spake unto the keeper¹ of the door, and he² let in Simon.³

17 But the maid who kept¹ the door said unto Simon,³ Art thou not also from among the disciples of this man? He saith unto her, No.⁴

18 And the servants and officers were standing and were laying⁵ a fire, that they should warm themselves;⁶ because it was cold: but Simon³ was also standing with them, and warming himself.

19 But the high priest asked Jesus about his disciples, and about his teaching.

20 And Jesus said unto him, I spake publicly⁷ with the people; and at all times I taught in the synagogue, and in the temple, where all the Jews gather together; and in secret I spake not a thing.

21 Why askest thou me? ask those

¹ *nū'rat*, part. fem.

² *wā'leh, kal eishyaye*. The Syriac ascribes to John the bringing in of Peter which, from the Greek text, may have been done either by the door-keeper or by John himself.

³ Hrkl. has 'Peter' instead of 'Simon.'

⁴ 'I am not.' Hrkl.

⁵ or, 'putting, arranging.'

⁶ 'and were warming themselves.' Hrkl.

⁷ lit. 'eye in the open.'—'publicly,' or 'openly I spake to the world.' Hrkl.

ETHIOPIC.

Then that other disciple, who was well known of the high priest,¹ went and spake unto the woman² who kept the door, and he let in Peter.

17 And that servant maid³ who kept the door said unto Peter, One of the disciples of that man art thou? And he said unto her, That indeed I am not.⁴

18 And there were standing their servants and attendants, and they lighted a fire of coals,⁵ and they warmed themselves; because there was much cold that night: and Peter stood and warmed⁶ himself with them.

19 And the high priest asked Jesus about his disciples, and about his teaching.

20 And Jesus answered and said unto him, I indeed habitually spake openly in the world, and at all times I taught in the synagogue, and in the temple, whither all the Jews gather together; and there is nothing at all that I ever spake in secret.

21 Why askest thou me? ask those

¹ *l'mud bahaba liqa kahnat*.

² 'to the man.' Polygl.

³ 'the daughter of the door keeper.' Polygl.

⁴ lit. 'that indeed I was not.'

⁵ i.e. 'a brasier,' always used in the East. It is placed either on a tripod or on some other such stand at some height from the ground. This accounts for the servants and officers standing, and not sitting around it.

⁶ lit. 'standeth and warmeth.'

SAHIDIC.

outside near the door. Then the disciple whom the high priest knew, went out, and having spoken unto the portress, he took¹ Peter inside.

17 Then the servant-maid doorkeeper said unto Peter, Art thou not also one from among the disciples of this man? He said, this one, No.

18 Then the servants and the officers were standing on their feet, having lighted a fire, they warmed themselves; for it was cold out: and Peter was also standing on his feet, and warming himself.

19 But the high priest asked Jesus about his disciples, and about his teaching.

20 Jesus answered him that, I spake² with the world in public; I, I taught at all times in the synagogue and in the temple, the place in which all the Jews assemble; and I spake not one word in secret.

21 Why askest thou me? ask them

¹ lit. 'he spake—he took in.'

² or, 'I am He that spake.'

MEMPHITIC.

outside by the door. Then the disciple, who was an acquaintance of the high priest, went and spake with the portress,¹ and he² took Peter in.

17 The maid who kept the door saith unto Peter, Art thou not also one from among the disciples of this man? But he said, No.

18 But the servants and the officers were standing on their feet, having lighted a brasier,³ for it was winter;⁴ and they warmed themselves: but Peter also was standing on his feet with them, and warming himself.

19 Then the high priest asked Jesus about his disciples, and his doctrine.

20 Jesus answered him, saying, I, I spake with the world in public; I was teaching in the synagogue at all times, and in the temple, the place where all the Jews assemble together; and I said not one word in secret.

21 Why askest thou me? ask them

¹ *nim dimnut*; but Sahid. reads *ūtūnoote*.

² *aphini*.

³ *rak'hi*, any thing burning. This is a frequent epithet of Apophis the serpent-plague of heat in Egypt. See Eusebius, *h. e.* xiv. 16.

⁴ *ne tphrō te*. The Memph. seems to have read *χειμών* for *ψύχος*.

GOTHIC.

Then went out this other disciple, who was known to the priest, and spake to the door-warder, and brought inside Peter.

17 Then said that maid the door-warder unto Peter, Art thou not also of this man's disciples? But¹ he said, I am not.

18 There stood servants and officers making² a fire of coals, for it was cold; and they warmed themselves: and then Peter was with them standing and warming himself.

19 But the high priest asked Jesus concerning his disciples, and concerning his teaching.

20 Jesus answered him, I openly spake to the world; I always taught in assemblies and in God's house, where Jews always³ come together; and in secret I said nothing.

21 What⁴ askest thou me? ask them

¹ *ith*, Cod. Arg. [*ith*] Massin.

² lit. 'working.'

³ *sinteino*, 'always,' *πάντοτε* for *πάντες*.

⁴ *wis*, gen. 'what for,' or 'of what.'

ARMENIAN.

outside:¹ and the other disciple, who was an acquaintance of the high priest, spake unto the door-keeper,² and let Peter within.

17 The maid who was door-keeper saith unto Peter, Perhaps thou mightest be of the disciples of that man? And he saith, I am not.

18 The servants and officers were standing there, having lighted a fire of coals, because it was cold; and they were warming themselves: and Peter was standing with them, and was warming himself.

19 And the high priest asked Jesus about his disciples, and about his teaching.

20 Jesus gave him answer, I spake openly in the world; I taught at every hour³ in the synagogue, and in the temple, where all the Jews were gathered; and in secret I spake nothing.

21 Why askest thou me? ask them

¹ var. 'was standing outside at the door.'

² *t'rhnanan*, 'door-keeper' is com. gen.

³ lit. 'at all hour,' *aménain jam*;—also, 'at all times,' 'always.'

GEORGIAN.

That one disciple who was an acquaintance of the high priest, went out and spake unto the woman¹ who kept the door, and she² let in Peter.

17 The servant maid who kept the door said unto Peter, Art thou not then one of that man's disciples? But Peter said, I am not.

18 The servants and officers of the high priest³ stood by, and they had lighted a fire of coals; because it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.

19 Then the high priest asked Jesus concerning his disciples, and concerning his doctrine.

20 Jesus answered and said unto him, I spake openly to the world; and I always taught in the assembly, and in the temple, where all the Jews gather together; and in secret I spake nothing.

21 Why askest thou me? ask those who

¹ *dedaqatssa mas*.

² *da sheiquana*, although this like *είσάγαγε* has no gender, yet standing as it does in the sentence in Georg. punctuated as this is, *sheiquana* is probably intended to apply to *dedaqatssa mas*, τῇ γυναικί.

³ The Georgian alone adds, τοῦ ἀρχιερέως.

SLAVONIC.

side. That disciple therefore who was known to the high priest, went out, and spake unto the woman who kept the door,¹ and² she³ let in Peter.

17 And the servant maid who kept the door said to Peter, May be thou also art a disciple of this man?⁴ He said, I am not.

18 And the servants⁵ and officers stood having made a fire; for it was cold; and they warmed themselves: and Peter was with them standing and warming himself.

19 And the high priest asked Jesus concerning his disciples, and concerning his teaching.

20 Jesus answered him, I spake unhesitatingly to the world;⁶ I always taught in the synagogues, and in the temple, where the Jews always gather together;⁷ and I spake nothing whatever in secret.

21 Why inquirest thou of me? inquire

¹ *deernitsyè*, 'to the portress.'

² Ostrom. omits 'and;' it reads, 'and having spoken to the woman who kept the door, let in Peter.'

³ See Georg. ad 1.

⁴ 'of the disciples of this man.' Ostrom.

⁵ lit. 'slaves and servants.'

⁶ 'to all the world.' Ostrom.

⁷ 'where all the Jews gather themselves.' Ostrom.

ANGLO-SAXON.

Then went out that disciple, who was known to the bishop, and spake¹ to the door-maidservant, and led Peter in.

17 Then the door-maidservant said to Peter,² Sayest thou, art thou of this man's disciples? Then he said, Not I, I am not.

18 Then the servants, and the officers³ stood by the coal fire, and warmed themselves; for that it was cold: Peter also stood with them, and warmed him-self.

19 The bishop asked the Saviour concerning his disciples, and concerning his lore.

20 Then answered the Saviour and said, I spake openly to the world; and I taught always in the assembly, and in the temple, where all Jews come together; and I spake nothing in secret.

21 Why askest thou me? ask them

¹ lit. 'said.'

² *Dha cwædh him an wyl to*.—*Tha eft ymbe hwile cwædh sum oðher wyln*, &c. Ælfric uses here *wyln* instead of *thinen* of the A. Saxon V. Hom. for Palm S. vol. II. p. 248.

³ or, 'attendants, ministers.'

ARABIC.

door outside, that other disciple, with whom the chief priest was acquainted, came out and spake unto the woman who kept the door,¹ and he let in Simon Peter.²

17 And the maid who kept the door said unto Simon Peter,³ Art thou not from among the disciples of this man? And he said unto her, No.

18 And the servants and company of soldiers standing were lighting a fire to warm themselves; for that night was cold: and Simon stood also with them to warm himself.

19 Then the high priest asked Jesus about his disciples, and about his teaching.

20 And Jesus answered unto him, I spake to the world publicly; and I taught at all times in the temple, and in the synagogue, where all the Jews gather themselves; and I talked not of one thing in secret.

21 What nileth theo to ask me? ask

¹ lit. 'the portress.'

² A. *batros*.

³ A. *ba sato*.

PERSIAN.

out. And that other disciple, whom the high priest knew, came out and spake to the doorkeeper, and brought Peter inside.

17 And the daughter¹ who kept the door said unto Simon, Art thou not also of that man's disciples? He said unto her, No.

18 And the men and the officers were standing, and lighted a fire; that they might get warm: because that night was cold: and Simon also warmed himself with them.

19 And the chief priest asked Jesus about his disciples, and about his teaching.

20 Jesus said unto him, I talked at all times openly to the world; I taught habitually in the synagogue, and in the temple, in places where all the Jews gather together; and in secret said I nothing.

21 Why askest thou of me? ask of

¹ *dahtar*. Compare this reading with the Ethiopic of the same passage.

AUTHORISED VERSION.

which heard me, what [I have said] unto them: behold, [they] know what I said.

22 And when he had thus [spoken,] one of the officers [which stood] by ¹struck Jesus ²with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 ³[Now] Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter [stood] and [warm-
ed] himself. ⁴[They] said therefore unto him, Art [not] thou also *one* of his disciples? He denied [it,] and said, I am not.

26 One of the servants of the high priest, being [his] kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and im-

A.D. 33.

¹ Jer. xx. 2; Acts xxiii. 2.

² Or, with a rod.

³ S. Matt. xxvi. 57.

⁴ S. Matt. xxvi. 69, 71; S. Mark xiv. 69; S. Luke xxii. 58.

⁵ S. Matt. xxvi. 74; S. Mark xiv. 72; S. Luke xxii. 60; Ch. xiii. 38.

SYRIAC.

who heard what I spake with them: ¹lo, those² know every thing³ I said.

22 And as he said these things, one of the officers who was standing, struck Jesus on his cheek,⁴ and said unto him, Thus givest thou an answer to the high priest?

23 Jesus answered and said unto him, If I spake evil, bear witness of the evil: but if fairly,⁵ why strikest thou me?

24 But Annas⁶ sent Jesus being bound unto Caiaphas the high priest.

25 And Simon Peter was standing and warming himself. And they say unto him, Art thou not also one from among his disciples? He denied, and said, I am not.⁷

26 One from among the servants of the high priest, a kinsman⁸ of him whose ear Simon⁹ cut off, said unto him, Saw I not thee with him in the garden?

27 And¹⁰ Simon⁹ denied again: and im-

¹ 'to them.' Hrk1.

² or, 'they,' 'enān, rather *αὐτοί* than *οὗτοι*. But Hrk1. has 'ōnān, *οὗτοι* referring to those present.

³ 'the things which I said.' Hrk1.

⁴ 'gave Jesus a slap.' Hrk1.

⁵ 'well.' Hrk1.

⁶ S. Chanon.

⁷ lit. 'I was not,' *lō 'with*.

⁸ 'hyōnā, i. q. ἀδελφικός.

⁹ 'Peter.' Hrk1.

¹⁰ 'then' or 'therefore.' Hrk1.

ETHIOPIC.

who heard me, what I spake unto them: lo, they know what I spake, I.

22 And as he said this,¹ one of the attendants who were standing, struck Jesus on the cheek,² and said unto him, Thus then answerest thou the high priest?

23 And Jesus answered and said unto him, If I spake evil, be witness and accuse me of that evil: but if I spake well, wherefore strikest³ thou me?

24 And Annas sent Jesus insulted unto Caiaphas the high priest.

25 And Simon Peter standeth and warm-eth⁴ himself: and one said unto him, Thou also *art* from among his disciples, thou? And he denied, and said, I was not.⁵

26 And one of the servants of the high priest, who was from among the relatives of him⁶ whose ear Peter cut off, said unto him, Saw I not thee in the garden with him?

27 And again Peter denied *it*:⁷ and the

¹ *xanta b'hilō*, 'hoc dicendo.'

² lit. 'struck the cheek of Jesus.'

³ 'smitest Me.' Polygl.

⁴ 'and Simon Peter was standing and warming himself.' Polygl.

⁵ *ikōnāku*, i. q. ver. 17.

⁶ 'a relative of him.' Polygl.

⁷ Polygl. adds 'a third time.'

SAHIDIC.

who heard, what are the things I said unto them: they know what things I said.

22 As he said these things, one of the officers who was standing struck Jesus on the face with the palm of his hand,¹ saying, Is this the sort of answer to the high priest?

23 Jesus said² unto him, If I spake evil, bear witness of the evil; but if well, why³ strikest thou me?

24 Then Annas sent him bound unto Caiaphas the high priest.

25 But as Simon Peter was standing on his feet warming himself, they say unto him, Art thou not also thou, one from among his disciples? He denied, saying, No.⁴

26 One from among the servants of the high priest, who was a kinsman of him whose ear Peter struck off, saith, Am I not he that saw thee in the garden with him?

27 But then Peter denied again: and im-

¹ lit. 'struck a slap.'

² Sahid. omits *ἀπεκρίθη*.

³ *a'hrok*, whereas Memphit. has *et'hbeu*.

⁴ Both Sahid. and Memph. omit *εἶπεν*.

MEMPHITIC.

who heard what I said: lo, they know what I said.

22 As Jesus said these things, one of the officers who were standing on their feet, gave Jesus a slap,¹ saying, Is this the manner thou answerest the high priest?

23 Jesus answering said unto him, If I spake evil, bear witness of the evil; but if well, what for smitest thou me?

24 Then Annas sent him bound unto Caiaphas the high priest.

25 But as Simon Peter was standing on his feet warming himself, they said unto him, Art not thou also one from among his disciples? But he denied, and said, No.²

26 One of the servants of the high priest, a kinsman of him whose ear Peter cut off, saith, Did I not see thee³ with him in the garden?

27 Then Peter denied again: and im-

¹ *aphdī ū u kur*, 'gave a slap;' whereas the Sahid. has *aphre'ht is nuuat*, 'struck a slap.'

² See Sahid. ad l.

³ *mē anok an ainaw ē rok*; but Sahid. *anok an po ūt ainaw ē rok*.

GOTHIC.

who heard what I spake unto them: see, they know what I said.

22 But one of the officers standing by, gave a blow with the palm of the hand to Jesus saying this, and said, Answerest thou thus the chief priest?¹

23 Jesus answered, If I spake evil, bear witness of the evil; but if well, what for smitest thou me?

24 Then Annas sent him bound unto Caiaphas the high priest.²

25 But Simon Peter was standing and warming himself. Then they said unto him, Art not thou also of these disciples of this one? but he denied, and said, No, I am not.

26 One of the servants of the high priest, and this one was related to him whose ear Peter cut³ off, said, Did I not see thee in the wort-garden⁴ with him?

27 Then Peter denied again: and im-

¹ *reikiatin gudjin*, lit. 'But to Him saying these things one of the servants standing gave a blow with the palm of the hand to Jesus.'

² *maiatin gudjin*.

³ lit. 'to whom Peter cut off the ear.'

⁴ *in aurtigarda*.

ARMENIAN.

who heard what I spake with them:¹ lo, they know what I spake.

22 When he said that,² a certain one of the officers who was standing there, smote Jesus on the face with the palm of his hand,³ and said, Givest thou thus an answer to the high priest?

23 And Jesus saith unto him, If I spake aught evil, bear witness of the evil; but if well, why smitest thou me?

24 And Annas sent him bound unto Caiaphas the high priest.

¶ XXXIV.—25 And Simon Peter was standing there and warmed himself. They say unto him, Mightest thou not perhaps be of the disciples of that one there? He denied, and said, I am not.

26 Then one of the servants of the high priest, a kinsman of him whose ear Peter cut off, saith, Saw then I not thee in the garden with him?

27 Again Peter denied: and im-

¹ var. 'what I said unto them.'

² var. 'said this.'

³ lit. 'gave Jesus a box on the ear,' i.q. Georg.

GEORGIAN.

heard what I taught¹ them: lo, they know what I spake unto them.

22 And as Jesus said that, one of the servants who was standing there, struck Jesus on the cheek,² and said, Answerest thou the high priest so?³

23 Jesus said unto him, If I spake evil, bear witness of the evil; if well, for what reason smitest thou me?

24 And Annas sent him bound unto Caiaphas the high priest.

25 But Simon Peter stood and warmed himself: and they that stood by, said unto him, Art thou not also one of his disciples? But he denied, and said, I am not.

26 One from among the servants of the high priest, a kinsman of him whose ear Peter cut off, said unto him, Did I not see thee in the vine-garden with him?

27 And Peter again denied: and im-

¹ *paslatschd*, 'what I was teaching,' or 'was in the habit of teaching them.'

² *tsema qurimala*, 'to strike a box on the ear.'

³ or more literally, 'is this an answer to the high priest?'

SLAVONIC.

of those who heard what I said unto them: lo, they¹ know what I said.

22 As he said these words, one of the officers standing smote Jesus on the cheek,² and said,³ So answerest thou the high priest?

23 Jesus answered him, If I spake evil, bear witness of the evil: but if well, why smitest thou me?

24 Then Annas sent him⁴ bound unto Caiaphas the high priest.

25 And Simon Peter was standing and warming himself. They said therefore unto him, Art thou not also of his disciples? He denied, and said, I am not.

26 One of the servants of the high priest,⁵ being a kinsman to him whose ear Peter cut off, said, Did I not see thee in the wort-garden⁶ with him?

27 Then Peter denied again: and im-

¹ also, 'these.'

² lit. 'struck,' or 'smote the cheek of Jesus.'

³ 'saying,' Ostrom.

⁴ Ostrom. omits 'Him.'

⁵ lit. 'of the high priestly servants.'

⁶ *v' vertogradyè*.

ANGLO-SAXON.

who heard what I spake to them: they know the things that I said to them.

22 As he said this, one of the attendants who stood there smote the Saviour with his hand and said, Answerest thou so the bishop?

23 The Saviour answered him, and said, If I spake evil, bear witness of the evil: if I spake well, why beatest¹ thou me?

24 Then Annas sent him to the bishop,² bound.

25 And Simon Peter stood and warmed him-self. Then said they unto him, Sayest thou, Art thou of his disciples? He denied, and said, I am not.

26 Then said one of the bishop's servants, a relation of him whose ear Peter struck³ off, Now, saw I thee not in the wort-garden with him?

27 Peter then again denied: and soon

¹ *hæl beaht* *thū me?*

² The A. Saxon, like the Persian, omits 'Caiaphas.'

³ lit. 'slew,' *sloh*.

ARABIC.

those who heard what I taught them: for those,¹ they know what I said.

22 And as he said this, there was one of the company of soldiers standing by, and he struck Jesus on the cheek with the palm of his hand,² and said unto him, Thus then answerest thou the high priest?

23 Then Jesus answered him, If I did speak evil, then bear witness of the evil: but if well, why smitest thou me?

24 And Annas sent Jesus bound fast unto Caiaphas the high priest.

25 And Simon Peter was standing to warm himself: and they said unto him, Art thou not from among his disciples? And he denied, and said, I am not.

26 One of the servants of the high priest, a relation of him whose ear Simon Peter cut off, said unto him, Did I not see thee with him in the garden?

27 Then Simon Peter denied again: and

¹ 'These' refers to those who heard, and not to those present at the time.

² This is expressed by the one word *saladhama*.

PERSIAN.

them who heard what I said unto them: for they know all I told them.

22 When Jesus said these things, one of the officers who was standing, struck Jesus on the face, and said, (Givest thou answer thus unto the high priest?

23 Jesus said unto him, If I spake evil, bear witness of the evil: but if I spake well, why strikest thou me?

¶ XXXVI.—24 And Annas sent Jesus bound unto the high priest.¹

25 And Simon Peter was standing and getting warm. They said unto him, Art thou not also one of his disciples? Peter denied and said, I am not.

26 And one of the servants of the high priest, a relation of him whose ear Simon cut off,² said unto Peter, Saw I thee not with him in the garden?

27 Simon again denied: and the cock

¹ The Persian omits 'Caiaphas.'

² lit. 'threw down.'

AUTHORISED VERSION.

SYRIAC.

ETHIOPIIC.

mediately the cock crew.

28 ¶ ¹Then led they Jesus from Caiaphas unto ²the [hall of judgment]: and it was early; ³and they themselves went not into the [judgment hall,] [lest they should] be defiled; but that they might eat the passover.

29 Pilate [then] went out unto them, and said, What accusation bring ye against this man?

30 They answered⁴ and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 [Then said Pilate] unto them, Take [ye him,] and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 ⁴That the saying of Jesus might be fulfilled, which he spake, signifying [what death] he should die.

33 ⁵[Then] Pilate entered into the [judgment hall] again, and called Jesus, and said

mediately¹ the cock crew.

¶ XLIII.—28 But they brought Jesus from Caiaphas to the judgment hall:² and it was morning; and they went not into the judgment hall,³ that they should not be defiled until they ate the passover.³

29 Pilate therefore went outside unto them, and said unto them, What accusation have ye⁴ against this man?

30 They answered⁵ and say unto him, If he were not an evil-doer we would not indeed have delivered him up unto thee.⁶

31 Pilate said unto them, Take ye him, you, and judge him according to your law. The Jews say unto him, It is not lawful for us⁷ to kill a man.

32 That should be fulfilled the word which Jesus spake, when making known of what death he *was* ready⁸ to die.

33 Then Pilate went into the judgment hall,³ and called Jesus, and saith unto him,

cock crew forthwith.

28 And they led away Jesus from Caiaphas to the council: and the Jews went not into the council of judgment,¹ because it was already early morn, that they should² not defile themselves; and that they might² eat the passover.

29 And Pilate went outside unto them, and said unto them, What guilt in this man that ye brought him³ unto me?

30 And they answered and said unto him, If he were not an evil-doer, we had not delivered him up⁴ unto thee.

31 And Pilate saith unto them, Take ye him, you, and judge him according to your law. And the Jews said unto him, It is not for us to put to death any one at all.

32 That the word of Jesus should come to pass, which he said that he should make known to them⁵ of what death he was to die.

33 And Pilate came back⁶ into the council,¹ and he called Jesus, and said

A.D. 33.

¹ S. Matt. xxvii. 2; S. Mark xv. 1; S. Luke xxiii. 1; Acts iii. 13.

² Or, *Pilate's house*, S. Matt. xxvii. 27.

³ Acts x. 28; xi. 3.

⁴ S. Matt. xx. 19; Ch. xii. 32, 33.

⁵ S. Matt. xxvii. 11.

¹ lit. 'in that hour,' but Hrk1. has *me'hdō*, 'immediately.' See S. Ephraem, *Paran. ad Penit.* vol. iii. p. 434.

² or, 'palace of the governor.' *pretōrion*. Pesch. *pretorium*. Hrk1.

³ 'that they should not be defiled, but that they should eat the passover.' Hrk1.

⁴ lit. 'is there to you.'—'do ye bring.' Hrk1.

⁵ S. Cyril, comm. on S. Luke, Exp. cii. p. 437, sq.

⁶ or perhaps more literally, 'we had not indeed delivered Him up unto thee.'

⁷ or, 'we have not the power' or 'authority,' *lō shalū lan*.

⁸ or, 'prepared.'

¹ Here Polygl. has only *ātsuda*, 'an enclosure,' 'a court.'

² or simple subjunctive in Eth.

³ also, 'that ye should have brought Him.'

⁴ also, 'we would not have delivered Him up.'

⁵ or, 'making known to them,' if *ānza* with the aor. is taken for a participle, as it often is.

⁶ or, 'again.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

mediately the cock crew.

28 After these things they took away Jesus from Caiaphas into the judgment hall:¹ and it was morning; and they went not with him² into the judgment hall,¹ that they should not be defiled, but might eat the passover.³

29 Pilate then came out unto them, and said, What accusation do ye bring against this man?

30 They answered, saying unto him, If this man were not an evil-doer, we would not have delivered⁴ him unto thee.

31 Pilate said unto them, Take ye him, you, that ye judge him according to your law. The Jews said unto him, It is not lawful for us to put to death any one:

32 That the saying which Jesus spake be fulfilled, signifying of what death⁵ he was to die.⁶

33 Pilate then went into the judgment hall,¹ and he called Jesus, and said unto

diately the cock crew.

28 Then they brought out Jesus from Caiaphas into the judgment hall:¹ and it was morning; but they went not into the judgment hall,¹ that they should not be defiled until they ate² the passover.

29 Pilate therefore came out unto them, and said unto them, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor,³ we would not have given him unto thee.

31 Pilate saith unto them, Take ye him, you, and judge him⁴ according to your law. The Jews said unto him, It is not lawful for us⁵ to kill⁶ any one:

32 That the saying of Jesus be fulfilled, which he said, signifying of what death he should die.⁷

33 Again Pilate went into the judgment hall,¹ and he called Jesus and said unto

mediately the cock crew.

28 And they brought Jesus from Caiaphas to the judgment hall:¹ then it was morning; but they went not into the judgment hall,¹ that they should² not be defiled, but might² eat the passover.

29 Then Pilate went out unto them, and said, What complaint bring ye against this man?

30 They answered and said unto him, Were he not an evil-doer, we would³ not indeed make him over⁴ unto thee.

31 Then Pilate said unto them, Take ye him, you, and by your law judge him. But the Jews said unto him, We ought not⁵ to put any one man to death.

32 That the word of the Lord⁶ were fulfilled, which he said, signifying of what death he should die.⁷

33 Pilate went again into the judgment hall,¹ and called Jesus, and said unto him,

¹ *pi praitōrion*.

² The Sahidic adds *μετ' αὐτοῦ*.

³ *djekas āneuhōph, alla cewōm*; this last tense is taken in a subj. sense by reason of *djekas*.

⁴ lit. 'given,' or 'we had not delivered Him up.'

⁵ lit. 'in what death.'

⁶ *epnamu*.

¹ *papetōrion*.

² *shatūm*.

³ *u sa m̄ pet 'hou*; but Sahid. reads *ē pet'hou*.

⁴ *ma 'thap imper.*; but Sahid. has the subj.

⁵ or, 'it becometh us not.'

⁶ *ē 'hōtēb*, but Sahid. *ē meut*.

⁷ *phnamu*, lit. 'He shall die'; this tense differs from the *sa'waka ephnamu*.

¹ Goth. *praitōrion*.

² 'Should' and 'might' are not in the original, and used only to express the English subj.

³ 'Would' is not in the original.

⁴ *atgebeima*.

⁵ *unsis ni skuld ist*.

⁶ *caurd fraujsa*.

⁷ *skulda gasariltan*.

ARMENIAN.

diately the cock crew.

¶ XXXV.—28 Then they brought Jesus from the palace of Caiaphas to the hall of judgment:¹ and it was day-break; and they entered not into the hall, that they should not be defiled; but that they should eat the passover.

29 Pilate went forth to them outside, and saith, What complaint bring ye against this man?

30 They answered and say unto him, If that man were not an evil-doer, we had not delivered him unto thee.

31 Pilate saith unto them, Take ye him, you, and according to your law judge him. The Jews say unto him, It is not lawful for us to kill any one:

32 That the word of Jesus be fulfilled which he said, signifying of what death he were to die.³

33 Pilate went in another time into the hall, called Jesus, and saith unto him,

¹ *habarans tudavorin.*

² 'from.'

³ *mêrhançlots itsê.*

GEORGIAN.

mediately the cock crew.

¶ LIX.—28 And they brought Jesus from Caiaphas to the court of justice:¹ and it was early; and they entered not the court of justice,¹ that they should not be defiled; but that they might eat the passover.

29 Pilate went unto them outside, and said unto them, On what accusation have ye taken this man?

30 They answered and said unto him, If indeed he were not a malefactor, assuredly we had not delivered him unto thee.

31 Pilate said unto them, Take ye him, you, and judge him² according to your law. The Jews said unto him, It is not lawful for us to put any one to death:

32 That should be fulfilled the saying of Jesus which he spake, and signified of what death he knew he should die.³

33 Pilate then went again into the court of justice,¹ and called Jesus, and said

¹ *tazrud*, also 'to the temple,' or 'to the palace.'

² *ganqit'hrel'h ege*, 'judge Him,' i.e. literally, interrogate Him and go through the whole trial of Him.

³ *egulebôda*, 'intended,' 'thought to die.'

SLAVONIC.

mediately the cock crew.

¶ LIX.—28 And they led away Jesus from Caiaphas into the judgment hall:¹ and it was morning;² and they went not into the judgment hall,¹ that they be not defiled; but that they might eat³ the passover.

29 Then Pilate went forth unto them outside, and said, What word⁴ bring ye against this man?⁵

30 They answered and said unto him, If that man were not an evil-doer, we had not made him over unto thee.

31 Then Pilate said unto them, Take ye him, you, and according to your law judge him. But the Jews said unto him, It behoveth us not to put any one to death:

32 That the word of Jesus be fulfilled⁶ which he said, signifying of what death he would die.⁷

33 Then Pilate went again into the judgment hall,¹ and called Jesus, and said

¹ *Sl. pretôr*—called 'the house of the Governor' in a Russian note.

² 'towards morning.' Ostrom. G. *egd predstîd' ei Kaiaphê Boje*, &c. See Service for Friday morning of the Holy Week in the Triodion, vol. ii. p. 152, sq.

³ *da iadyat'*, simple subj.

⁴ *var*, 'fault.'

⁵ *izshêd' je Pildî*, 'voprosâet' *ia*: *o tshesom' egò oglagoluit'*, &c. Triodion, vol. ii. p. 154.

⁶ or, 'come to pass.'

⁷ *'hotydshe umrêti.*

ANGLO-SAXON.

the cock crew.

28 Then led they the Saviour to Caiaphas in the court-house:¹ it was the morning; and themselves went not in to the court-house,² that they be not defiled; but that they eat their Easter.

29 Then went Pilate out to them, and said, What accusation bring ye against this man?

30 They answered and said to him, If he were not an evil-doer³ we had not given⁴ him to thee.

31 Then said Pilate to them, Take ye him, and judge ye him by your law. Then said the Jews to him, It is not allowed us that we slay any man:

32 That the Saviour's saying were fulfilled which he said, when he showed forth by what death⁵ he die.

33 Then Pilate went again in to the court-house,² and called the Saviour, and

¹ *on that dôm-ern.*

² *in to tham dôm-erne.*

³ In the Apocryphal Gospel of Nicodemus, p. 1, we read, "the eldestest Judeus, the thar at weron thar gommard, Anne and Caiaphas, Simon and Dathan, Gamaliel and Judas, Seir and Neptalim, Alexander and Syrus, and awythe manege oðre endon to Pilate, and thone Hatend wregdon and ædon for manegum yfelum dædum, &c." Heptateuchus A. Sax. Oxf. 1695, and Thilo Cod. Ap. N. T. p. 500, sq.

⁴ *ænlde*, lit. 'sold.'

⁵ *hwylcon deaðhe*, dat.

ARABIC.

at that moment¹ the cock crew.

28 And they brought Jesus from near Caiaphas unto the hall of justice: and it was morning; but they, they entered not the hall of justice, that they should not be defiled before they ate the passover.²

29 And Pilate went forth outside unto them, and said unto them, What proof of guilt have ye to³ answer for against this man?

30 They answered and said unto him, If he were not an evil-doer, we had not delivered him unto thee.

31 Then Pilate said unto them, Take ye him, you, and sentence him according to what is in your law. But the Jews said unto him, It is not lawful for us that we kill any one:

32 That the saying of Jesus might be fulfilled, which told of what death⁴ he should die.

33 Then Pilate went in again into the hall of justice, and called Jesus, and said

¹ lit. 'in that time.'

² Makrizi Hist. Copt. p. 6, relates that they "fell on Jesus during the night of Friday, *tanqah* and so *tanqah*," when He went up at once into Heaven," according to some, but according to others, was condemned and crucified. This alludes to Coran Sur. iv. 136; on which commentators have told their own stories; see Maracci Alcor. Prodom. iii. p. 63, sq.

³ lit. 'to you,'—Polygl. 'with what accusation accuse ye this man.'

⁴ lit. 'in what death.'

PERSIAN.

crew.

¶ XXXVII.—28 And they brought out Jesus from before Caiaphas into the hall:¹ and it was morning; and they went not into the hall,¹ that they should not be defiled, to eat the passover.²

29 Pilate came forth and saw them, and asked, What accusation have ye against this man?

30 They answered, If that man had not done evil, we had not made him over to thee.

31 Pilate saith unto them, Take ye him away, and judge him according to your law and institutions. The Jews answered him and said, It is not lawful for us to put any one to death:

32 That should be fulfilled the word which Jesus spake, of what death he should die.

33 Pilate went into the hall, and called Jesus, and said unto him, Art thou the

¹ *dahiz*, 'vestibule,' or 'porch.'

² also, 'until they ate the passover,' *tâ fes'h ba'hurand.*

AUTHORISED VERSION.

unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this [thing] of thyself, or did others tell it thee [of] me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests [have] delivered thee unto me: what hast thou done?

36 ¹Jesus answered, ²My kingdom is not of this world: if my kingdom were of this world, [then would my] servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest [that I am] a king. To this end [was I] born, and [for this cause] [came I] into the world, that I [should] bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth?

A.D. 33.

¹ 1 Tim. vi. 13.

² Dan. ii. 44; vii. 14; S. Luke xii. 14; Ch. vi. 15; viii. 15.

³ Ch. viii. 47; 1 S. John iii. 19; iv. 6.

SYRIAC.

Art thou that King of the Jews?

34 Jesus saith unto him, Of thyself¹ saidst thou this, or did others tell it thee of me?

35 Pilate saith unto him, *Am* I a Jew, I? The sons of thy people² and the high priests delivered thee unto me: what hast thou done?³

36 Jesus saith unto him, Mine own kingdom is not from this world: if from this world were my kingdom, my attendants⁴ would fight, that I should not be delivered to the Jews: but now mine own kingdom is not hence.

37 Pilate saith unto him, Then king thou art?⁵ Jesus saith unto him, Thou saidst that I am king. I was born to this, and for this came I into the world, that I should bear witness unto the truth. Every one who is of the truth heareth my voice.

38 Pilate saith unto him, What is truth?⁶

¹ *men naphshok*. Pesch. *mennok*. Hrk1.

² i.e. 'Thy fellow-countrymen.'—'Thine own people.' Hrk1.

³ lit. 'what didst Thou.'

⁴ or, 'ministers.'

⁵ Hrk1. supplies 'art,' *it'alk*.

⁶ or, 'the truth.' See Disc. of Meliton, in Spicileg. Syriacum, ed. Cur. p. 26, l. 12.

ETHIOPIIC.

unto him, Art thou the King¹ of the Jews?

34 And Jesus answered and said unto him, Sayest thou this of thine ownself,² or is there some one else that told thee concerning me?

35 And Pilate answered and said unto him, *Am* I a Jew, I? Is it not thy nation and the chief priests that delivered thee unto me: what hast thou done?³

36 And Jesus answered and said unto him, My kingdom is not of this world: if my kingdom were of this world my servants would have fought,⁴ that I should not be delivered to the Jews: but now my kingdom is not from here.

37 And Pilate said unto him, *Art* thou then king, thou? And Jesus answered and said unto him, Thou thyself saidst that I am king. And I was born for this, and for this cause I came into the world that I might be witness for righteousness.⁵ And every one who is of righteousness heareth also my voice.⁶

38 And Pilate said unto him, What is

¹ lit. 'their king of the Jews.'

² lit. 'from thy heart.'

³ lit. 'didst Thou.'

⁴ Polygl. adds, 'and would have made war.'

⁵ also, 'in righteousness,' 'in truth.' See Note on ch. i. 14.

⁶ or, 'heareth Me My voice.'

SAHIDIC.

him, Art thou the King of the Jews?

34 Jesus answered, Sayest thou this of thyself alone, or is it others that said it to thee of me?

35 Pilate answered, Am I a Jew? Thy nation and the chief priests are they that delivered thee unto me:¹ what is it that thou hast done?²

36 Jesus answered, My kingdom is not from this world: if my kingdom were from this world, my officers would fight, that I should not be given into the hands of the Jews: but now my kingdom is not from this place.

37 Pilate then saith unto him, Art thou then a king?³ Jesus answered him, Thou sayest that I am a king.⁴ I was born for this work, and I came into the world for this,⁵ that I should bear witness of the truth. Every one who is from the truth heareth⁶ my voice.

38 Pilate saith unto him, What is the

lit. 'my voice.'

² lit. 'Thou didst.'

³ *urro*.

⁴ or, 'I am He that was born,' 'that came,' &c.

⁵ *shapsulem*, 'heareth habitually, as a natural consequence of his being of the truth.'

MEMPHITIC.

him, Art thou the King of the Jews?

34 Jesus answered, Sayest thou this of thyself, or is it others that told it thee of me?

35 Pilate answered, saying, Am I also a Jew? Thine own nation with the chief priests, are they that delivered¹ thee: what is that thou hast done?²

36 Jesus answered, My kingdom is not one of this world: if my kingdom were of this world, my servants would fight for me,³ that I should not be delivered to the Jews: but now my kingdom is not one of this world.

37 Pilate therefore said unto him, Art thou a king?⁴ then? Jesus answered, Thou sayest that I am a king;⁵ for I was indeed born to that calling,⁶ and for that reason came I into the world, that I should bear witness of the truth. All they that are of the truth,⁶ hear my voice.

38 Pilate saith unto him, What is the

¹ 'gaves.' The Memphitic omits 'unto me.'

² lit. 'Thou didst.'

³ The Memph. adds *e'hrèi*, 'for Me.'

⁴ *u uro*.

⁵ or, 'work,' 'thing.'

⁶ *shausulem*, l.q. Sahid., but in the pl.

GOTHIC.

Art thou King of the Jews?

34 Jesus answered, *Is* it from thyself thou sayest this, or did others say it to thee of me?

35 Pilate answered, May be¹ I am a Jew? This thy nation and the priests² made thee over to me: what hast thou done?³

36 Jesus answered, My kingdom is not out of this world: if my kingdom were out of this world, surely my officers would fight, that I were not betrayed to the Jews: but now my kingdom is not hence.

37 Pilate therefore said unto him, Art thou king, then? Jesus answering, *said*, Thou sayest that I am king. To this I was born, and for this I came into the world, that I should⁴ bear witness unto truth. Whosoever is of truth heareth my voice.

38 Then Pilate said unto him, What is

¹ *waiti*, adv. lit. 'know that.' Comp. A. Sax. *cuyat thu*, 'sayest Thou.'

² The Gothic omits 'chief.'

³ *u uro*.

⁴ 'Should' is not in the original—*reitrodjau*.

ARMENIAN.

Thou art the King of the Jews.

34 Jesus answered, Sayest thou this from thyself, or did others say it to thee of me?

35 Pilate gave answer, Perhaps I also might be a Jew? Thy nation and the chief priests delivered thee unto me: what deed hast thou done?¹

36 Jesus answered, My kingdom is not from this world: if my kingdom were from this world, my officers² would surely fight, that I should not be delivered to the Jews: but now my kingdom is not hence.³

37 Pilate saith unto him, If it be⁴ so then thou art a king.⁵ Jesus answered, Thou sayest that I be king.⁶ For I was born to that, and for that also am I come into the world, that I should bear witness unto the truth.⁷ All that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth?

¹ lit. 'what deed of Thine is done?'

² or, 'waiting men.'

³ Quoted by S. Seperian, Hom. iii. *Arkayuthyūn datots erpots, watch ashkharhagans*, "for He was going to give the saints a kingdom not of this world, but one heavenly."

⁴ or, 'if it may be so,' *l'he aishes itsē*.

⁵ lit. 'some king.'

⁶ *zi l'hakaror itsem*.

⁷ lit. 'of the truth.'

ANGLO-SAXON.

said to him, Art thou *the* Jews' King?

34 Then answered him the Saviour, and said, Sayest thou this of thy self, or said it others to thee?¹

35 Pilate answered him and said, Sayest thou am I Jewish? Thy nation and thy bishops gave thee me: what didst thou?

36 Then said the Saviour, My kingdom is not of this world: if my kingdom were of this world, surely my servants fought, that I were not given to the Jews: now² my kingdom is not of this world.

37 Then said Pilate unto him, Art thou really king? The Saviour answered him and said, Thou sayest it, that I am king. For this³ was I born,⁴ and for this⁵ came I into the world, that I declare truth. Every one of them that is of truth, heareth my voice.

38 Then said Pilate to him, What is

¹ The A. Sax. omits 'of Me.'

² Thorpe's ed. omits *nu*, 'now.'

³ *on tham*.

⁴ lit. 'I am born,' *ie eom geboren*.

GEORGIAN.

unto him, Thou, art thou King of the Jews?

34 Jesus said unto him, Sayest thou this of thyself, or have others told it thee of me?

35 Pilate answered and said unto him, Am I a Jew indeed? Thou art made over to me by thine own kindred and by the high priests: what hast thou done?

36 Jesus answered and said unto him,¹ My kingdom is not of this world: if indeed my kingdom were of this world, my servants would surely fight for me,² that I should not have been delivered to the Jews: but now my kingdom is not from this world.³

37 Pilate said unto him, If thou art king then? Jesus said unto him, Thou sayest that I am king. To that intent was I born, and for that purpose came I into the world, that I should bear witness unto the truth. Whosoever is of the truth heareth my voice.

38 Pilate said unto him, What is truth?

¹ The Georgian adds 'and said unto him.'

² *tsomt'heis*. This reading agrees with the Memphitic, which also adds 'for Me,' *e'heis*.

³ *amier sōp'hli't'h*. This reading also agrees with the Memphitic and with the A. Saxon.

ARABIC.

unto him, Thou *art* that King of the Jews?¹

34 Jesus answered him, Sayest thou this from thyself, or did others tell it thee of me?

35 Then Pilate answered him, Perhaps I *am* a Jew? But thy nation and the chief priests delivered thee unto me: but what hast thou done?²

36 Jesus answered, My kingdom indeed, is not of this world: for if my kingdom were of this world, then my servants would fight, that I were not made over to the Jews: but now my kingdom, it is not hence.

37 Then Pilate said unto him, Then art thou king?³ Jesus said unto him, Thou saidst that I am king. For I was born to it, and for it came I into the world, that I should bear witness unto the truth. Whosoever is of the truth heareth my voice.

38 Pilate said unto him, And what is

¹ 'art Thou that King of the Jews?' P¹ 11.

² lit. 'didst Thou?' 'what is this?' P¹ 11, P² 13.

³ 'then Thou really art King.' Polygl.

SLAVONIC.

unto him, Thou, art thou King of the Jews?¹

34 Jesus answered him, Sayest thou this of thyself, or did others tell it thee of me?

35 Jesus answered, Am I a Jew perhaps? Thy nation and the high priests made thee over to me: what hast thou done?

36 Jesus answered, My kingdom is not from this world:² if my kingdom had been from this world, my servants would have fought, that I should not have been made over to the Jews: but now my kingdom is not hence.

37 Then Pilate said unto him, Art thou really king, thou? Jesus answered, Thou sayest that I am king. I was born to this, and for this came I into the world, that I bear witness unto truth. And every one that is of truth, hearkeneth to my voice.

38 Pilate said unto him, What is truth?

¹ lit. 'Jewish.'—*vroproshdet' je Xřta Pildt' datshe tsar' Iudob' est'*. Triod. vol. ii. p. 154.

² *vytshnuli, ne bo ot' mira sego noē tsarteo, glagolet'*. Ibid. id.

³ *istinu*. Slav. *o istiniē*, 'of,' or 'concerning the truth.' Ostrom. G.

PERSIAN.

King of the Jews?

34 Jesus said, Saidst thou that of thyself, or did others say it to thee?¹

35 Pilate said, Perhaps, I am a Jew? Thine own people² and the chief priests delivered thee into my hand: thou, what sayest thou?

36 Jesus said unto him, My kingdom and my government are not of this world: if my government were of this world, of course my servants would fight, that I should not fall into the hand of the Jews: but my government is not of this place.

37 Pilate said unto him, Then thou art king? Jesus said unto him, Then saidst that I am king. To this end was I born, and for this purpose came I into the world, that I should bear witness unto the truth. Every one who is of truth, heareth me.

38 Pilate said unto him, Truth, what is

¹ The Persian, like the A. Sax., omits 'of Me.'

² lit. 'the children of Israel.' *beni'ammal*, a clumsy rendering of the Peshito Syriac, *beni'ammal*.

AUTHORISED VERSION.

And when he had said this, he went out again unto the Jews, and saith unto them, ¹I find in him no fault *at all*.

39 ²But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 [³Then cried they all again,] saying, Not this man, but Barabbas. ⁴Now Barabbas was a robber.

CHAP. XIX.

1 THEN ⁵Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they [put on him] a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

A.D. 33.

¹ S. Matt. xxvii. 24; S. Luke xxiii. 4; Ch. xix. 4, 6.

² S. Matt. xxvii. 15; S. Mark xv. 6; S. Luke xxiii. 17.

³ Acts iii. 14.

⁴ S. Luke xxiii. 19.

⁵ S. Matt. xx. 19; xxvii. 26; S. Mark xv. 15; S. Luke xviii. 33.

SYRIAC.

And when he said that, he went out again unto the Jews, and said unto them, I do not find even one fault¹ in him.

39 But ye have a custom,² that I release one unto you at the passover: *are* ye willing then that I release unto you this King of the Jews?³

40 And they all cried, saying,⁴ Not this one, but Barabbas. But this Barabbas was a robber.

CHAP. XIX.

1 THEN Pilate scourged⁵ Jesus.

2 And the soldiers platted a crown of thorns,⁶ and put it upon his head, and covered him in a clothing⁷ of purple,

3 And were saying,⁸ Peace unto thee,⁹ King of the Jews! and were smiting him on his cheeks.¹⁰

¹ lit. 'cause.' ² lit. 'but there is a custom to you.'

³ 'the King of the Jews.' Hrk1.

⁴ lit. 'and saying.' ⁵ or, 'flogged.' The Pesch. omits *ἔλαβεν*, which Hrk1.

supplies.

⁶ *men kure*, 'of,' or 'out of thorns,' thus rendering *ἔξ ἀκανθῶν* even in the 1st or 2nd century; so that *ἔξ ἀκανθῶν* for *ἔξ ἀκάνθων* is not, as certain would-be scholars assume, an invention of the "Reverend Wiscacre Jerome." Moreover, all the passages such men bring forward out of Greek and Latin authors with regard to the 'acanthus,' apply to the 'A. mollis,' which alone was used at feasts, or on other like occasions; for the 'A. spinosus' and 'A. spinosissimus' were never used for that purpose. ⁷ lit. 'garments.'—'arobe' or 'vesture.' Hrk1.

⁸ 'were coming and saying.' Hrk1.

⁹ 'rejoice.' Hrk1. ¹⁰ 'were giving Him slaps.' Hrk1.

ETHIOPIC.

righteousness?¹ And saying this, he went forth again unto the Jews, and said unto them, I indeed, there is no guilt that I found against him, and not even one.

39 But there is this to which ye are accustomed, that I spare² you one at the passover: will ye³ then that I spare⁴ you the King of the Jews?

40 And they all cried again, and said, Not this one, but Barabbas. Now Barabbas was a chief robber.

CHAP. XIX.

1 THEN Pilate took Jesus, and scourged him.⁵

2 And the soldiers platted a wreath of thorns, and put it⁶ upon his head, and they clothed him in a purple robe.

3 And they came to him and said unto him, Hail, King of the Jews! and they smote him on the face.⁷

¹ or, 'truth.'

² lit. 'cause to live.'—'that we spare' or 'cause to live.' Polygl.

³ or, 'wish ye.'

⁴ 'that I spare' or 'cause to live.' Platt and Polygl.

⁵ See Lit. S. Dioscori, ed. Wansleb.

⁶ *waḥṣtaqat'salwō*;—*taqat's'ala* is said of binding the head with a wreath, crown, &c.

⁷ lit. 'smote Him His face.'

SAHIDIC.

truth? And having said this, he went out again unto the Jews, and said unto them, I find no cause at all against him.

39 But ye have a custom, that I release one unto you at the passover: will ye then that I release unto you the King of the Jews?

40 They all shouted, saying, Release not this one, but release Barabbas. Now Barabbas was a robber.

CHAP. XIX.

1 THEN Pilate took Jesus, and scourged him.

2 And the soldiers having platted a crown of thorns,¹ put it upon his head, and they put on him a purple robe,

3 And they came² to him, saying, Hail, the King of the Jews! and they smote him with the palm of their hands.³

¹ *akante*, the common term for 'thorn,' as e.g. in S. Matt. vii. 16, &c. This rendering for *ἔξ ἀκανθῶν* was made in the 2nd century, and in a country where no 'acanthus' either 'mollis' or 'spinosus' grows, but where thorns often abound.

² lit. 'were coming,' pret. imperf.

³ lit. 'and were giving Him slaps.'

MEMPHITIC.

truth? And having said this, he went out again unto the Jews, and said unto them, I find not any fault in this man.

39 But your custom is that I release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 But they all cried out, saying, Release not this one, but release Barabbas. But this Barabbas was a robber.

CHAP. XIX.

1 THEN Pilate took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns,¹ they put it upon his head, and they clothed him in a purple robe.²

3 And they came³ to him saying, Hail, King of the Jews! and they struck him on the face with the palm of their hands.⁴

¹ *ebol hen 'han suri*, i.q. Memph.

² or, 'dress,' 'vestment.'

³ 'were coming,' i.e. Sahid., Eth., Armen., Georg., A. Saxon and Arab.

⁴ lit. 'and were giving Him slaps,' i.q. Sahid.

GOTHIC.

this truth? And saying this, he went out unto the Jews, and said unto them, I find not any one fault in this one.

39 But there is with you a custom, that I release unto you one at the passover: will ye now that I release unto you the King of the Jews?

40 But they all cried again, saying, Not this one, but Barabbas. Now this Barabbas he was a robber.¹

CHAP. XIX.

1 PILATE therefore took Jesus, and scourged *him*.

2 And the soldiers platted² a wreath³ of thorns,⁴ and put it upon his head, and clothed him in a purple robe.⁵

3 And they said, Hail, King of the Jews! and they gave him blows with the palm of their hands.⁶

¹ or, 'evil-doer,' *vaidedja*. lit. 'woe-doer.'

² lit. 'wound out.'

³ or, 'wisp,' *vippja*.

⁴ *us thaurnum*.

⁵ *raufjai*, 'veste.'

⁶ *jah gaban enma fahins lofin*, lit. 'and they gave Him blows with palm of hand.'

ARMENIAN.

When he said this, he again went forth unto the Jews, and saith unto them, I, I do not find even¹ one thing for a pretext against him.

39 But there is a custom with you,² that I shall release one unto you at the passover: now will ye that I release unto you the King of the Jews?

40 They all were crying out, and saying,³ Not this one, but Barabbas: and that Barabbas was a robber.

CHAP. XIX.

1 THEN Pilate took Jesus, and scourged him.⁴

2 And the soldiers having made a crown of thorns, put it upon his head, and clothed him with a robe of purple,

3 And they were coming to him, and saying, Hail,⁵ King of the Jews! and they were smiting him with the palm of their

¹ Some copies omit 'even.'

² var. 'but your custom is.'

³ lit. pret. perf. and pret. imperf. 'clamaverunt et dicebant.' var. 'and say;' but another MS. has 'and said,' 'et dixerunt.'

⁴ or more properly, 'beat Him with rods.'

⁵ var. 'be Thou in health;' i.q. A. Sax. *Hdi be thu.*

ANGLO-SAXON.

truth? And when he said this, he went again out to the Jews, and said to them, I found not any guilt in this man.

39 It is your wont, that I forgive you one man at Easter: will ye that I forgive you the King of the Jews?

40 They cried all, and said, Not this one, but Barabbas. Now Barabbas was a thief.¹

CHAP. XIX.

1 THEN Pilate took the Saviour, and scourged him.

2 And the soldiers platted a thorny crown,² and set it on his head, and clothed him in a purple robe,

3 And they came to him, and said, Hail,³ King of the Jews! and they gave him slaps with their hands.⁴

¹ was theof.

² cyne-helm, 'a royal crown' or 'helmet,' and *mid thornum healm heas heated beforum.* A. Brie, Hom. vol. ii. p. 252.

³ lit. 'hale be Thou,' *hdi beo thu*;—*Sy dhu hdi.* Ælfrie, Hom. vol. ii. p. 252.

⁴ and hi plætton hine mid heora handum.

GEORGIAN.

And when he said this, he went out again, and said unto the Jews, I do not find even one fault in this man.

39 But your custom is, that I release unto you one man at this feast: will ye that I should release unto you the King of the Jews?

40 Then they all cried again, and said, Not this one, but Barabbas. And this Barabbas was a robber.

CHAP. XIX.

1 THEN Pilate took Jesus, and scourged¹ him.

2 And the soldiers platted a crown of thorns,² and put it upon his head, and they dressed him in a purple robe,³

3 And they were coming to him, saying unto him, Hail, O King of the Jews! and they struck him on the cheek.⁴

¹ *ukethu ara ikitskhwodamtsa sitqwa*;

ukethu ara mukuda-ukudavi azi.

"If the Word had not been mocked; if He the Immortal had not died, where would shame and corruption, where would sin, and where would death itself, have disappeared?" Anton. Metr. St. 61.

² *she'st'h'azes geigvini eqall' hagan.*

³ *sumoseli*, 'dress,' 'garment.'

⁴ 'struck Him with slaps.'

ARABIC.

the truth? He said this, and then went out again unto the Jews, and said, I find not against him one proof of guilt.

39 But ye have a custom, that I release one unto you at the passover: do you wish that I set free for you the King of the Jews?

40 Then they all cried, saying, Set not this one free, but Barabbas.¹ And Barabbas was a robber.

CHAP. XIX.

¶ XL.—1 THEN Pilate took Jesus, and scourged him.²

2 And the company of soldiers platted a crown³ of thorns, and placed it upon his head, and they dressed him in a purple robe,⁴ and they came to him,⁵

3 And they said, Hail,⁶ O King of the Jews! and they smote him⁷ on the face with the palm of their hands.

¹ A. *Barabbas.*

² Polygl. adds, 'within.' Abulfeda Hist. Antejsl. p. 166, says that from Jerusalem Jesus was taken, and that Jesus was taken and scourged instead of his Master. Comp. Vita Tim. l. p. 78.

³ or, 'wreath.'

⁴ lit. 'garments.'

⁵ or, 'they were coming to Him.'

⁶ lit. 'rejoice.' See Syr. Hrk. and Slav.

⁷ 'were smiting Him,' pret. imperf.

SLAVONIC.

And having said this, he went out again unto the Jews, and said unto them, I do not find one fault in him.

39 But there is with you¹ a custom, that I release one unto you at the passover: will ye then that I release unto you the King of the Jews?

40 Then they all again² shouted, saying, Not this one, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

1 THEN Pilate therefore took Jesus, and beat him.

2 And the soldiers having platted a crown of thorns, put it upon his head, and they clothed him in a purple robe,

3 And they said, Hail,³ King of the Jews!⁴ and they struck him on the cheeks.

¹ *eam*', lit. 'to you.'

² Ostrom. omits 'again.'

³ lit. 'rejoice.' *raduisya*, i.q. *'hdi*, Syr. Hrk. q.v.

⁴ lit. 'Jewish king.'

PERSIAN.

it? And when Pilate said that word, he again went forth before the Jews, and said unto them, I find no proof of sin in him.

39 But you have a custom, that at every feast of the passover I should set free a prisoner unto you: desire ye that I set free for you the King of the Jews?

40 The Jews cried aloud, and said, Set free not this one, but Barabbas. Now this Barabbas was a robber whom they had cast into prison.

CHAP. XIX.

1 THEN Pilate delivered Jesus into their hands.¹

2 And the soldiers platted a crown of thorns, and put it upon his head, and they dressed him in red garments,

3 And they said,² Peace unto thee, O King of the Jews! and they smote Jesus on the face with the palm of their hands,³

¹ The Persian omits *kal* *μαστυρωσε*, although this verse is stated by the President in this verse.

² *mi guftand*, 'were saying,' pret. imperf.

³ lit. 'slap and fist.'

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

4 Pilate [therefore] went forth again, and saith unto them, Behold, I bring him forth to you, ¹that ye may know that I find no fault in him.

5 [Then came Jesus forth] wearing the crown of thorns, and the purple robe. And [Pilate] saith unto them, Behold the man!

6 ²When the chief priests therefore and [officers] saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take [ve] him, and crucify him: for I find no fault in him.

7 The Jews answered him, ³We have a law, and by our law he ought to die, because ⁴he made himself the Son of God.

8 ¶ When Pilate therefore heard [that] saying, he was the more afraid;

9 And went again into the [judgment

4 And Pilate came forth again outside, and said unto them, Lo, I bring him outside unto you, that ye may know that I find not against¹ him even one fault.²

¶ XLIV.—5 And Jesus came forth outside, there being on him³ the crown of thorns, and the clothing of purple. And Pilate said unto them, Here is the man!⁴

6 But when the high priests and the officers saw him, they cried, saying,⁵ Crucify him, crucify him.⁶ Pilate saith unto them, Take ye him, you, and crucify him: for I find no fault² in him.

7 The Jews say unto him, We have a law,⁷ and according to our law he ought to die,⁸ because he made himself Son of God.

8 But when Pilate heard this word, more he feared;

9 And he went again into the judgment

4 And Pilate went forth again outside, and said unto them, Lo, I bring him outside unto you, that ye may know that there is no guilt I found against him, and not even one.

5 And Jesus went forth outside, crowned with the wreath of thorns, and clothed in purple. And Pilate said unto them, Here is that man!

6 And when the chief priests and their servants saw him, they cried, and said, Crucify him, crucify him. But Pilate said unto them, Take ye him yourselves, crucify him:¹ for my part I found no guilt against him.

7 And the Jews answered and said unto him, With us indeed there is a law, and according to our law it is right *that* he die, because he made himself Son of God.

8 And Pilate hearing this saying, feared greatly;

9 And he came back² into the council,

A.D. 33.

¹ Ch. xviii. 38; xix. 6.

² Acts iii. 13.

³ Lev. xxiv. 16.

⁴ S. Matt. xxvi. 65; Ch. v. 18; x. 33.

¹ or, 'in,' 'after Him.'

² or, 'cause,' i.q. ch. xviii. 38.

³ 'being dressed in.' Hrk1.

⁴ 'here is this man.' Hrk1.

⁵ lit. 'and saying.'

⁶ 'crucify, crucify Him.' Hrk1.

⁷ lit. 'there is to us a law.'

⁸ lit. 'is bound,' 'a debtor of death.'—'to die.' Hrk1.

¹ "The coming of the Beloved from the seventh heaven, *wasqaytani za'alo daqia Israel yasqaiwo*, &c., and the sufferings the children of Israel should inflict on Him, and how He should be crucified on a tree together with malefactors," &c. Asc. Is. ch. iii. 13.

² or, 'again.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

4 Pilate went out again unto them,¹ and said unto them, Lo, I bring him out unto you, that ye may know that I find no cause² at all against him.

5 Jesus then came forth, the crown of thorns being³ on his head, and the purple robe being on him. And he said unto them, Here is the man!

6 But when the chief priests and the officers saw him, they shouted, saying, Crucify him, crucify him. Pilate said unto them, Take him away, you, that ye crucify him: for I find no fault⁴ at all in him.

7 The Jews answered him, We have a law, and according to our law he ought to die,⁵ because he made himself Son of God.

8 When Pilate heard this saying, he feared the more:

9 And having gone⁶ into the judgment

4 Again Pilate came out, and said unto them, Lo, I bring him out unto you, that ye may know that I find not any cause to bring¹ against him.

5 Then Jesus came out, wearing the crown of thorns, with the purple robe. And Pilate saith unto them, Lo,² here is the man!

6 When the chief priests and officers saw him, they cried aloud, saying, Hang him, hang him.³ Pilate saith unto them, Take him away, hang him, you: for I find not any cause to bring against him.

7 The Jews answered him, We have a law, and according to our law he is worthy of death, because he made himself Son of God.

8 Then when Pilate heard these words, he feared much;

9 And he went⁴ into the judgment hall,

4 Pilate went again outside, and said unto them, See, I bring him outside unto you, that ye may¹ know that in him I found² not one fault.

5 Then Jesus came forth, bearing the thorny crown,³ and the purple robe. And Pilate said unto them, This is the man!

6 Then when the chief priests and the officers saw him, they cried, saying, Crucify, crucify him. Pilate said unto them, Take ye him, you, and crucify him: for I find⁴ no fault in him.

7 The Jews answered him, We have a law, and by that our law he ought⁵ to die, because he made himself Son of God.

8 When Pilate heard this word, he was more afraid;⁶

9 And he went again into the judgment

¹ The Sahid. adds *sharou*, 'unto them.'

² *hailta*.

³ This reading agrees with the Pesch. *kad it'h 'lawi*, q.v. but not with the Memph.

⁴ *maroge*.

⁵ or, 'He is fitting to die.'

⁶ var. 'went' or 'having gone again.'

¹ *gi è raph*. The Memph., but not the Sahid., adds *gi, ḡyeiv*.

² 'heppe, not in the Sahid.

³ *ashph, ashph*; whereas the Sahid. has *s + u mmonph, s + u mmonph*.

⁴ Memph. omits *πάλιν*, which some Sahid. MSS. supply.

¹ 'May' is not in the original, which is simple subj. pres.

² *bigat*.

³ *thana thaurneinan raip*.

⁴ *bigita*.

⁵ or, 'shall die,' *skat gasvittan*.

⁶ *mais ohta sis*. lit. 'more frightened himself,' see ch. vi. 19, 20.

ARMENIAN.

hands.¹

4 Pilate again came forth outside, and saith unto them, Lo, I bring him outside unto you, that ye shall know² that I find no fault in him.

5 Jesus came forth outside, and he had the crown of thorns, and the robe of purple. And Pilate saith unto them, Here is the man for you!³

6 When the chief priests and the officers saw him, they raised a shout, and say, On a cross hang, on a cross hang him. Pilate saith unto them, Take ye him unto yourselves, and of yourselves hang him on a cross: for I find no fault in him.

7 The Jews answered him, We have laws, and according to our laws he deserveth to die, because he made himself Son of God.

8 When Pilate heard this word,⁴ he feared still more;

9 Again he went back into the judg-

¹ lit. 'were giving Him slaps.'

² fut. indicative.

³ or, perhaps more literally, 'Here is the man to you,' as in ver. 14.

⁴ var. 'these words,' or 'these things.'

GEORGIAN.

4 Pilate then went out again, and said unto them, Lo, I bring him forth unto you, that ye may know that I found not with him even one fault.

5 Jesus came forth outside, and stood in the crown of thorns, and the purple robe. And Pilate¹ said unto them, Here is the man!

6 And as the chief priests and the officers saw him, they cried, and said, Stretch on a cross, stretch him on a cross. Pilate said unto them, Take ye him, you, and stretch him on a cross: for I find not with him² one single fault.

7 The Jews answered and said, We have a law, and according to our law he is worthy of death, because he made himself Son of God.³

8 When Pilate heard this word, he feared more;

9 And he entered a second time there

¹ The Georgian inserts 'Pilate' as part of the text.

² *magis t'hana*.

³ *zed Ghmertisa*, 'to Son of God.'

SLAVONIC.

4 Pilate therefore came again outside, and said unto them, Lo, I bring him outside unto you, that ye may¹ understand that in him I find not one fault.²

5 Then Jesus came forth outside, bearing the thorny crown, and the purple robe. And Pilate said unto them, Here is the man!

6 But when the chief priests and officers saw him, they shouted, saying,

7 I X.—Crucify, crucify him. Pilate said unto them, Take ye him, you, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and according to our law he ought to die, because he made³ himself Son of God.

8 When therefore Pilate heard this word, he feared more;

9 And he⁴ went in again into the judg-

¹ 'may' is not in the original.

² 'I find no fault.' Ostrom. as in v. 6.

³ 'He maketh.' Ostrom.

⁴ Ostrom. substitutes 'Pilate.'

ANGLO-SAXON.

4 Then Pilate went again outside, and said, Now I lead him hither outside to you, that ye understand that I found not any guilt in him.

5 Then went the Saviour outside, and bare the thorny crown, and the purple robe. And Pilate said to them, Here is the man!

6 But when the chief priests and the soldiers saw him, they cried, and said, Hang him, hang him.¹ Then said Pilate to them, Take ye him, and hang him: I found not any guilt in him.

7 Then the Jews answered him, and said, We have a law, and by our law he shall die,² for that he said that he be God's Son.

8 When Pilate heard this saying, then he dreaded of this the more;

9 And went again into the court-house,

¹ *So he schreagen on heomanscraede*, "but then he hanged on a high rood." Ælfric. Hom. for Palm Sun. p. 252.

² *he sceal sweltan*, i.e. 'He ought to die.'

ARABIC.

4 And Pilate went out again outside, and said unto them, Here he is, I bring him unto you outside that ye may know¹ that I find not one proof of guilt² against him.

5 And Jesus came forth outside, and on him was the crown of thorns, and the purple robe. And he³ said unto them, Here is the man!

6 And when the chief priests and the company of soldiers saw him, they cried, and said, Crucify him, crucify him. Then Pilate said unto him, Take he him, you, and crucify him: for I, indeed I find no fault⁴ in him.

7 The Jews answered him, We have a law, and according to what is in our law he is worthy of death, because he made himself⁵ Son of God.

8 Then when Pilate heard this saying, he feared the more;⁶

9 And he went again into the hall of

¹ or, 'he proved his guilt.'

² 'cause of complaint.' Polygl.

³ Polygl. inserts 'Pilate.'

⁴ or, 'cause of complaint.'

⁵ *nafsu*, Erpen. *zifau*, Polygl.

⁶ 'he increased in fear.'

PERSIAN.

and with their lists.

4 Pilate came outside, and said unto them, Lo, I bring him outside, that ye may know that I found in this man no proof of sin.

5 Then they brought outside Jesus, in the crown of thorns and the red garments. And Pilate saith unto them, Here is the man!

6 And when the chief priest and officers and the Jews¹ saw him, they shouted, Put him on a gibbet, put him on a gibbet. Pilate said unto them, You take him, and hang him on a gibbet: for my part, I find no proof of sin in him.

7 The Jews said, We have a law, and according to our law he is worthy of death, because he made himself Son of God.

8 When Pilate heard this saying, he feared much more;

9 And went again into the hall, and said

¹ or, 'we.'

² The Persian adds 'and the Jews.'

AUTHORISED VERSION.

hall,] and saith unto Jesus, Whence art thou? But ¹Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, ²Thou [couldst] have no power *at all* against me, except it were given thee from above: [therefore] he that [delivered] me unto thee hath the greater sin.

12 [And from thenceforth] Pilate sought to release him: but the Jews cried [out,] saying, ³If thou let this man go, thou art not Cæsar's friend: [⁴Whosoever] maketh himself a king speaketh against Cæsar.

13 ¶ When Pilate therefore heard [that saying,] he brought Jesus forth, and sat down [in] the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

A.D. 33.

¹ Isa. liii. 7; S. Matt. xxvii. 12, 14.² S. Luke xxii. 53; Ch. vii. 30.³ S. Luke xxiii. 2.⁴ Acts xvii. 7.

SYRIAC.

hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Pilate saith unto him, Speakest thou not with me? ¹knowest thou not that I am powerful² to release thee, and am powerful² to crucify thee?

11 Jesus saith unto him, There were to thee no power at all³ over me, if it were not given thee from above: for this cause he that delivered me unto thee, his sin is greater than thine.⁴

12 And because of this Pilate was wishing to release him: but the Jews were crying,⁵ that, If thou releasest this one, thou art not Cæsar's friend: for every one who maketh himself king is opposed to Cæsar.

13 But when Pilate heard this saying, he made Jesus come forth outside, and he sat upon the judgment seat,⁶ in the place which is called the Pavement,⁷ but in Hebrew, Gaphiphto.⁸

¹ 'to me.' Hrk1.² 'there is power to me.' Hrk1.³ lit. 'no power over Me, not even one.'⁴ 'sin much greater is to him.' Hrk1.⁵ Hrk1. adds 'saying.'⁶ Syr. *ḥim*, *βῆμα*.⁷ Pesch. 'the laying or setting of stones,' i.e. Mosaic. *mshawith b'kiphē*. Hrk1. 'smoothing with stones,' i.e. 'stone-floor.'⁸ i.e. 'enclosure.' Hrk1. *Gābāthā*.

ETHIOPIC.

and he said unto Jesus, Whence art thou? And Jesus answered not a thing.¹

10 And Pilate said unto him, Speakest thou not unto me? knowest thou not that I have power² even to crucify thee, and that I have power² even to let thee live?

11 And Jesus answered and said unto him, Thou couldst have no power³ at all over me, if it were not given thee from heaven: and because of this he that delivered me unto thee hath the greater guilt.⁴

12 And because of this Pilate wished to let him live: but the Jews cried, and said, If thou lettest this one live, thou art no friend of Cæsar: for whosoever⁵ maketh himself king, that one is treacherous to Cæsar.⁶

13 And Pilate hearing this speech, brought forth Jesus outside, and he sat upon a seat⁷ within the place, the name of which is Litastros,⁸ and in Hebrew is called⁹ Gabbatha.

¹ Polygl. omits 'not a thing.'² lit. 'there is power to me I crucify Thee—and let Thee live.'³ lit. 'there were to thee no power at all over Me.'⁴ or, 'crime is increased against him.' Polygl. omits this.⁵ lit. 'all who.'⁶ 'to the king.' Polygl.⁷ 'and he set a council.' Polygl.⁸ *λιθόστρωτον*.⁹ or, 'they say' or 'call it.'

SAHIDIC.

hall¹ he said unto Jesus, Thou, whence art thou? Jesus answered him nothing.

10 Pilate saith unto him, Sayest thou nothing with me? knowest thou not that I have the power to crucify thee, and I have the power to release thee?

11 Jesus answered him, Thou couldst have no power over me,² if it were not given thee from heaven: therefore he that delivered me unto thee hath a great sin.³

12 Therefore did Pilate seek to release him:⁴ but the Jews shouted,⁵ saying, If thou releasest this one, thou art not the king's friend: every one who maketh himself king is one opposed⁶ to the king.

13 When Pilate heard these words, he brought out Jesus, and sat upon the seat in the place which is called the Pavement,⁷ and in Hebrew Gabbatha.

¹ A.D. '33' or '34' or '35' or '36' or '37' or '38' or '39' or '40' or '41' or '42' or '43' or '44' or '45' or '46' or '47' or '48' or '49' or '50' or '51' or '52' or '53' or '54' or '55' or '56' or '57' or '58' or '59' or '60' or '61' or '62' or '63' or '64' or '65' or '66' or '67' or '68' or '69' or '70' or '71' or '72' or '73' or '74' or '75' or '76' or '77' or '78' or '79' or '80' or '81' or '82' or '83' or '84' or '85' or '86' or '87' or '88' or '89' or '90' or '91' or '92' or '93' or '94' or '95' or '96' or '97' or '98' or '99' or '100' or '101' or '102' or '103' or '104' or '105' or '106' or '107' or '108' or '109' or '110' or '111' or '112' or '113' or '114' or '115' or '116' or '117' or '118' or '119' or '120' or '121' or '122' or '123' or '124' or '125' or '126' or '127' or '128' or '129' or '130' or '131' or '132' or '133' or '134' or '135' or '136' or '137' or '138' or '139' or '140' or '141' or '142' or '143' or '144' or '145' or '146' or '147' or '148' or '149' or '150' or '151' 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ARMENIAN.

ment hall, and saith unto Jesus, Whence thou? And Jesus gave him no answer.

10 Pilate saith unto him, Speakest thou not with me? knowest thou not that I have power to hang thee on a cross, and that I have power to release thee?

11 Jesus answered him, Thou hadst¹ no power whatever² over me, if it were not given thee from above: therefore he that delivered me unto thee hath great sin.³

12 And from that Pilate sought to release him: but the Jews were crying, and saying, If thou releasest that one, thou art not the emperor's⁴ friend: for every one who calleth himself king is opposed to the emperor.

13 Then when Pilate heard these words⁵ he brought Jesus outside, and sat upon the judgment seat in the place which they call Pavement, and in Hebrew, Gabbatha.⁶

¹ or, 'shouldst, couldst have.' subj.

² lit. 'not even one.'

³ lit. 'to him great sins are.'

⁴ *gaiser*:—*gaisr*, *ser*, 'emperor,' i.e. *kaiser*, *Kaïsap*, &c. probably from a Phœnician etymology. See Bochart Canaan, col. 735.

⁵ or, 'things.' var. 'this word' or 'thing.'

⁶ var. *Gab Batha*.

GEORGIAN.

into the court of justice, and said unto Jesus, Who art thou? But Jesus answered him not a word.

10 Pilate said unto him, Sayest thou nothing to me? knowest thou not that I have power to stretch thee on a cross, and that I have power to release thee?

11 Jesus said unto him, Thou couldst have no power over me,¹ no not the least, if it were not given thee from heaven above:² therefore hath he who betrayed me unto thee greater sin.³

12 From that time forth Pilate wished to let him go: but the Jews cried, and said, If thou lettest go this man, thou art not Caesar's friend; for whosoever saith of himself that he is king giveth word against⁴ Caesar.

13 But Pilate when he heard this speech, brought Jesus outside, and he sat on a throne in the place which they call Pavement,⁵ and in Hebrew Gabbatha.

¹ or, 'thou hadst no power over Me, not even one.'

² *zegardamō*, 'heaven above.' This expression is akin to the Sahid. *cho'hen tpe*; for although *pe* is literally 'heaven,' yet it is often taken in Sahidic for 'above.'

³ also, 'very great sin,' *udidesi tsodwa*.

⁴ *sitqwas ugebn*.

⁵ *kwa-p'henil*, 'stone spread,' 'stone floor,' or 'mosaic pavement.'

SLAVONIC.

ment hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then Pilate said unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and that I have power to release thee.

11 Jesus answered, Thou couldst have not any power over me,¹ if it were not given thee from above: for this cause he that delivered² me unto thee hath great sin.

12 From this³ Pilate sought to release him: but the Jews shouted, saying, If thou releasest this one, thou art not Caesar's friend: every one who maketh himself king opposeth himself to Caesar.

13 Pilate therefore having heard this word,⁴ brought forth Jesus outside, and sat upon a judgment seat on a place called the Pavement, but in Hebrew, Gabbatha.

¹ or, 'thou hadst not any power over Me.'

² *predavili, o napadišovs*.

³ *ot' sego*, Slav. *ot'foli*. Ostrom. The Russian V. adds in italics *eremni*, 'time.'

⁴ 'these words.' Ostrom.

ANGLO-SAXON.

and said to the Saviour, Whence art thou? But the Saviour gave him no answer.

10 Then said Pilate to him, Why speakest thou not with me? wottest thou not that I have might to hang, and I have might to release thee?

11 The Saviour answered him, 'Thou hadst no might against me, except it were given thee from above: therefore he hath more sin, he that gave me to thee.'

12 And from that time¹ Pilate sought how he release him: then the Jews cried, and said, If thou releasest him, thou art not the emperor's² friend: every one who maketh himself king is the emperor's adversary.

13 When Pilate heard these sayings, then he brought the Saviour outside, and sat before the judgment-seat on the place that is named Lithostrátōs, and in Hebrew Gabbatha.

¹ also, 'after,' 'since,' *sydhðhan*.

² *thas casares*.

ARABIC.

justice, and said unto Jesus, Whence art thou? But then Jesus returned unto him no answer.¹

10 Then Pilate said unto him, Why speakest thou not unto me? knowest thou not that I have power and authority² to set thee free, and power and authority² to crucify thee?

11 Then Jesus answered him, Thou couldst have no sovereignty² over me,³ if it were not given thee from above: for this cause the sin of him who delivered me unto thee is great.⁴

12 And for this cause Pilate wished to set him free: but⁵ the Jews were crying,⁶ If thou settest him free, then thou art not friendly⁷ to Caesar: for every one who maketh himself king is contrary to Caesar.

¶ XLII.—13 Then when Pilate heard this saying, he brought forth Jesus outside, then he sat upon his seat in the place known as laid with stones, and in Hebrew is called Gabbatha.

¹ 'and He answered not.' Polygl.

² *sultanyn*.

³ or, 'thou hadst no sovereignty over Me, not one.'

⁴ 'and greater.' Polygl.

⁵ or, 'but then.'

⁶ Polygl. adds 'and saying.'

⁷ 'a friend' or 'companion.' Polygl.

PERSIAN.

unto Jesus, Whence art thou? Jesus gave him no answer.

10 Pilate said, Sayest thou nothing to me? knowest thou not that I am able to set thee free, and I am able to hang thee on a gibbet?

11 Jesus said unto him, Thou couldst not have the least authority over me,¹ if it had not been given thee from above; therefore is the sin of him who delivered me into thy hands greater than thy sin.

12 And Pilate desired to set him free:² but the Jews cried aloud, If thou lettest this man go thou art not Caesar's friend: every one who maketh himself king, is an enemy that riseth against Caesar.

13 When Pilate heard this saying, he brought out Jesus, and himself sat upon his seat in the place the name of which was the Pavement,³ that is small bits of stone, but in Hebrew was called Gabbatha.⁴

¹ or, 'thou hadst no authority over Me, and not one.'

² lit. 'that he should set Him free.'

³ lit. 'solid of stones,' i.e. mosaic.

⁴ P. 'Gaphaphta.'

AUTHORISED VERSION.

14 [And]¹ it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, ²We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ⁴And he bearing his cross ⁵went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ [And]⁶ Pilate wrote a title, and

A.D. 33.

¹ S. Matt. xxvii. 62.

² Gen. xlix. 19.

³ S. Matt. xxvii. 26, 31; S. Mark xv. 15; S. Luke xxiii. 24.

⁴ S. Matt. xxvii. 31, 33; S. Mark xv. 21, 22; S. Luke xxiii. 26, 33.

⁵ Num. xv. 36; Heb. xiii. 12.

⁶ S. Matt. xxvii. 37; S. Mark xv. 26; S. Luke xxiii. 38.

SYRIAC.

14 And it was the preparation of the passover.

¶ XLV.—And it was as it were the sixth hour: and he said unto the Jews, Here is your King!

15 But they were crying, Take him away, take him away, crucify him, crucify him.¹ Pilate saith unto them, Shall I crucify your King? The chief priests say unto him, We have no king but Cæsar.

16 Then he delivered him unto them, that they should crucify him.² And they took Jesus, and they made him come out,

17 While bearing his cross,³ unto the place which is called the Skull, but in Hebrew is said Gogulto;

18 The place where they crucified him,⁴ and with him two others, one on each side,⁵ and Jesus in the midst.

19 And Pilate also wrote a tablet,⁶ and

¹ Pesch. has twice *σταύρωσον αὐτόν*. But Hrkl. reads 'take away, take away, crucify him.'

² 'that He should be crucified.' Hrkl. See Melito Bp. of Sardis, in Spicilegium Syr. ed. Cur. p. 31.

³ Hrkl. divides vv. 16, 17, like the A.V., and begins ver. 17 with 'and.' But Pesch. connects 'made him come out' with 'unto the place which is called the Skull.'

⁴ See Melito Bp. of Irtica, ib. p. 50.

⁵ lit. 'one from hence and one from hence.'

⁶ Hrkl. *titlos*, τίτλον.

ETHIOPIC.

14 And the eve of the passover at that time *was* noon, about the sixth hour: and Pilate said unto the Jews, Here is your King!

15 And they cried and said, Take him away,¹ and crucify him. And Pilate said unto them, Shall I crucify your King? And the chief priests answered and said, There is to us no king but Cæsar.

16 Then he gave him to them that they should crucify him.² And they received Jesus and brought him out.

17 And they led him away, that he should carry³ his cross unto the place, the name of which is Craniu, and in the Hebrew they call it Golgotha;

18 There they crucified him,⁴ and they crucified⁵ with him two others, one on one side, and one on one side, and Jesus in the midst of them.

19 And Pilate wrote a writing, and he

¹ The Ethiopic both Platt and Polygl. have *ἄρον* only once.

² Polygl. adds 'according to their wish.'

³ or, 'carrying.'

⁴ Asc. Isa. xi. 20.

⁵ The Ethiopic repeats 'crucified.'

SAHIDIC.

14 But it was the sixth hour of the preparation day of the passover: and he said unto the Jews that,¹ Here is your King!

15 But they shouted, Take him away, take him away, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but the king Cæsar.

16 Then he gave him into their hands that they should crucify him. But they, after they had taken Jesus, they led him out.

17 And as he was carrying his cross, he came unto a place called the Skull,² but in Hebrew Golgotha;³

18 The place where they crucified him, and two others with him, one on this side, and one on that side, but Jesus in the midst of them.⁴

19 Then Pilate wrote a title, and he

¹ Sahid. omits 'lo.'

² Sah. *pekranon*.

³ Sah. *Golgoth*.

⁴ *ntemète*.

MEMPHITIC.

14 But it was the preparation of the passover, and it was the sixth hour: and Pilate said unto the Jews, Lo, here is your King!

15 But they cried out, Take him away, take him away, Hang him.¹ Pilate saith unto them, Should I² hang your King? The chief priests answered, We have no king except Cæsar.

16 Then he gave them Jesus that they should hang him. They took Jesus, therefore.³

17 And he carrying his cross came to the place which is called the Skull, but in Hebrew Golgotha;

18 The place where they hanged him, and with him they hanged two other thieves,⁴ one on each side, and Jesus himself in the midst.⁵

19 Pilate then wrote a title, and put it

¹ *ashph*.

² The Memph. has *ḡlaash*, which is subj., whereas Sahid. has *ḡlaash*, simple fut. indic. Sometimes, however, the Sahidic form has also a subj. sense.

³ Memph. omits *καὶ ἀπήγαγον*.

⁴ Sahid. omits 'thieves.'

⁵ *hen thmèti*.

GOTHIC.

ARMENIAN.

14 It was the Friday¹ of the passover, and it was about the sixth hour: and he saith unto the Jews, Here is your King for you!

15 And they cried,² Take him away from us, take him away from us, and hang him on a cross. Pilate saith unto them, Shall I hang on a cross your King? The chief priests answered, We have no king besides Cæsar.

16 Then he gave him into their hands that he should go forth to the cross.

¶ XXXVI.—17 And they having taken him led him away. And he was carrying his own wood for the cross,³ and he came out unto a place which was named the Skull, and was called in Hebrew Golgotha;

18 Where they hanged him on a cross, and with him two others also, this side, and that side,⁴ and in the midst Jesus.

19 And Pilate wrote a board, and put

¹ *Urpat'hn.*

² var. 'were crying,' pret. imperf.

³ *z'hatshapaidn.*

⁴ The Armenian reading agrees with the Ostrom. Slav. q.v.

GEORGIAN.

14 And it was the preparation¹ for the passover, and it was the sixth hour: Pilate said unto the Jews, Here is your King!

15 But they cried and said,² Take away, take away, and stretch him on a cross. Pilate said unto them, Shall I stretch on a cross your King? The chief priests answered and said, We have no king but Cæsar.

16 Then he made him over to them that he should be stretched on a cross.

¶ LX.—And they led away Jesus.

17 And his own cross was laid on him, and he went forth to the place of the Skull, which in Hebrew they call Golgotha;³

18 And there they stretched him on a cross, and with him two others, one on that side and one on this side, and in the midst Jesus.

19 And Pilate wrote a tablet, and he

¹ *Paraskevi, παρασκευή*, also 'Friday.'

² or, 'were crying and saying.'

³ *da vi'hile adgili sada djuwri—da'sdwe—ramel'hu glde igi ganpobadi chitcebadu, djuwri amazhobuli, &c.* "And I saw the place where the Cross stood—for that rock appeared to me rent, and the Cross as it were raised," &c. Timothy, Archbp. of Karthli, Pilgr. p. 140.

SLAVONIC.

14 And it was Friday of the passover, and the hour¹ about the sixth: and he said unto the Jews, Here is your King!

15 But they cried out, Take away, take away, crucify him.² Pilate said unto them, Shall I crucify your King? The chief priests answered, We have no king, only Cæsar.

16 Then indeed he delivered him to them that he might be crucified. They took Jesus therefore and led him away.

17 And carrying his cross he went forth to the place called Lobuoe,³ which is called in Hebrew Golgotha;

18 Where they crucified him, and with him two others, on this side, and this side, and in the midst Jesus.

19 And Pilate wrote a title, and put it

¹ Ostrom. adds *byè*, 'was.'

² *raspni.* Slav. *propni.* Ostrom., which uses *raspni* in the next line.

³ i.e. 'place of a skull,' or 'place of execution.' Ostrom. *kránico mjesto*, 'place of the skull.'

⁴ Ostrom. *sauka calodeta*, 'on the ...'

ANGLO-SAXON.

14 It was the preparation day of Easter, and it was the sixth hour, when he said to the Jews, Here is your King!

15 They cried and said, Take him, take him, and hang him. Then said Pilate, Shall I hang your King? The chief priests answered him, and said, We have no king except the emperor.

16 Then he gave him unto them to hang. Then they took the Saviour, and dragged him outside.

17 And himself bare his rood with him¹ on the place which is named the place of Skull, and in Hebrew Golgotha;

18 There they hanged him, and two others with him, on each side² and the Saviour in the midst.³

19 But Pilate wrote a superscription,⁴ and

¹ 'and they bare His rood with Him.' Th.

² lit. 'in two halves.'

³ *On midne dag we seulon God herian, forthan to midde dages Crist was on rode athened, &c.*—"At mid-day we should praise God, because at mid-day Christ was stretched on the rood," &c. Benedictine Liturgy of the tenth century, p. 199.

⁴ lit. 'an over-writing,' *ofer-gewrit*;—and *Pilatus merdt thas writes intingan on anre tabelan, &c.* Ælric, Hom. for Palm S. vol. ii. p. 234.

ARABIC.

14 And it was the Friday of the passover, and it was the sixth hour:¹ then he said unto the Jews, Here is your King!

15 And they cried, Hoist him up, hoist him up, crucify him. Then Pilate said unto them, Shall I crucify your King? But the chief priests answered, We have no king but Cæsar.²

16 Then he delivered him unto them that they should crucify him. And they took Jesus, and went away.

17 And he was bearing his cross unto the place called the Skull, and called in Hebrew Djadjalat;³

18 There they crucified him, and⁴ with him two others, one on each side,⁵ and Jesus in the midst.⁶

19 Then Pilate wrote a tablet, and he

¹ 'the time of the sixth hour.' Polygl.

² lit. 'there is to us no king but Cæsar.'

³ or, 'Gägalat,'—and in Hebrew is called Djadjalat. Polygl.

⁴ Polygl. adds 'they crucified.'

⁵ lit. 'here and here.'

⁶ Polygl. adds 'of them two.' Makrizi Hist. Copt. p. 6. q.v. also a detail in the text of the Slavonic & Anglo-Saxon.

PERSIAN.

14 And it was Friday of the passover, about the sixth hour: and he said unto the Jews, Here is your King!

15 They shouted, Put him on a gibbet, put him on a gibbet. Pilate said unto them, Shall I hang on a gibbet your King? The rulers and the priests shouted, We have no king except Cæsar.

16 Then Pilate gave them Jesus that they should put him on a gibbet.

¶ XXXVIII.—And they drew out Jesus thence and led him away.

17 And they laid his cross upon his shoulders unto the place they call the Skull of the head, but in Hebrew Golgotha;¹

18 And they put him on a gibbet there, and two others with him, one at his right hand, and one at his left hand, and Jesus in the midst.

19 Pilate wrote a tablet, and put it on

¹ P. *Karkata.*

AUTHORISED VERSION.

put *it* on the cross. And [the writing was,] JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, [and] Greek, [and] Latin.

21 [Then] said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am [King] of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ ¹Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, ²woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture

A.D. 33.

¹ S. Matt. xxvii. 35; S. Mark xv. 24; S. Luke xxiii. 34.

² Or, *wrought*.

SYRIAC.

put *it* upon his cross. But it was written thus, THIS IS JESUS THE NAZARENE, THE KING OF THE JEWS.

20 And that title¹ many from among the Jews read it, because the place in which Jesus was crucified was nigh unto the city: and it was written in Hebrew, and in Greek, and in Roman.

21 And the chief priests² said³ unto Pilate, Write not, That this *is* the King of the Jews; but that he said, I *am* the King of the Jews.

22 Pilate saith, What⁴ I wrote I wrote.

¶ XLVI.—23 But the soldiers, when they *had* crucified Jesus, took his garments, and made *them* into four parts, one part to every one⁵ of the soldiers: but his tunic was without seam from the top,⁶ woven the whole of it.

24 And they said one to the other,⁷ Let us not rend it, but let us cast lots upon it,⁸ whose it shall be: and the scripture was

¹ or, 'board.' Hrk. *tillās*.

² Hrk. adds 'of the Jews.'

³ 'were saying.' Hrk.

⁴ 'what.' Hrk. 'the thing,' *medem*. Pesch.

⁵ lit. 'to one.' Pesch. 'to every one.' Hrk.

⁶ Hrk. connects 'from the top' with 'woven the whole of it;' but Pesch. punctuates this clause as it is here given.

⁷ 'to those around,' i.e. to their fellows. Hrk.

⁸ 'for it.' Hrk.

ETHIOPIC.

placed it upon his cross. And the writing said, THIS IS¹ JESUS THE NAZARENE, THE KING OF THE JEWS.²

20 And many of the Jews read that writing:³ because the place where Jesus was crucified was nigh unto the city: and that writing⁴ was written in Hebrew, and in Roman, and in Greek.

21 And the chief priests⁵ said unto Pilate, Write not, The King of the Jews;² but that he said, I *am* the King of the Jews.²

22 And Pilate answered and said unto them,⁶ What I wrote I wrote.

23 And the soldiers, when they *had* crucified Jesus, took his dress, and they made it into four parts, to each soldier a part; but for his tunic,⁷ it had no seam, and was woven from the top throughout.

24 And they said among themselves, Let us not cut it, and let us not tear it, but let us cast lots,⁸ that he that gets it get it: that

¹ lit. 'that this,' *wa'tu zantu*, the same idiom as in ch. iv. 36, ix. 8, xi. 20, Notes q.v.

² lit. 'their King of the Jews.'—'King of the Jews.' Polyg.

³ lit. 'and there were many Jews that read that writing;' but Polygl. reads exactly as it is here given.

⁴ Polygl. omits 'that writing.'

⁵ Polygl. adds 'of the Jews' with Hrk.

⁶ Polygl. omits 'unto them.'

⁷ *wak'daneh altāh* is a peculiar kind of tunic, mentioned also elsewhere. See J. Ludolf, Lex. s.v. But Polygl. reads *k'danō altāh* and renders it 'tunicam ejus lacerabo?' evidently a mistake. But the Ethiopic text of the Polygl. is worth little, and the translation of it is often no better.

⁸ i.e. 'with fingers.'

SAHIDIC.

stuck it on the cross. And the writing was, THIS IS JESUS THE NAZARENE, THE KING OF THE JEWS.

20 That title many of the Jews read, because the place where they crucified Jesus was nigh unto the city: and it was also written in Hebrew, in Roman, and in Greek.

21 Then the chief priests of the Jews said unto Pilate, Write not, The King of the Jews; but that this *man* said that, I am the King of the Jews.¹

22 Pilate answered, That which I wrote I wrote.

23 The soldiers then, after they had crucified him, took his clothing, and made it into four parts, one part for every one of the soldiers; and also the tunic: now the tunic was not sewn on itself,² but it was a whole³ one woven.

24 They said then among themselves, Let us not rend it, but let us cast lots whose it shall be: that the scripture should

¹ 'I am He that am King of the Jews.'

² lit. 'on its head.'

³ *usa'ht phthou*, lit. 'one woven the four' parts, i.e. woven throughout. G. Woide, or his editor, seems not to have understood this expression which is incorrectly given in the text, *usa'htph tou*.

MEMPHITIC.

upon the cross. And it was written, saying, JESUS THE NAZARENE, THE KING OF THE JEWS.

20 And many¹ of the Jews read that title: for the place where they hanged Jesus was nigh unto the city: and it was written in Hebrew, in Roman, and in Greek.

21 The chief priests of the Jews therefore said unto Pilate, Write not, The King of the Jews; but he said that, I am the King of the Jews.

22 Pilate answered, That which I wrote I wrote.

23 Then the soldiers who hanged Jesus, took his garments, made them into four parts, one part² for every one of the soldiers; with also the shirt:³ but the shirt was without seam, woven from the top whole.⁴

24 They said therefore among themselves, Let us not tear it, but let us cast lots upon it, whose it shall be: that the

¹ lit. 'a multitude.'

² lit. 'part a part.'

³ or, 'with the other shirt' or 'tunic.'

⁴ *ū sō'hi ebol m pahū tēra*.

GOTHIC.

ARMENIAN.

it upon the cross. And it was written, JESUS THE NAZARENE, KING OF THE JEWS.

20 That board read many of the Jews: for the place where they crucified Jesus was nigh unto the city: and it was written in Hebrew, in Dalmatian,¹ and in Greek.

21 The chief priests of the Jews say unto Pilate, Write not, King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What² I wrote, I wrote.

23 Then the soldiers, when they *had* hanged Jesus on the cross, took his garments, and made them *into* four parts, for every soldier one part; but the tunic, because it was without seam from the top, woven altogether,³

24 They said among themselves, Let us not rend this, but let us cast lots upon it, to whom it may fall:⁴ that the scripture

¹ also, 'Latin.'

² var. 'the thing which.'

³ var. 'from the top woven altogether.' The punctuation of this clause differs in the several Versions and in different copies of the same Version, according to whether 'from the top' is connected with 'without seam,' or with 'woven.'

⁴ lit. 'come out.'

GEORGIAN.

put it upon the cross. And the writing was thus, JESUS THE NAZARENE, KING OF THE JEWS.

20 This tablet many of the Jews read: for the place where they stretched Jesus on a cross was nigh unto the city: and it was written in Hebrew, and in Roman, and in Greek.

21 Then the chief priests of the Jews said unto Pilate, Write not, The King of the Jews;¹ but that he said, I am King of the Jews.

22 Pilate said unto them, What I have written I have written.

23 And the soldiers who had stretched Jesus on the cross,² took his garments,³ and divided them into four parts, to each soldier one part: but his shirt which was without seam, woven throughout from top to bottom,⁴

24 They said therefore one to another, Let us not tear this, but let us cast lots upon it, whose it shall be: that the scrip-

¹ lit. 'write not, to King of the Jews,' *meup'hed Uriat'ha*.

² lit. 'who have stretched Jesus on the cross.'

³ or, 'His clothing, or raiment, and divided it,' seeing *samoseli* is sing.

⁴ This shirt or tunic is said to have been brought to Georgia by one of the soldiers whose name was Elio, and to have been preserved ever since in the cathedral of Mtskheta, ancient capital of Georgia. Jesselian, *Kratkua* 1st. Gruz. tservl. p. 6, sq.; Wakhoucht, *Geogr. of Georg.* Aghtsera Karthl. p. 208.

SLAVONIC.

upon the cross. And it was written, JESUS THE NAZARENE, KING OF THE JEWS.¹

20 And many from among the Jews read that title: for the place where they crucified Jesus was nigh unto the city: and it was written in Hebrew, in Greek, and in Roman.

21² The chief priests of the Jews therefore said to Pilate, Write not, King of the Jews; but that himself said, I am King of the Jews.

22 Pilate answered, What I wrote I wrote.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and the tunic:³ but the tunic was woven, whole from top to bottom.

24 They said therefore among themselves, Let us not rend it, but let us cast lots upon it, to whom it shall be: that the

¹ lit. 'Jesus Nazarene, King of Jews,' as there is no article in Slavonic. This remark in this place applies also to the Georgian.

² Vv. 21-24 are omitted in the Ostromir Gospel, published by V. Hanka, at Prague, in 1853.

³ Sl. *χιτών*.

ANGLO-SAXON.

set it over his cross. There was written, THIS IS THE NAZARENE SAVIOUR, KING OF THE JEWS.¹

20 Many of the Jews read this writing: for that that place was near the town where the Saviour was hanged: it was written in Hebrew letters, and Greek, and Latin letters.

21 Then said the bishops unto Pilate, Write not King of *the* Jews; but that he said, I am King of *the* Jews.

22 Then said Pilate, What I wrote I wrote.²

23 When the soldiers³ had crucified him, they took his garments, and wrought four parts: to every soldier a part, and *the* tunic: that tunic was unsewn, and was all woven [from the top].⁴

24 Then said they between themselves, Let us not slit it, but come, let us cast lots, whose of us it be: that the holy scrip-

¹ This title is given by Ælfrie in Hom. for Palm S. vol. ii. p. 254, but with the omission of *Nazarenicea*; *Thes* is so *Holland, Indisera* (Guing. Contap. also his Hom. for 4th S. in Lent, vol. ii. p. 248.

² 'I wrote what I wrote.' Th.

³ lit. 'champions,' *tha campan*.

⁴ These words are enclosed within brackets in Marsh. ed. and omitted in Thorpe's.

ARABIC.

placed it upon his cross. And it was written on it, THIS IS JESUS THE NAZARENE, KING OF THE JEWS.¹

20 And this tablet read many of the Jews: for the place in which Jesus was crucified was nigh unto the city: and it was written in Hebrew, in Greek, and in Roman.

21 Then the chief priests² said unto Pilate, Write not that he is King of the Jews; but he said that, I am King of the Jews.

22 Pilate answered, What *is* written, it *is* now written.

23 Then the soldiers when they *had* crucified Jesus, took his garments and his shirt, and made them into four shares: one share for every soldier: but the shirt was without seam, the whole of it woven.

24 Then they said to one another, Let us not rend it, but let us cast lots upon it, to whom it shall be: that the scripture be

¹ The Arabic, Sahidic, and Memphitic texts of the *Miss.* on our SAVIOUR'S CROSS, are the only ones which have the definite article before 'Nazarene,' and this *Sahidic* is in the emphatic form. The article, however, is given in English, for without it the sense is imperfect, and would hardly convey the meaning intended by the Versions which have no definite article.

² The Arabic of Erpenius and Medici omit 'of the Jews,' but Polygl. reads 'and the Jews.'

PERSIAN.

the top of the cross. THIS IS JESUS THE NAZARENE, KING OF THE JEWS.

20 And this writing read many of the Jews, because the city was nigh unto the place where they put Jesus on a gibbet: and the title was written in Hebrew, and in Greek, and in Roman.

21 The chief priests¹ said unto Pilate, Write not, King of the Jews; but he said that, I am King of the Jews.

22 Pilate said, What *is* written is the same thing.

23 And the soldiers, after they *had* hanged Jesus, made his clothes into four parts; but his shirt one of the soldiers took:² his shirt was not sewn, but of one piece, from top to bottom.

24 So they again cast lots upon his garments, and parted them: and the scripture was fulfilled, They parted my gar-

¹ The Persian follows many of the other Versions, and the *Sahidic* in this place, in omitting 'of the Jews.'

² The Persian translator has evidently overlooked a portion of this verse.

AUTHORISED VERSION.

might be fulfilled which saith, ¹They parted my [raiment] among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ ²Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the [wife] of ³Cleophas, and Mary Magdalene.

26 [When Jesus therefore saw] his mother, and ⁴the disciple standing by, whom he loved, [he] saith unto his mother, ⁵Woman, behold thy son!

27 [Then] saith he to the disciple, Behold thy mother! And from that hour that disciple took her ⁶unto his own home.

28 ¶ After this, Jesus knowing that all things were now [accomplished,] ⁷that the scripture might be [fulfilled,] saith, I thirst.

29 Now there was set a vessel full of vinegar: and ⁸they filled a sponge with vinegar, and [put it upon] hyssop, and put it to his mouth.

A.D. 33.

¹ Ps. xxii. 18.² S. Matt. xxvii. 55; S. Mark xv. 40; S. Luke xxiii. 49.³ Or, *Cleopas*. S. Luke xxiv. 18.⁴ Ch. xiii. 23; xx. 2; xxi. 7, 20, 24.⁵ Ch. ii. 4.⁶ Ch. i. 11; xvi. 32.⁷ Ps. lxxix. 21.⁸ S. Matt. xxvii. 48.

SYRIAC.

fulfilled¹ that said, They divided my garments among themselves,² and upon my vesture they cast lots. These³ things did the soldiers.

25 But there were standing by the cross of Jesus his mother, and his mother's sister, and Mary she of Cleopas, and Mary Magdalene.⁴

26 Then Jesus saw his mother and the disciple whom he loved that *was* standing,⁵ and he said⁶ unto his mother, Woman, here is thy son!

27 And he said unto that disciple, Here is thy mother! And from that hour that disciple took her unto himself.⁷

28 After these things,⁸ Jesus wist that every thing was accomplished,⁹ and that the scripture should be fulfilled,¹⁰ he said, I thirst.

29 And a vessel was placed that *was* full of vinegar: then they filled a sponge with vinegar,¹¹ and put it upon hyssop,¹² and brought it near to his mouth.

¹ 'that the Scripture be fulfilled.' Hrk1.² 'they to them.' Hrk1.³ Hrk1. adds 'then,' or 'therefore.'⁴ or, 'of Magdala.'⁵ 'the disciple that (was) standing, he whom He (was) loving.'⁶ 'He saith.' Hrk1.⁷ 'unto his own.' Hrk1.⁸ 'after this.' Hrk1.⁹ 'that all things were already accomplished.' Hrk1.¹⁰ 'and that the scripture should be fulfilled that saith, And they gave for My drink vinegar and gall, said, I thirst.' Hrk1.¹¹ 'that was mingled with gall.' Hrk1.¹² Syr. *zuphō*.

ETHIOPIIC.

the word of Scripture be fulfilled¹ which said, They parted my garments among themselves, and they drew lots² upon my clothing. And thus did the soldiers.

25 And there stood³ by the cross of Jesus⁴ his mother, and his mother's sister, and Mary of Cleopas, and Mary Magdalene.⁵

26 And when Jesus saw his mother, and the disciple whom he loved standing, he said⁶ unto his mother, Woman, here is thy son!

27 And he said unto that disciple, Here is thy mother; and from that hour that disciple took her and removed her to his house.⁷

28 After that, when Jesus knew that every thing was finished, that the word of Scripture come to pass, said, I thirst.⁸

29 And there was there a vessel of vinegar which was full: and they filled a sponge with vinegar in a leaf of hyssop,⁹ and they placed it on a reed, and applied

¹ lit. 'come,' i.e. to pass.² i.e. 'with sticks.'³ lit. 'standeth.'⁴ See Asc. Is. ch. xi. p. 68, sq.⁵ or, 'of Magdala.' *šma nabbaru maslenu šmnu wa-hālu*, &c. "For there dwelt with us His mother and His sisters, Mary Magdalene, and the sister of Lazarus, Mary and Martha, and Salome, and others," &c. Didasc. Ap. Eth. p. 111.⁶ lit. 'and He said.'⁷ 'to their house.' Polygl.⁸ lit. 'I thirsted.'⁹ The Ethiopic translator evidently mistook the nature of 'hyssop' in ὑσσώπῳ περιθέντες by writing a 'leaf of hyssop;' although this reading, adding 'and they placed it on a reed,' perhaps borrowed from S. Matthew, gives a probably correct account of the transaction. Here again Polygl. mistaking *quat'sala* for *gat'sala*, renders this clause, 'and they surrounded it with hyssop, and tied it on a reed, and raised it, and presented it, and brought it near to His mouth.' See Note ad l. on the R. V.

SAHIDIC.

be fulfilled, They parted my garments among themselves, and they cast lots upon my vesture.¹ The soldiers verily did these things.

25 There stood by Jesus' cross his mother,² and his mother's sister, Mary the daughter of Cleopas,³ and Mary the Magdalene.

26 But Jesus when he saw his mother and the disciple whom he loved standing, he said unto his mother, Woman, here is thy son!

27 After that, he said unto the disciple, Here is thy mother! From that day⁴ the disciple took her to his house.⁵

28 After these things, Jesus knowing that every thing was accomplished, that the scripture should be fulfilled said, I thirst.

29 There was placed there a vessel full of vinegar: a sponge full of vinegar therefore they put upon hyssop, and they directed it to his mouth.

¹ or, 'clothing.'² *nigine m Maria lai e shaumute e ros dje tamunu kata pšma n t'hule*. "I found Mary whom they call My mother," &c. Pistis Sophia, p. 13, 33, 71, &c.³ *Maria tšeere n Klipa*.⁴ *djin pe'hau etimau*.⁵ "Where she continued until now, whence she never leaves town, &c., fifteen years after our Lord's resurrection, according to a Gnostic treatise on the death of the Virgin Mary." *Zoea* (Oxford, 1884) p. 221.

MEMPHITIC.

scripture be fulfilled which saith, they parted my garments among themselves,¹ and upon my vesture they cast lots. These things then are what the soldiers did.

25 But by the cross of Jesus were standing his mother, with his mother's sister, Mary the one of Cleopas, with Mary the Magdalene.

26 Then Jesus when he saw his mother with the disciple whom he loved standing, said unto his mother, Woman, here is thy son!

27 Then he said unto the disciple, Lo, here is thy mother! And from that hour the disciple took her to his house.

28 After these things, Jesus seeing that now² all things were accomplished, that the scripture should be fulfilled, said, I thirst.

29 There was a vessel full of vinegar placed there: they filled a sponge with vinegar, and put it upon hyssop, and applied it³ to his mouth.

¹ 'for unto themselves.'² or, 'already.'³ *an'atph 'huten*, whereas Sahid. reads *an'atph 'an'atph*.

GOTHIC.

ARMENIAN.

be fulfilled that saith, They divided my garments unto themselves, and upon my tunic¹ they cast lots. The soldiers did that thing.²

25 And there stood by the cross of Jesus his mother, and his mother's sister, Mary of Cleopas,³ and Mary Magdalene.

26 Jesus, when he saw his mother and the disciple whom he loved that stood near, he saith unto the mother, Thou woman,⁴ here is thy son!

27 Then he saith unto the disciple, Here is thy mother! And from that very time⁵ the disciple took her unto himself.⁶

28 After this, when Jesus knew that lo, every thing is accomplished, that the scripture be fulfilled saith, I am thirsty.

29 And there was there a vessel full of vinegar: and one of them having filled a sponge with vinegar and gall, and having put it round a branch of hyssop,⁷ they

¹ var. 'they cast the lot of My raiment.'

² var. 'that thing did the soldiers.'

³ Arm. *Kghērbāhi*.

⁴ *gin tu*.

⁵ *hainm jamanaghē*.

⁶ or, 'to his own home.'

⁷ *zinsahdg zōbahi*, or *zmsahdgān zōbahi*, 'with a bunch of hyssop.' lit. a branch or bunch such as those that are used to sprinkle holy water, 'aspergillus lustralis.' These 'aspergilli' as used in the east, have a handle sometimes a yard long, made of a common reed. This then is the *ὑσσώπος*; i.e. *ὑσσώπος* means 'the bunch of hyssop, or as it is now done, of box-tree, and the reed together,' and it must be taken in that sense in this place. Thus S. Matthew and S. Mark considered only the reed *κλάμος*, and S. John mentioned the whole 'aspergillus' under the name of *ὑσσώπος*. See Note on this verse in R. V.

ANGLO-SAXON.

ture be fulfilled that saith thus, They dealt my garments among them, and over my vesture they cast the lot. Truly thus did the soldiers.¹

25 There stood by the rood the Saviour's mother, and his mother's sister Mary Cleophe, and Mary Magdalene.²

26 When the Saviour saw his mother, and the disciple standing whom he loved, then said he to his mother, Woman, here is thy son!³

27 Again he said to the disciple, Here is thy mother! And from that hour⁴ that disciple took her to himself.

28 After these things, as the Saviour wist that all things were ended, that the holy scripture were fulfilled, then said he, I thirst.⁵

29 There stood a vat full of vinegar: they wound round⁶ a sponge with hyssop that was full of vinegar, and set it to his mouth.

¹ *tha cempan*, 'the champions.'

² lit. 'Magdalenish,' *Magdalenisece*.

³ *Dha cwadh he to hya agenre meder*: "Dhu fæmne, ofne her is thin sunu." Ælfric, Hom. vol. i. p. 438. But in Hom. on the Lord's Passion, vol. ii. p. 256, Ælfric quotes this clause thus, "ofne her hāngadh nu dhin sunu, fæmne."

⁴ of thare tide.

⁵ lit. 'it thirsteth Me,' *Me thyrst*.

⁶ *hig bewundon*.

GEORGIAN.

turo might be fulfilled, They divided my garments among themselves, and on my shirt they cast lots. The soldiers did thus.

¶ LXI.—25 But by the cross stood the mother of Jesus, and his mother's sister, Mary of Cleopas, and Mary Magdalene.

26 Then when Jesus saw his mother, and the disciple whom he loved standing before, he said unto his mother, Woman, here is thy son!

27 And again he said unto that disciple, Here is thy mother! And from that hour that disciple took her with himself.

28 After that, Jesus saw that all was¹ fulfilled, and that the scripture be fulfilled, he said, I thirst.

29 There stood there a vessel full of vinegar: and they filled a sponge with that vinegar together with hyssop:² and they put it upon a reed, and held it to his

¹ lit. 'is.'

² *aghavess zmrith'a mit'h usupsa t'hana; t'hana, sūn*, is here intended to render *περιθέντες*; 'with—with' are meant in two different senses; 'together,' which is not in the original, is added in order to give the second 'with' the sense of *t'hana*.

ARABIC.

fulfilled that saith, They divided my garments among them, and they cast lots upon my vesture. This the soldiers did.

25 And by his cross were standing his mother and his mother's sister, Mary the daughter of Cleopas,¹ and Mary Magdalene.

26 Then Jesus looked towards his mother and the disciple standing, whom he loved, and said unto his mother, O woman, this is thy son!

27 And he said unto the disciple, This is thy mother! And in that hour that disciple took her with him.²

¶ XLII.—28 And after this, Jesus seeing that every thing was accomplished,³ that the scripture be fulfilled, said, I am thirsty.

29 And there was there a vessel placed, full of vinegar: and they filled a sponge with vinegar, and they put it on a reed,⁴ and put it near to his mouth.

¹ The Arabic of Eirenius agrees in this reading with the Sahidic only; a proof that, if not made, it was at least revised on Sahidic MSS.

² 'to his house.' Polygl. Abulfeda, Hist. Anteq. p. 61, relates that Mary the mother of our Lord lived 53 years; and that she died six years after His ascension into heaven. See also Coran, Sur. li. 45.

³ Polygl. adds 'for some time past.'

⁴ The Arabic omits 'hyssop' with Pers. and Slav. (and Ostrom.) or perhaps it renders it by 'reed.'

SLAVONIC.

scripture be fulfilled, that saith, They divided my garments among themselves, and cast lots for¹ my vesture. The soldiers indeed did these things.

¶ LXI.—25 There were then standing by the cross of Jesus his mother, and his mother's sister, Mary of Cleopas, and Mary Magdalene.

26 Jesus having seen his mother, and the disciple standing whom he loved, said unto his mother, Woman,² here is thy son!

27 After that he said to the disciple, Here is thy mother! And from that hour³ that disciple took her unto his own home.⁴

28 After this, Jesus having seen that all things were already accomplished, that the scripture be fulfilled, said, I thirst.⁵

29 And there was standing a vessel full of vinegar: they filled therefore a sponge with vinegar,⁶ and having stuck it on a reed, they reached it up to his lips.

¹ or, 'relatively to,' *o imatiemyd, ἐπὶ τὸν ἱματισμόν*.

² Ostrom. omits 'woman.'

³ 'and from that day.' Ostrom. This reading agrees with the Sahidic.

⁴ *v' sroia, eis τὰ ἴδια*, Ostrom. *v' sroiasi*, Slav.

⁵ Instead of this clause, Ostrom. has 'He bowed His head, and gave up the ghost,' and it omits vv. 29, 30.

⁶ Slav. omits 'hyssop' altogether.

PERSIAN.

ments, and cast lots upon my covering.¹

25 And before the cross of Jesus were standing his mother, and his mother's sister, Mary Cleophas,² and Mary Magdalene.

26 Jesus saw his mother, and that disciple standing, whom he loved; he said unto his mother, Woman, here is thy son!

27 And unto that disciple he said, Here is thy mother! And from that hour that disciple took Mary with him.

28 And after this, Jesus knew that every thing was accomplished, that the Scripture be fulfilled, said, I am thirsty.

29 One of them filled a sponge with vinegar, and fastened it to the top of a reed,³ and put it close to his mouth.

¹ The Persian omits 'this the soldiers did.'

² or, 'Mary of Cleophas,' if we read *Mariam-i Cleophas*.

³ The Persian omits 'hyssop,' with Arab. and Slav. the great variety of renderings of this verse is owing to the different meaning given to 'hyssop.' But the Arm. q.v. seems to have understood it rightly to mean, the reed with a bunch of hyssop tied to it, for the purpose of sprinkling.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

30 When Jesus therefore had received the vinegar, he said, ¹It is finished: and he bowed his head, and gave up the ghost.

31 [The] Jew therefore, ²because it was the preparation, ³that the bodies [should] not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 [Then came the soldiers,] and brake the legs of the first, and of the other which was crucified with him.

33 But [when they came] to Jesus, [and] saw that he was dead already, they brake not his legs:

34 [But] one of the soldiers with a spear pierced his side, and forthwith ⁴came ⁵thereout blood and water.

35 And he that saw *it* [bare record,]

30 But when Jesus had taken the vinegar, he said, Lo, ¹*it is finished*: and he bowed his head, and gave up his spirit.

¶ XLVII.—31 But the Jews, because it was the preparation, *were* saying, These bodies shall not remain the night on the cross, because the sabbath dawneth, (for it was a great day that day of sabbath,) and they besought of ²Pilate that the legs of those that were crucified should be broken, and that they should take them down.³

32 And the soldiers came, and brake the legs of the first, and of the other who was crucified with him.

33 And when they came to Jesus, they saw that he was already dead, and they brake not his legs:

34 But one from among the soldiers struck him in his side with a spear, and forthwith came out blood and water.

35 And he that saw bare witness, and

it to his mouth, and wrung it out.

30 And Jesus taking¹ the vinegar, said, It is finished: and he bowed his head, and gave up his soul.²

31 But the Jews, because that *was* the eve, said, These bodies shall not remain the night on their crosses, because of the sabbath, (for it was a great day of that sabbath,) and they begged Pilate that they might take them down breaking their legs.³

32 And the soldiers went, and brake the legs of the first, and of the second who were⁴ crucified with him.

33 And when they came to Jesus, and saw that he was already dead,⁵ they brake not his legs:

34 But one of the soldiers thrust his right side with a spear,⁶ and forthwith there came forth from it blood and water.

35 And he that saw was witness, and

A.D. 33.

¹ Ch. xvii. 4.

² Ch. xix. 42; S. Mark xv. 42.

³ Dent. xxi. 23.

⁴ 1 S. John v. 6, 8.

¹ Hrk1. omits 'lo,' and after 'His spirit' adds, 'and when His breath was departed, the veil of the temple was rent in the middle, from top to bottom.'

² *men*.

³ Hrk1. 'should be taken up,' or 'raised.' The construction of this verse in the Harklean V. agrees with A. V. better than does the Peschito.

¹ 'and tasting.' Polygl.

² 'and forthwith went out His spirit.' Polygl.

³ or, 'having broken their legs,' gerund.

⁴ *tasagdu*.—'that was crucified.' Polygl. The reading in Platt's ed. is probably an error.

⁵ lit. 'had finished dying.'

⁶ *taragizō gabu'u*, &c. Didasc. Apost. Æth. p. 53, 54.

SAHIDIC.

MEMPHITIC.

GOTHIC.

30 But Jesus having taken the vinegar, said that, It is finished: and having bowed his head, he gave up¹ the ghost.

31 The Jews therefore, because it was the preparation day, that the bodies should not remain on the cross the sabbath, (for that the day of that sabbath was great,) they begged Pilate that their legs might be broken, that they might take them away.²

32 The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him.

33 When they came to Jesus, they saw that he was already dead,³ they brake not his legs:

34 But a soldier pierced his side with a spear, and forthwith there came out blood and water.⁴

35 And he that saw bare witness, and

30 Then when Jesus had tasted¹ the vinegar he said, It is finished; and having bowed his head, he gave up the ghost.

31 The Jews therefore, as it was the preparation-day, that the bodies should not remain on the cross on the sabbath, (for the day of that sabbath was great,) begged Pilate that they should break their legs, and take them away.

32 The soldiers therefore came, and brake the legs of the first, and they brake those of the other who was hanged with him.

33 But when they came to Jesus, they found that he was already dead,² and they brake not his legs:

34 But one from among the soldiers thrust his side with his spear, and immediately there came out water and blood.³

35 And he that saw bare witness, and

¹ Hrk1. 'He gave up the ghost.' But the Sahidic agrees with all the other Versions.

² or, 'take them up.'

³ lit. 'had finished dying,' l.q. Eth. q.v.

⁴ In Pistis Sophia, p. 134, we read, *aphei ebol agi u mou mi u enoph*, 'There came out water and blood,' like Hrk1. and Arab.

¹ The Memphitic agrees with Eth. of Polygl. only. But the Sahidic agrees with all the other Versions.

² l.q. Sahidic, q.v.

³ This inversion of *αἷμα καὶ ὕδωρ*, agrees with Arab. only, and with the Greek of 1 S. John v. 6.

ARMENIAN.

brought it to his mouth.

¶ XXXVII.—30 When Jesus took the vinegar with the gall, he said, Everything is finished: and having bowed his head, he gave up the ghost.

31 Then the Jews, because it was Friday, that the bodies should not remain there on the cross until the sabbath, (for the day of that sabbath was great,) they begged Pilate that their thighs should be broken, and they be taken away.

32 The soldiers came, and brake the thighs of the first, likewise of the other who was hanged on a cross¹ with him.

33 But when they came to Jesus, and saw that he was dead,² they brake not his thighs:

34 But some one of the soldiers pierced his side with a spear, and immediately came out³ blood and water.

35 And he that saw bare witness, and

¹ var. 'on the cross.'

² lit. 'that thing was dead.' Both Armen. and Georg. omit 'already.'

³ var. 'came out immediately.'

GEORGIAN.

mouth.

30 But when Jesus had taken the vinegar, he said, This scripture also is fulfilled:¹ and he bowed his head, and gave up the ghost.²

31 But the Jews, because it was the preparation, and that his body³ should not remain on the cross until the sabbath, (for that sabbath was a high day,⁴) begged Pilate that the bones of their legs be broken, and that they be taken down.

32 The soldiers came, and brake the legs of the first, and likewise of the one who was stretched on the cross with him.

33 But when they came to Jesus, and they saw that he was dead, they brake not his legs.

34 But one of the soldiers thrust a spear into his side, and immediately fell out blood and water.

35 And he that saw bare witness, and

¹ This is a remarkable reading.

² or, 'let go (his) soul' or 'spirit,' *ganutena suli*. *rithar shobaye sitqwia egrath djwar-tsma khortsakebi, eweth hstsona ekhtsana.*

"As the birth of the Word, so was His crucifixion in the flesh: such is the witness of the Church." Anton. Metrop. st. 69.

³ *gwami misi, tō sōma autōū.*

⁴ The Georgian Church understands *τὸ πάσχα* of *τὸ πάσχειν* as said at ch. xii. 1. For in S. Mark xiv. 1, the Georgian reads *iqū pascha igi, rōmel ars vneba*, 'it was the passover, that is the passion,' &c.

SLAVONIC.

30 And when Jesus had taken the vinegar, he said, It is finished:¹ and having bowed the head, he gave up the ghost.

31 But as it was Friday, that the bodies should not remain on the cross on the sabbath, (for the day of that sabbath was great,) the Jews prayed Pilate that they should break their legs, and take them away.

32 The soldiers therefore came and brake the legs of the first,² and of the other that was crucified with him.

33 But being come to Jesus, because they saw that he was already dead, they brake not his legs:³

34 But one of the soldiers pierced his side with a spear, and forthwith came out blood and water.

35 And he that saw bare witness, and

¹ lit. 'they are finished.' Omitting *head*, 'after Jesus seeing that all were already crucified, he bowed the head, giveth up the ghost.'

² lit. 'to the first and to the other.'

³ lit. 'to Him the legs.'

ANGLO-SAXON.

30 When the Saviour took of the vinegar, then said he, It is ended: and he bowed his head, and gave up his ghost.¹

31 Then the Jews bade Pilate that one should break their shanks, and let them nether, for that it was the preparation day, that the bodies continue not on the rood on the day of rest, (this day was a greater day of rest.)

32 Then came the soldiers, and brake first the shanks of him that was hanged with him.²

33 When they came to the Saviour, and saw that he was dead, they brake not his shanks:

34 And one of the soldiers opened his side with a spear, and forthwith there flowed³ out blood and water.

35 And he that saw it bare witness, and

¹ *On non timan we seulon God herian forthum on thone timan Crist gebad for thum the him deorðan, and syddðon his gast asende, &c.* "At noon-time (ninth hour, or three o'clock) we ought to praise God, because at that time Christ prayed for them who murdered Him, and afterwards gave up the ghost," &c. Benedictine Lit. of the 10th century, p. 192.

² *thæs scennean, the mid him ahangen was.*

³ *thær flew.*

ARABIC.

30 But when Jesus took the vinegar, he said, The scripture is fulfilled.¹ And he inclined his head, and gave up the ghost.

31 Then as it was the preparation-day,² the Jews said, These bodies shall not remain on their crosses because of the sabbath, (for that sabbath-day was great,) and they asked Pilate that they might break their legs, and take them down.

32 Then the soldiers went and brake the legs of the first, and the legs of the other who were crucified with him.

33 But when they came to Jesus, they saw that he was already dead,³ and they brake not his legs:

34 But one of the soldiers thrust a spear into his right side,⁴ and there came out at once water and blood.⁵

35 And he that saw it with his eyes

¹ This reading agrees with the Georgian; but Polygl. has *quod finem*, 'it is finished.'

² or, 'Friday.' *Donnerstag* or *Sabbat*, according to Huet. A. teisl. p. 166.

³ *quod mūt.*

⁴ or, 'pierced His side with a spear.' Polygl. omitt. 'right.'

⁵ See Menaplate's let with which the three Arabic Versions agree.

PERSIAN.

30 When Jesus had taken the vinegar, he said, Lo, it is finished: and he bowed his head, and gave up the ghost.

31 And as it was Friday, the Jews said, It is not allowable that the dead remain on the cross, because the night of the sabbath was coming,¹ (and that day was great,) they desired of Pilate that they might break their legs, and take them down.

32 The soldiers came, and brake the legs of the first, and then of the other who was hanged with him.

33 When they came before Jesus, they saw that he was already dead, and brake not his legs:

34 But one of the soldiers struck Jesus below the arm-pit with a spear, and blood and water began to flow.

35 And he that saw bare witness, and

¹ More literally, 'was entering' or 'beginning.'

AUTHORISED VERSION.

and his [record] is true: and he knoweth that he saith true, that ye [might] believe.

36 For these things [were done] ¹that the scripture [should] be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, ²They shall look on him whom they pierced.

38 ¶ ³And after [this] Joseph of Arimathea, being a disciple of Jesus, [but secretly] ⁴for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and [took] the body of Jesus.

39 And there came [also ⁵Nicodemus,] which at the first came to Jesus by night, [and brought] a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and ⁶wound it in linen clothes with the

SYRIAC.

true is his witness: ¹and he knoweth that he said the truth, that ye also should believe.

36 For these things were that the scripture be fulfilled, that said, That a bone shall not be broken in him. ²

37 And again another scripture that said that, They shall look on him whom they pierced.

38 After these things Joseph who was from Arimathea, ³because he was a disciple of Jesus, but hiding ⁴it for fear of the Jews, besought of Pilate ⁵that he might carry away the body of Jesus: and Pilate allowed him. And he came and carried away the body of Jesus.

39 And came also Nicodemus, he who before ⁶came to Jesus by night, and he brought with him a mixture of myrrh and of aloes, like an hundred pounds.

40 And they took away the body of Jesus, and they wound it in clothes and

ETHIOPIC.

true ¹is his witness: and he knoweth ²that he speaketh truth, ³that ye also may believe.

36 And all this took place ⁴that should come to pass the word of scripture, that said, His bone shall not be broken from him.

37 And again also another scripture saith, They must look on him whom they pierced.

¶ XIX.—38 And after that Joseph of Arimathea begged for him of Pilate; and this man was a disciple of Jesus, but he had to trust ⁵in him in secret for fear of the Jews, that he might take the body of Jesus: and Pilate gave him authority. And he went and took the body of Jesus.

39 Then came Nicodemus also, who first ⁶went to Jesus by night, and he brought an hundred pounds of mixture of myrrh and aloes, ⁷that with it he might bury him.

40 And they took the body of Jesus, and swathed it in linen clothes with spices,

¹ Exod. xii. 46; Numb. ix. 12; Ps. xxxiv. 20.

² Ps. xxii. 16, 17; Zech. xii. 10; Rev. i. 7.

³ S. Matt. xxvii. 57; S. Mark xv. 42; S. Luke xxiii. 50.

⁴ Ch. ix. 22; xii. 42.

⁵ Ch. iii. 1, 2; vii. 50.

⁶ Acts v. 6.

¹ 'and truth is his witness.' Hrk1.

² 'that a bone of His shall not be broken.' Hrk1.

³ Syr. *Romthō*.

⁴ 'but after these things begged of Pilate, Joseph he of Arimathea, who was a disciple of Jesus, but hidden.' Hrk1. Pesch. reads *m'tashe* 'wah part. pres. which Schaaf renders incorrectly 'occultus erat,' but correctly in his Lexic. p. 223, quoting this verse, 'occultabat.' But Hrk1. has *m'tashai*, part. pret. 'occultatus,' 'absconditus.'

⁵ *men Pilatūs*.

⁶ or, 'of old.'

¹ or, 'righteous.'

² This is the reading of Polygl.; Platt's ed. reads 'knew.'

³ or, 'righteousness.'

⁴ or, 'was.'

⁵ This is the meaning of *wa'alawa yāsēphwō*. lit. 'and he was trusting,' or 'hoping' in Him; or, 'but he must trust in Him,' same idiom as in ver. 37. Polygl. omits this, and has only 'in secret.'

⁶ or, 'before.'

⁷ The construction of this verse in Polygl. agrees with A. V.

SAHIDIC.

true is his witness: and he knoweth that he telleth ¹the truth, that ye also may believe. ²

36 For these things were that the scripture be fulfilled, That not one bone shall be broken out of him.

37 And the scripture also saith, They shall see him ³whom they pierced.

38 After these things Joseph he of Arimathea, being a disciple of Jesus, but in secret for fear of the Jews, begged Pilate that he might take away the body of Jesus: ⁴and Pilate let him. He went therefore, and took away the body.

39 But came Nicodemus also, he that at first came to Jesus by night, he brought a mixture of myrrh and aloes, making up an hundred pounds.

40 Then they having taken the body of Jesus, wound it in linen clothes, with

MEMPHITIC.

true is his witness: and he also knoweth for himself that he telleth ¹the truth, that ye also believe.

36 For these things happened that the scripture should be fulfilled, One of his bones was not broken.

37 And again the scripture saith, They shall see him ²whom they pierced.

38 ³After these things Joseph the inhabitant of Arimathea, who was also a disciple of Jesus, but in secret ⁴for fear of the Jews, went and begged of Pilate that he might take away the body of Jesus, and Pilate commanded to give it him. He went therefore, and took away the body of Jesus.

39 But came Nicodemus also, he that at first went to Jesus by night, having a mixture of myrrh and aloes, about an hundred pounds.

40 They took therefore the body of Jesus, and they wound it in linen clothes

GOTHIC.

¹ also, 'told,' *ephðje*; i.e. he is one who told or spake: *ephðje* is a participle, and *ephðje* is a participle, and *ephðje* is a participle.

² or, 'should be them that believe.'

³ also, 'look on Him,' if *e* in *sewau e pent* be taken as a dat. of place or direction. But it may be as a simple *accusative* and *in* *sewau e pent*.

⁴ The construction of this verse is found literally the same as in the Hrk1. Syriac q.v. in the note to the Syriac.

¹ or, 'told,' *aphðje*, i.e. Sahid. *ephðje*, q.v.

² See Sahid. ad l.

³ The following verses, to the 18th of the next chapter, are found in the Lessons for the Feast of the Resurrection, Rit. Copt. p. 395, 89.

⁴ or, 'but he hid it.'

⁵ Memph. has *aphi*, 'went.'

ARMENIAN.

his witness is true: and he knoweth that he saith the truth, that ye may believe.¹

36 This took place that the scripture should be fulfilled, That his bone² shall not be broken.

37 And again another scripture saith, That they shall look on him whom they pierced.

¶ XXXVIII.—38 After this Joseph who was of Arimathæa, a disciple of Jesus in secret for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate having ordered it, he came and took it away.³

¶ XXXIX.—39 Came also Nicodemus, he who at first came to Jesus by night, and brought myrrh mixed with aloes, about an hundred pounds.

40 They took the body of Jesus, and bound it in linen clothes with spices, as the

¹ var. 'and that ye may believe.'

² or, 'a bone of Him.' The difference of reading among the Versions of this verse, is owing to 'bone' being taken in some of them for the whole skeleton; as e.g. 'the flesh,' for the whole of it in general.

³ var. 'and taketh it up' or 'away.'

GEORGIAN.

true is his witness: and he knoweth that he speaketh truth, that ye may believe.

36 For this came to pass that the scripture should be fulfilled, That his bone shall not be broken.

37 And another scripture saith, They shall behold him whom they pierced.

¶ LXII.—38 After that Joseph who was of Arimathæa, and who was a disciple of Jesus secretly for fear of the Jews, begged of Pilate that he might take away the body of Jesus: and Pilate commanded him. And he went and took away his body.¹

39 Came Nicodemus also, who at first was come to Jesus by night, and brought about an hundred pounds of a mixture of myrrh and aloes.

40 And they took the body of Jesus, and wound it with linen and sweet spices.

¹ Archb. Timothy, Pilgr. p. 132, tells concerning Joseph the legend that, after he had taken down from the Cross and buried the body of our Lord, the Jews rose against him and cast him into prison. But after the Resurrection, *saprobelsa mas shua natheli gonoubrtsqinda du Up'hali elharen*, a light shone forth in that prison, and the Lord appeared, and gave him peace, and brought him out. Nicodemus, Balalius, and the son of Gamaliel, came to his house to see him and to comfort him. Then the Lord appeared again to them in a bright light, gave them power and gifts of the Holy Ghost, and Joseph went back to Arimathæa, where Peter met him, &c.

SLAVONIC.

his witness is true: and that *man* wotteth that he speaketh truth, that ye should have faith.

36 These things therefore came to pass¹ that the scripture² be fulfilled, Not one bone from him shall be broken.³

37 And again another scripture² saith, They shall look upon him whom they thrust through.

¶ LXII.—38 After these things⁴ Joseph who was from Arimathæa,⁵ being a disciple of Jesus, but a secret one for fear of the Jews, prayed Pilate that he might take away the body of Jesus: and Pilate gave leave. He came therefore, and took away the body of Jesus.

39 Came also Nicodemus, he that before had come to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pounds.

40 They took therefore the body of Jesus, and they wound it in clothes with

¹ or, 'were.'

² 'scriptures.' Ostrom.

³ or, 'bruised.'—or, 'is broken' or 'bruised.'

⁴ 'at that time.' Ostrom.

⁵ *pride tseloryek' bogat' imenem' Iosiph*, &c. Quoted in Hom. Slav. of S. Epiphani. Cypr. ed. by Kopitar, p. 24, l. 922, and l. 950, and p. 32.

ANGLO-SAXON.

his witness is true:¹ and he wotteth that he said truth,¹ that ye believe.

36 These things were done that the scripture were fulfilled, Break ye not one bone in him.

37 And again another scripture saith,² They look on him whom they fastened on.³

38 Then after these things⁴ Joseph from Arimathæa⁵ bade Pilate that he might take the Saviour's body, for that he was the Saviour's disciple, this he did secretly for fear of the Jews: and Pilate allowed him. Then came he and took the Saviour's body.⁶

39 And Nicodemus came thither,⁷ he that at first came to the Saviour by night, and brought a mixture of worts and aloes, as much as an hundred and twenty boxes.

40 They took the Saviour's body, and wound it with linen clothes with mixture

¹ *sodh*, 'sooth.'

² The Anglo-Saxon, 'and again another scripture saith.'

³ The A. Saxon seems to refer the 'piercing' to our Saviour's hands and feet, and not to His side.

⁴ Thorpe's ed. omits, 'after these things.'

⁵ 'There was there some man *sum wer*, standing, he was named Joseph, *wasæt god nre*, he was a good man and righteous,' &c. Gospel of Nicod. ch. xi. p. 6, in Heptat. A. Sax. Oxon. 1694, and Thilo Cod. Apoc. p. 595, sq.

⁶ *On æfen we sæton ðad herian:—on ðone timam we drihten ofrode at his æfen-gereorde—hlaf and win—and on æfen tima he sæt us ðæt Joseph ðætes biðmen of rade alinde.* Benedict. Liturgy, p. 197.

⁷ See Elfric, Hom. for Palm S. vol. i. p. 216.

ARABIC.

bare witness, and his witness is true: and he knoweth that he told the truth, that ye may believe.¹

36 For this took place² to fulfil what is written³ that, Not one bone shall be broken in him.⁴

37 And again the other scripture that saith, They shall look at him whom they pierced.⁵

38 Then after this, Joseph who was of Arimathæa⁶ asked Pilate, because he was a disciple of Jesus, but in secret⁷ for fear of the Jews, that he might carry away the body of Jesus: and Pilate gave him leave.⁸ And he came, and carried the body of Jesus.

39 And Nicodemus,⁹ who before had come to Jesus by night, came and brought a mixture of myrrh and aloes, about an hundred rotl.¹⁰

40 And the two took the body of Jesus, and wound it in bands of cotton with per-

¹ Polygl. adds 'you also.'

² or, 'was,' 'happened.'

³ *el-maklah*.

⁴ lit. 'to Him.'

⁵ That is the reading of Polygl. But both Erpen. and Medici might read, 'He shall see them who pierced,' or according to an idiom not likely to have been chosen in this place, 'they that pierced shall see.'

⁶ A. *Rima*.

⁷ lit. 'and was hiding that.'

⁸ The construction of this passage is more simple in Syriac, which also reads, 'And Pilate commanded it should be given him.'

⁹ Polygl. adds 'also.'

¹⁰ See ch. xii. 3.

PERSIAN.

his witness is true: and he knoweth that he told¹ the truth, that ye also should believe,

36 On the things that took place, that the scripture be fulfilled, That in him not one bone shall be broken.

37 And again that other scripture that saith, Ye shall look on him whom he pierced.²

¶ XXXIX.—38 After that came Joseph who was of Arimathæa,³ and he had been a disciple of Christ, but for fear of the Jews he did not make it known, but kept it secret: he begged of Pilate that he might carry away the body of Jesus.⁴

39 And Nicodemus also came, he that had ere this come to Jesus by night, he brought a mixture, that is, camphor and perfumes and civet, about an hundred rotl.⁵

40 And they wound the body of Jesus in a cotton shroud with perfumes, as the

¹ or, 'spake.'

² This clause was evidently inserted by the Persian translator.

³ P. *Rima*.

⁴ The Persian omits the last clause of this verse.

⁵ i.e. two pounds weight. See note on ch. xii. 3.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

spices, [as] the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42¹ [There laid they Jesus therefore because of the Jews' preparation day; [for] the sepulchre was nigh at hand.]

CHAP. XX.

1 [THE ³first day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

A.D. 33.

1 Isa. liii. 9.

2 Ch. xix. 31.

3 S. Matt. xxviii. 1; S. Mark xvi. 1; S. Luke xxiv. 1.

4 Ch. xiii. 23; xix. 26; xxi. 7; xx. 24.

in spices, as the custom of the Jews¹ is to bury.

41 But in that place where they crucified Jesus² there was a garden, and in that³ garden a new sepulchre, in which no man was yet laid.⁴

42 And they laid Jesus there, because the sabbath was coming on,⁵ and because the sepulchre was nigh at hand.⁶

CHAP. XX.⁷

¶ XLVIII.—1 ON⁸ the first day of the week came Mary Magdalene,⁹ in the morning still dark, unto the sepulchre, and she saw the stone that was taken away from the sepulchre.

2 And she ran,¹⁰ and came to Simon Peter, and to that other disciple, whom Jesus loved, and said unto them, They have taken away¹¹ our Lord from that sepulchre, and I know not where they have laid him.¹²

¹ lit. 'to the Jews.'

² 'where He was crucified.' Hrk1.

³ Hrk1. omits 'that.'

⁴ or, 'had yet been laid.'

⁵ lit. 'entering.'—'because of the eve of the Jews.' Hrk1.

⁶ or, 'near.'

⁷ S. Ephraem in Nat. D. Serm. viii.—vol. ii. p. 422, sq. Didasc. Apost. Syr. cxxi. p. 88, l. 20, sq., quoting S. Matt.

⁸ 'but on.' Hrk1.

⁹ 'Mary that Magdalene.' Hrk1.

¹⁰ 'she ran then.' Hrk1.

¹¹ lit. 'they took away.'

¹² lit. 'laid Him.'

after the custom of the Jews according to which they swathe.¹

41 And there was there a garden in that place near where they crucified him: and in that garden a new sepulchre,² in which no one had yet been buried.

42 And there they buried Jesus because that eve of the Jews was at an end; and that sepulchre was near.

CHAP. XX.

1 AND on the first day of the week Mary Magdalene came early to the sepulchre, while it was yet dark, and she found the stone removed from the mouth of the sepulchre.³

2 And she ran, and brought the news to Simon Peter, and to the other disciple, whom Jesus loved, and she said unto them, They have taken away⁴ my Lord from within the sepulchre, and I know not whither they have removed⁵ him.

¹ Polygl. adds, 'and embalm.'

² 'monument.' Polygl.

³ "And that Michael, the angel of holy angels (archangel), opened His sepulchre on the third day," Asc. Is. c. iii. 16; Didasc. Apost. Aeth. p. 99; Das Christl. Adam-buch, ed. Dilim. p. 61, and note 45, p. 139.

⁴ lit. 'they took away.'

⁵ 'thrown Him,' also 'laid Him.' Polygl.

SAHIDIC.

spices, according to the custom of the Jews to bury.¹

41 But there was a garden in the place in which they had crucified him; there was in the garden a new sepulchre, in which no one yet was laid.²

42 They laid Jesus in it, because of the preparation of the Jews; for the sepulchre was nigh at hand.³

CHAP. XX.

1 BUT on the Lord's day, Mary the Magdalene came to the sepulchre in the morning, when the darkness was still abroad, and she saw the stone which was taken away from the mouth of the sepulchre.

2 Then running away she came⁴ to Simon Peter, and to the other disciple, whom Jesus loved, and she said unto them, They have taken away⁵ the Lord from the sepulchre, and we know not where they have laid him.⁷

¹ lit. 'to bury them.'

² or, 'they had not yet laid any one.'

³ or, 'but because of the preparation of the Jews, be-

⁴ or, 'they ran away from the sepulchre.'

⁵ lit. 'took away.'

⁶ ἡτῶσαν αὐτόν.

⁷ lit. 'where it is they laid Him.'

MEMPHITIC.

with spices, according to the Jews' custom of burial.

41 But there was a garden in the place where they hanged him; and in that garden was a new sepulchre, in which no one had ever¹ yet been laid.

42 As the sepulchre was near at hand; because it was the preparation-day of the Jews, they laid Jesus in it.

CHAP. XX.

1 IN the first day of the week,² Mary the Magdalene came to the sepulchre early, when darkness was yet abroad, and she saw the stone removed from the mouth of the sepulchre.

2 She ran therefore, and came to Simon Peter, and to the other disciple, whom Jesus loved,³ and she said unto them, They have taken away⁴ our Lord from within the sepulchre, and we know not where they have laid him.⁵

¹ Sahid. has not 'ever,' *ene'h*.

² lit. 'the first of the sabbaths,' *μία τῶν σαββάτων*.

³ lit. 'was loving,' i.e. 'had been loving.'

⁴ lit. 'they took.'

⁵ *au'haph*, lit. 'they laid Him.' This construction differs from the Sahidic, *ent' aukauph*.

GOTHIC.

CHAP. XX.

ARMENIAN.

rule of the Jews¹ was to bury.

41 And there was in the place in which he was crucified a garden; and in that garden a new sepulchre, in which no one had ever been laid.²

42 There, because of the Friday of the Jews, because the sepulchre was nigh at hand, they laid Jesus.

CHAP. XX.

¶ XL.—1 AND on the first day of the week Mary Magdalene cometh there to the sepulchre, in the morning³ at dawn,⁴ and she seeth the stone taken away from the door of the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved,⁵ and saith unto them, They have taken away⁶ the Lord thence from the sepulchre, and we know not⁷ where they laid him.

¹ var. 'of Jews.'

² also, 'was ever laid.'

³ lit. 'with the morning.'

⁴ *ent arshaluisn*. The Armenian Version makes no allusion to *skorlas ertovs*, as *arshaluis* is *το πρωι* only.

⁵ i.e. 'was loving,' same tense as *Sahid.* and *Memphit.*

⁶ lit. 'they took away.'

⁷ var. 'I know not.'

ANGLO-SAXON.

of worts, as the Jews' custom is to bury.

41 And there was a wort-garden in that place where the Saviour was hanged; and in that garden was a new tomb, in which as yet no man was laid.

42 Wherefore they laid the Saviour there, because of the Jews' preparation, [for that nigh] was the tomb.¹

CHAP. XX.

¶ XLIX.—1 BUT on a day of rest² this Mary Magdalene³ came in the morning, ere it was light, to the tomb, and she saw that the stone was taken away from the tomb.⁴

2 Then ran she and came to Simon Peter, and to that other disciple whom the Saviour loved, and she said to them, They took the Lord out of the tomb, and we know not where they laid him.

¹ Such is the reading in Marshall's edition. Thorpe leaves out *fordhon neh*, which Marshall encloses within brackets; and he gives *forþam thara Iudea gearcung was, wið þa byrgene*, the meaning of which does not readily appear.

² *on anum reste-dage*.

³ lit. 'this Magdalenish Mary.'

⁴ See *Elfric, Hom. for Easter S.* vol. I. p. 222.

GEORGIAN.

as is the custom of burial of the Jews.

41 There was in the place where he was stretched on the cross a vine-garden; and in that garden a new sepulchre, in which no one was laid.

42 There they laid the body of Jesus because of the preparation of the Jews; because that sepulchre was nigh at hand.¹

CHAP. XX.

¶ LXIII.—1 ON that first sabbath Mary Magdalene went early, while it was still dark, to the sepulchre, and she saw the large stone taken away from the door of the sepulchre.

2 She ran, and came to Simon Peter, and to that other disciple, whom Jesus loved, and she said unto them, They have taken away the Lord from the sepulchre, and I know not where they laid him.

¹ Alluding to the controversy about the sepulchre of our Lord, Archbp. Timothy, Pilgr., p. 145, says that, "*orni sophiani arian Christesni*, there are two sepulchres of Christ—*erthantse*, one in the garden, hewn in the rock in which no man was laid; but when the Lord was laid there, Annas and Caiaphas took it thence, gave it to the guards who placed it elsewhere, and thence the *Lazarus rose*." This holy man, fully persuaded of the truth of all he heard of the authenticity of every spot he visited, thus ends his narrative: "*ramethu visi guli igos keisa da sul andanatsia da ara hstirodes, sada djurars alswes da kida igi ganpebuli, sada tsargraguignes da daidwa Up'hali* for the heart of a man must be of stone and his soul of adamant, if he weep not where the Lord was crucified, where the rock was rent, where He was born in linen and buried."

ARABIC.

fume, as the custom of the Jews is at their burial.¹

41 And there was in the place in which Jesus² was crucified a garden; and in the garden a new sepulchre, and no one had been left in it.³

42 And they laid Jesus there because it was the end of the Friday of the Jews; and because the sepulchre was near.⁴

CHAP. XX.

¶ XLIII.—1 AND when it was the first⁵ day of the week Mary Magdalene came very early, as it was yet dark,⁶ unto the sepulchre, and she saw the stone rolled back from the sepulchre.

2 Then she hastened and came to Simon Peter, and to that other disciple whom Jesus loved,⁷ and she said unto them two, They have carried away the Lord from the sepulchre, and I know not where they laid him.

¹ i.e. 'for their burying,' 'where they bury,' Polygl.

² Polygl. omits 'Jesus.'

³ lit. 'no one was left,' i.e. *foretime*, 'in it.' This pret. cannot be explained otherwise in this passage than by the play-off.

⁴ The construction of this verse is reversed in Polygl.

⁵ 'in the first day.' Polygl.

⁶ Comp. a parallel passage in V. Timuri, p. 206.

⁷ i.e. 'was loving,' pret. imperf.

SLAVONIC.

spices, as the custom of the Jews¹ is to bury.

41 And there was by the place where he was crucified a garden; and in that garden a new sepulchre, in which no one was yet laid.²

42 There then, because of the Friday of the Jews, because the sepulchre was nigh at hand, they laid Jesus.

CHAP. XX.

¶ LXIII.—1 AND on the first of the week Mary Magdalene came in the morning³ to the sepulchre, when it was yet dark, and saw the stone taken away from the sepulchre.

2 She ran therefore and came to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, They have taken⁴ the Lord away from the sepulchre, and we know not where they laid him.

¹ lit. 'to the Jews.'

² 'in which no one had ever been laid.' Ostrom.

³ 'towards the morning.' Ostrom.

⁴ lit. 'they took away.'

PERSIAN.

custom of the Jews is to bury.¹

41 And at the place where they crucified Jesus there was a garden; and in that garden a new sepulchre in which they had never yet laid any one.

42 They laid Jesus in that sepulchre, because the night of the sabbath had already begun;² and that sepulchre was nigh at hand.

CHAP. XX.

1 AND in the morning of the first day of the week when as yet it was dark, Mary Magdalene came unto the sepulchre, and saw that the stone was taken away from the sepulchre.

2 She ran and came to Simon Peter, and to that disciple whom Jesus loved, and said unto them, They have taken away our Lord from the sepulchre, and I know not whither they carried him.

¹ lit. 'that they bury.'

² lit. 'the beginning of the sabbath.'

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

3 ¹Peter therefore went forth, and [that] other disciple, [and came to] the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And [he] stooping down, [and looking in] [saw] ²the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes [lie.]

7 And ³the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in [also that] other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the ⁴scripture, that he must rise again from the dead.

3 And Peter went out, and that other disciple, and they were coming to the sepulchre.

4 And they were running two together: but that disciple ran before Simon,¹ and came first to the sepulchre.

5 And he looked in, and saw the clothes laid by; but he went not in.²

6 But Simon came after, and went into the sepulchre,³ and saw the clothes laid by,

7 And the napkin that was tied around⁴ his head, *was* not with the clothes, but folded up,⁵ and laid aside in one place.

8 Then went in also that other disciple, who came first to the sepulchre, and he saw, and believed.

9 For as yet they were not aware from the scriptures, that he was ready⁶ to rise from the dead.

3 Then Peter came out, and that other disciple, and they went to the sepulchre.

4 And as the two ran together,¹ that other disciple outran Peter in arriving at the sepulchre.

5 And when he looked in, he saw the clothes laid;² but he went not in.

6 Then Simon Peter followed, and came to the sepulchre, and went into it, and found the clothes laid on one side,

7 And the handkerchief,³ which was on his head, was folded up by itself, and not with the clothes.

8 After that, also that other disciple, who outran Peter in arriving at the sepulchre, went in, and saw, and believed.

9 For they did not yet know⁴ what *is* in the scriptures, that he should have to rise from the dead.⁵

A.D. 33.

¹ S. Luke xxiv. 12.

² Ch. xix. 40.

³ Ch. xi. 44.

⁴ Ps. xvi. 10; Acts ii. 25—31; xiii. 34, 35.

¹ lit. 'running preceded Simon.'—'preceded, ran much faster than Peter.' Hrk1.

² lit. 'going in he went not in.'

³ 'then Simon Peter cometh, following after him, and went into the sepulchre.' Hrk1.

⁴ Hrk1. has only 'that was on His head.'

⁵ 'but set apart, folded up in one place.' Hrk1.

⁶ or, 'prepared,' or 'was to.'—'that it was right,' or 'just.' Hrk1.

¹ lit. 'and as,' or 'while the two run together.'—or, 'the two running together.'

² Polygl. adds, 'and arranged.'

³ *sabana* is a band of linen or of cotton cloth which in the East is worn as a turban round the head.

⁴ Polygl. omits 'what is.'

⁵ or, 'that He were to rise from the dead,' or 'must rise from the dead.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

3 But Peter went out, with the other disciple, and they came out¹ to the sepulchre.

4 As those two were running together,² the other disciple hastened to run more than Peter, and he came first to the sepulchre.

5 He looked inside, *and* he saw the clothes laid up; but he went not in.

6 But Simon Peter also came following him, and he went into the sepulchre, he saw the clothes laid up,

7 And the napkin which was tied to³ his head, not laid up with the clothes, but folded up aside by itself.

8 Then the other disciple, who came first, went also into the sepulchre, he saw, and he believed.

9 For as yet they knew not the scripture, that he must rise from among the dead.

3 Then Peter went out with the other disciple, and they came to the sepulchre.

4 But the two ran¹ together; and the disciple ran before Peter, and he came before him unto the sepulchre.

5 And looking inside he saw the clothes laid up; nevertheless he went not in.

6 Simon Peter also came following after him, and he went inside the sepulchre, and² saw the clothes laid up,

7 And the napkin, that lay on his head, was not put with the clothes, but being folded up was laid aside by itself.

8 Then went in also that other disciple,³ who came first to the sepulchre, and having seen, he believed.

9 For as yet they knew not the scripture, that he must rise from among the dead.

¹ or, 'were coming out.'

² or lit. 'but they were running the two together; the other disciple,' &c.

³ *napkiner e tephane*.

¹ lit. 'were running.'

² Sahid. omits 'and.'

³ The construction of this clause differs in the Sahidic.

ARMENIAN.

3 Peter went out, and that other disciple, and they came to the sepulchre.

4 They were running the two together: and the other disciple having got before ran quicker than Peter, and came first to the sepulchre.

5 And having stooped down he saw that the linen clothes were lying there; but he went not inside.

6 Then arrived Simon Peter, who was coming after him, and he went into the sepulchre, and he saw the linen clothes that they were lying there.¹

7 And the napkin that was about his head was not lying with the other clothes, but was folded up separately on one side.

8 Then went in also the other disciple, who had come first to the sepulchre; he saw and believed.

9 For as yet they knew not the scripture, that he must rise² from the dead.

¹ One MS. omits 'there.'

² or, 'that it is binding on Him to rise.' Some MSS. read, *t'hè bard èr*, 'that it was binding.'

GEORGIAN.

3 Peter and that other disciple went out, and came¹ to the sepulchre.

4 They ran² both together:³ but that other disciple ran faster than Peter, and came first to the sepulchre.

5 And he looked down⁴ into the sepulchre, and saw the linen clothes laid apart;⁵ and inside he went not.

6 Simon Peter came after him, and he went into the sepulchre, and saw the linen clothes laid,

7 And the napkin which was on his head, not laid with the linen clothes, but folded up by itself in one place.

8 Then went in also that other disciple, who came first before Peter to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise⁶ from the dead.

¹ i.e. 'were coming,' pret. imperf.

² i.e. 'were running,' pret. imperf.

³ *zögad*, i.e. 'in yoke,' 'yoked together.'

⁴ i.e. 'was looking down,' pret. imperf.

⁵ or, 'alone.'

⁶ *djer-ars*, i.q. Armen. *bard è*.

SLAVONIC.

3 Then Peter went out, and the other disciple, and they two went¹ to the sepulchre.

4 They two ran together: and the other disciple ran faster than Peter, and arrived first at the sepulchre.

5 And stooping down, he saw the clothes lying; yet went he not in.

6 Simon Peter also came following him,² and went into the sepulchre, and he saw the clothes by themselves, lying.

7 And the handkerchief that was about his head was not lying with the clothes, but it was put up by itself in one place.

8 Then the other disciple also went in, he that came first to the sepulchre, and he saw, and believed.

9 For they knew not yet the scripture, that it behoved³ him to rise again from the dead.

¹ *idiasta*. Sl. *idižasta*. Ostrom.

² lit. 'in his rear,' or 'suite.'

³ lit. 'behoveth.'

ANGLO-SAXON.

3 Peter went out, and that other disciple, and they came to the tomb.

4 Then the two ran together: and the other disciple outran Peter before, and came sooner¹ to the tomb.

5 And when he stooped down, he saw the linen-clothes² lie; and went not in, though.³

6 Then Simon Peter came after him, and went into the tomb, and he saw the linen clothes lie,

7 And the napkin⁴ that was upon his head, it lay not with the linen-clothes,² but asunder folded in one place.

8 Then went in also the disciple that erst came to the tomb, and saw, and believed.

9 For they knew not yet holy scripture, that it must be⁵ that he should rise from the dead.

¹ *radhor*, 'rather.'

² *tha lin-weda*, 'the linen weeds.'

³ and *ne eode theah in*, i.e. 'but yet went not in; 'and still went not in.'

⁴ *swatlin*, 'sudarium.'

⁵ *that hyl gebyrede*.

ARABIC.

3 Then Peter and the other disciple went out and came to the sepulchre.

4 And the two were making all haste,¹ and the other disciple outran Peter, and came first unto the sepulchre in haste.

5 Then he drew near, and saw the bands² laid, and went not in.³

6 Then came Simon Peter following him, and went into the sepulchre, and saw the grave clothes² laid,

7 And the napkin⁴ that was on his head was not with the grave clothes,² but was folded up separately in another place.⁵

8 Then went in the other disciple, who came at first unto the sepulchre, and he saw and believed.

9 For as yet they⁶ were not acquainted with what is in the scriptures,⁷ that he should rise from among the dead.

¹ Polygl. adds 'together.'

² *al-lafāif*.

³ 'and ventured not to go in.' Polygl.

⁴ or, 'towel,' *mandil*.

⁵ 'in a place.' Polygl.

⁶ 'they two.' Polygl.

⁷ This reading agrees nearly with the Ethiop. *q. v.*

PERSIAN.

3 Simon, and that other disciple, came out,¹

4 And ran: and the disciple² arrived at the sepulchre before Simon.

5 He saw the shroud laid apart, and went not inside.

6 Simon came after him, and went into the sepulchre, and saw the shroud laid,

7 And the turban folded up, and laid apart.

8 The first disciple went into the sepulchre, saw, and believed.

9 And as yet they knew not the scriptures, that he should rise from the dead.

¹ The Persian omits *καὶ ἤρχοντο εἰς τὸ μνημεῖον*.

² The Persian omits 'the other.' Altogether, these verses show want of care on the part of the translator.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

10 Then the disciples went away again unto their own home.

11 ¶¹ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and *looked* into the sepulchre;

12 And seeth two angels in white sitting, the one at the head, the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 ²And [when she had] thus said, she turned herself back, and [saw] Jesus standing, and ³knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing [him to be] the gardener, saith unto him, Sir, if thou have borne him

10 And those disciples went back to their own place.¹

11 But Mary was standing by the sepulchre and weeping:² and as she wept, she looked into the sepulchre.

12 And she saw two angels in white, who were sitting, one by³ his pillow,⁴ and one at his feet, where the body of Jesus was laid.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken⁵ away my Lord, and I know not where they laid him.

14 She said this,⁶ and turned round,⁷ and saw Jesus, who was standing, and she was not aware that it⁸ was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? and what seekest thou? But she thought that it was the gardener, and she saith⁹ unto him, My lord, if thou

10 After that the disciples went away, and came¹ to their house.

11 And Mary stood by the sepulchre outside, and wept: and as she was weeping she looked into the sepulchre.

12 And she saw two angels² in white garments, and they sat, one at the head, the other at the feet, where the body of Jesus lay.

13 And those angels said unto her, Why weepest thou,³ woman, and whom seekest thou? And she said unto them, They have taken away⁴ my Lord, and I know not whither they laid him.

14 And saying this, she turned round, and saw Jesus standing, but she knew not that that *was* Jesus.

15 And Jesus said unto her, Woman, why weepest thou? and whom seekest thou? But she thought that *was* the keeper of the garden, and she said unto him, My

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¹ S. Mark xvi. 5.

² S. Matt. xxviii. 9; S. Mark xvi. 9.

³ S. Luke xxiv. 16, 31; Ch. xxi. 4.

¹ Hrk. renders *πρὸς ἑαυτοῦς* by *l'wot'hun*.

² Hrk. adds 'outside.'

³ lit. 'from.'

⁴ lit. 'His pillows.'—'at the head—at the feet.' Hrk.

⁵ lit. 'they took away.'

⁶ 'as she said this,' or 'while saying this.' Hrk.

⁷ lit. 'behind her.'

⁸ lit. 'He.'

⁹ 'but she, as she thought—saith unto Him.' Hrk.

¹ or, 'retired.'—'after that they went and they came His disciples.' Polygl.

² Polygl. adds 'brilliant' or 'luminous.'

³ Polygl. reads, 'weepest thou Him,' but it is probably one of the innumerable misprints of that Ethiopic text.

⁴ lit. 'they took.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

10 Then the disciples went again to their own house.

11 But Mary stood¹ outside the sepulchre, weeping: but weeping, she looked into the sepulchre.

12 She saw two angels in white garments, one at the head, and one at the feet of the place in which the body of Jesus was.

13 They say unto her, Woman, why weepest thou? She saith unto them, Because they have taken² away the Lord, and I know not where they laid him.

14 As she said these things, she turning herself, she saw Jesus standing, but she knew not that it was³ Jesus.

15 Jesus said unto her, Woman, why weepest thou? after whom seekest thou? She, thinking it was the gardener, said unto him, Lord, if thou hast taken⁴ him

10 The disciples went back to their place.

11 But Mary stood¹ outside by the sepulchre weeping: and as she wept, she looked into the sepulchre.

12 And she saw two angels sitting in white garments, one at the head, and one at the feet of the place where the body of Jesus lay.²

13 And they said unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord, and I know not where they laid him.

14 Having said this, she turned herself back, and saw Jesus standing, and she knew not that it was Jesus.

15 But Jesus saith³ unto her, Woman, why weepest thou? after whom seekest thou? She, thinking it was the keeper of the garden,⁴ said unto him, My Lord, if

¹ pret. imperf. 'was standing.'

² lit. 'they took.'

³ lit. 'that it is.'

⁴ lit. 'tookest.'

¹ l.q. Sahid. q.v.

² *e nare*—*hè*, lit. 'was lying,' preter-imperf., whereas the Sahidic has only *nere*, 'was.'

³ *pedje*, but Sahid. *pedjaph*.

⁴ *pi gme n gòm*, but Sahid. *patashnè*.

ARMENIAN.

10 Then the disciples went back each to his own place.¹

11 But Mary was standing outside the sepulchre and wept:² and while she was weeping,³ she stooped into the sepulchre.

12 And she seeth two angels in white,³ who were sitting one at the side of the head, and one at the side of the feet, where the body of Jesus lay.

13 And they say unto her, Thou woman, why weepest thou? She saith unto them, Because they have taken⁴ away my Lord⁵ hence from the sepulchre, and I know not where they laid him.

14 When she said this, she turned round,⁶ and seeth Jesus that was standing, and she knew not that it were Jesus.⁷

15 Jesus saith unto her, Thou woman, why weepest thou? whom seekest thou? It appeared thus to her, that it might be the gardener,⁸ and she saith unto him, Lord,⁹ if

¹ or, 'each to his own home,' as the original *ar mi-negants*, lit. 'to one and then,' seems to imply. The Greek *πρὸς ταυρούς* is not understood alike by all the Versions.

² preter-imperf. 'debut.'

³ var. 'two white angels.'

⁴ lit. 'they took.'

⁵ var. 'the Lord.'

⁶ or, 'from behind,' 'behind.'

⁷ *t'hè-itsè*, subj.

⁸ var. 'a gardener.'

⁹ var. 'my Lord.'

GEORGIAN.

10 Those disciples then went away again by themselves.¹

¶ LXIV.—11 But Mary stood without by the sepulchre weeping: and as she wept, she looked into the sepulchre.

12 And she saw two angels clad in white, sitting one at the head, and the other at the feet, where the body of the Lord³ Jesus lay.

13 And those angels said unto her, Woman, why weepest thou? Then she said unto them, Because they have taken⁴ away my Lord from the sepulchre, and I know not where they laid him.

14 When she said this, she turned round outwards, and saw Jesus standing, and she knew not that it was⁵ Jesus.

15 Jesus said unto her, Woman, why weepest thou? whom seekest thou? She thought that it was¹ the gardener, and said unto him, Lord, if thou hast taken² him

¹ The Georgian, which in this case consulted neither the Armenian nor the Slavonic, renders *πρὸς ταυρούς* by *t'hansa-gan*, 'privately,' 'secretly,' 'by oneself.'

² The Georgian adds 'Lord.'

³ lit. 'took.'

⁴ lit. 'is.'

⁵ lit. 'tookest.'

SLAVONIC.

10 Then the two disciples went back to their own homes.¹

¶ LXIV.—11 But Mary stood by the sepulchre outside, weeping: and as she wept, she looked into the sepulchre.

12 And she saw two angels in white garments sitting, one at the head, and one at the feet, where the body of Jesus was laid.

13 And those two said unto her, Woman, why weepest thou? She said unto them, Because they have taken² away my Lord, and I know not where they laid him.

14 And having said these words, she turned round, and she saw Jesus standing, and she wist not that it was³ Jesus.

15 Jesus said unto her, Woman, why weepest thou? whom seekest thou? But she, thinking he was³ the gardener, said unto him, Lord, if thou hast taken him

¹ *k' sebyd*, lit. *πρὸς ταυρούς*.

² lit. 'they took.'

³ lit. 'is.'

ANGLO-SAXON.

10 Then the disciples departed to the others.¹

¶ L.—11 But Mary stood there outside by the tomb, and wept: and as she wept, she stooped down,² and looked inside the tomb;

12 And saw two angels sitting with white garments, one at the head, and the other at the feet, where the Saviour's corpse lay.

13 They said to her, Woman, why weepest thou? Then said she to them, For that they took my Lord, and I wot not where they laid him.

14 When she said these things, then she wended herself back, and saw where the Saviour stood, and she wot not that it was the Saviour.

15 Then said the Saviour to her, Woman, why weepest thou? what seekest thou? She weened that it were the gardener, and said to him, Master, if thou

¹ The A. Saxon seems to have read *πρὸς ἐτέρους* instead of *πρὸς ταυρούς*.

² lit. 'she bowed nether,' *heo abeah nydher*.

ARABIC.

10 Then the two disciples went again¹ to their own places.

11 But Mary was standing near the sepulchre weeping, and while she was weeping, she drew nigh unto the sepulchre.

12 And she saw two angels sitting in white garments, one at the head, and one at the feet,² where the body of Jesus had lain.

13 And they said unto her, O woman, why weepest thou?³ And she said unto them, Because they have carried away⁴ my Lord, and I know not where they left him.

14 She said this, and then turned round behind her, and saw Jesus standing, but she knew not that it was Jesus.

15 Then Jesus said unto her, O woman, why weepest thou?⁵ and what seekest thou? But she thought it was the keeper of the garden, and she said unto him, O Lord, if

¹ 'returned.' Polygl.

² lit. 'at the two feet.'

³ 'what haileth thee, that thou weepest?' Polygl.

⁴ lit. 'they carried away.'

⁵ lit. 'what weepest thou?'

PERSIAN.

10 Then the disciples went back to their own place.

11 But Mary was standing before the sepulchre, and wept; she looked into the sepulchre.

12 She saw two angels in white clothing sitting, one before the turban,¹ and one before the feet,² at the place where they had laid the body of Jesus.

13 The angels said unto her, O woman, why weepest thou? She said, Because they have taken away my Lord hence, and I know not where they have laid him.

14 She said this, and turned round, and saw Jesus standing, and she knew not that it was³ Jesus.

15 Jesus said unto her, Woman, why weepest thou? and whom seekest thou? Mary thought that it was³ the gardener, said unto him, Lord, if thou hast taken

¹ and ² *the turban*. There is probably allusion to the Mohammedan custom of placing at the head of the grave a stone with the figure of the turban worn by the deceased.

³ lit. 'is.'

AUTHORISED VERSION.

hence, tell me where thou [hast laid] him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabbi; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my ¹brethren, and say unto them, ²I ascend unto my Father, and your Father; and to ³my God, and your God.

18 ⁴Mary Magdalene [came] and [told] the disciples that she had seen the Lord, and *that* he had [spoken] these things unto her.

19 ¶ [Then the same day at evening,] being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, [came Jesus] and stood in the midst, and saith

SYRIAC.

hast taken¹ him away, tell me where thou hast laid² him, and³ I shall go and take him away.

16 Jesus saith unto her, Mary. She turned herself, and she saith unto him in Hebrew, Rabbuni; which is to say, Teacher.

17 Jesus saith unto her, Draw not near⁴ unto me; for hitherto I am not gone up to my Father: but go to my brethren, and say unto them, I go up unto my Father, and your Father; and my God, and your God.

18 Then came Mary Magdalene and announced to the disciples that she had seen⁵ the Lord, and *that* he had said⁶ these things unto her.

¶ XLIX.—19 But when it was evening of that first day of the week, and the doors of the place in which the disciples were, were fastened for fear of the Jews, Jesus came, stood⁷ among them, and said unto

ETHIOPIIC.

Lord, if thou didst take him, tell me whither thou hast laid him,¹ that I may go myself, and take him with me, and anoint him with ointments.

16 And Jesus said unto her, Mary. And she turned herself, and said unto him in the Hebrew language, Rabboni; which meaneth Master.

17 And Jesus said unto her, Touch me not; for as yet I am not gone up to my Father: but go to my brethren, and tell them² I go up unto my Father, and your Father; unto my God, and your God.³

18 And Mary Magdalene went and brought the news⁴ to the disciples, and she said unto them, I have seen our Lord;⁵ and she told them what he said unto her.

19 And in the evening of that day which is first of the week,⁶ the doors of the place in which the disciples were gathered together, being fastened for fear of the Jews, Jesus came⁷ and stood in the

A.D. 33.

¹ Ps. xxii. 22; S. Matt. xxviii. 10; Rom. viii. 29; Heb. ii. 11.

² Ch. xvi. 28.

³ Eph. i. 17.

⁴ S. Matt. xxviii. 10; S. Luke xxiv. 10.

⁵ S. Mark xvi. 14; S. Luke xxiv. 36; 1 Cor. xv. 5.

¹ lit. 'thou tookest.'

² lit. 'thou laigest.' "

³ Peschito omits 'and,' which Hrk. supplies.

⁴ 'touch Me not.' Hrk.

⁵ lit. 'that she saw.'

⁶ lit. 'He said.'

⁷ Pesch. omits 'and,' which Hrk. supplies 'and stood.'

¹ lit. 'laigest Him.'

² or, 'say unto them.'

³ 'unto My FATHER, and your FATHER; and My GOD, and your GOD.' Polygl.

⁴ 'and said unto the disciples.' Polygl.

⁵ Asc. Is. xi. 21.

⁶ *waya'arag basāl'tat wayānabūr wāsta zaku 'ālam*, "and He shall rise the third day, and shall dwell in this world," &c. Asc. Is. ix. 16.

⁷ lit. 'and Jesus came.'

SAHIDIC.

away, tell me where thou hast laid¹ him, and I shall fetch him away.

16 Jesus saith unto her, Mary.² She turning herself, said unto him in Hebrew, Rabboni; which is interpreted, Teacher.

17 Jesus saith unto her, Touch me not; for I am not yet gone up to my Father: but go to my brethren, to tell them³ that I am going up unto my Father, who is your Father; and my God, who is your God.

18 Mary the Magdalene then went and told the disciples, I have seen⁴ the Lord, and he said these things unto me.

19 But in the evening of that Lord's day,⁵ the doors of the place in which the disciples were gathered together being fastened for fear of the Jews, Jesus came, stood in the midst of them, and said unto

MEMPHITIC.

thou hast taken him¹ away, show me where thou hast laid him, and I shall carry him away.

16 Jesus saith unto her, Mary. She turned herself, and said unto him in Hebrew, Rabboni; which is, Teacher.

17 Jesus saith unto her, Touch me not; for I am not yet gone up to my Father: but go thy way to my brethren, and say unto them that, I go up² to my Father, who is your Father; and my God, who is your God.

18 But Mary the Magdalene came and told the disciples, I have seen the Lord, and these are the things he said unto me.

19 And it being the evening of that day the first³ of the week,⁴ the doors of the place where the disciples were gathered together, being fastened for fear of the Jews, Jesus came, stood in the midst of them, and said

¹ lit. 'thou didst lay Him,' or 'laigest Him.'

² S. Martham.

³ or, 'that thou tell,' or 'mayest tell them.'

⁴ or, 'I saw.'

⁵ *ātkuriakē*, lit. 'of the Sunday of that day.'

¹ lit. 'tookest Him.'—'laigest Him,' i.e. *Salēl*.

² lit. 'I shall go,' or 'am going.'

³ Conscr. of Bishops, Rit. Copt. p. 76, ed. Rom.

⁴ lit. 'of the Sabbaths.'

GOTHIC.

ARMENIAN.

thou hast taken¹ him away, tell me where thou hast laid¹ him, that I may take him.

16 Jesus saith unto her, Mary. And she turned round, and said unto him in Hebrew, Rabbuni;² which is interpreted, Teacher.

17 Jesus saith unto her, Touch me not;³ for I am not yet gone up to my Father: but go thou to my brethren, and say unto them, I, I go up to my Father, and to your Father; and my God, and your God.⁴

18 Mary Magdalene cometh and telleth the disciples that she had seen⁵ the Lord, and that he said this thing to her.

¶ XLI.—19 And it was the evening of the first day of the week, and the doors where the disciples were gathered together being fastened for fear of the Jews, Jesus came and stood⁶ in the midst of them, and

¹ lit. 'tookest,—laidest.'

² Some copies have 'Rabbuni,' other 'Rabbi.'

³ also, 'draw not near unto Me.'

⁴ S. Seper., Hom. v. p. 262. "See ye how the Son calleth the FATHER His God?—He that taketh in exchange giveth and taketh; He took a body from us, and He gave us from Himself His SPIRIT. *Worches tu uarn, Asdwads gen Der ku, tchiahkheir zAsdwads hair gotchel*, as thou who hast a God and a Lord, wouldst not venture to call God FATHER if thou hadst not received the SPIRIT from Him, so also the Son would not call the FATHER His God, if He had not taken His flesh from thee."

⁵ lit. 'that she saw.'

⁶ var. 'came, stood.'

ANGLO-SAXON.

tookest him, tell me where thou laidest him, and I take him.

16 Then the Saviour said to her, Mary. She wended herself, and said, Rabboni; which is interpreted, Teacher.

17 Then said the Saviour to her, Touch me not; as yet I am not gone up to my Father: go to my brethren and say to them, I go up to my Father, and to your Father; and to my God, and to your God.

18 Then came the Mary Magdalene¹ and declared to the disciples, and said, I saw the Lord, and these things he said to me.

¶ LI.—19² When it was even on one of the days of rest,³ and the doors were locked where the disciples were gathered, for fear of the Jews,⁴ the Saviour came, and stood in the midst⁵ of them, and said

¹ *seo Magdalenisce Maria.*

² See Ælfric, Hom. on Easter S. vol. i. p. 220, sq.

³ on *anon thara reste-daga.*

⁴ The A. Sax. construction is given literally; from it, it appears that the A. Sax. translator thought that 'the disciples were gathered,' and not 'that the doors were locked' for fear of the Jews. Here, however, the A. Sax. renders the Greek literally, as do most of the other Versions. But Ælfric distinctly says, "*maron his discipulas beforene on anum huse for thes Iudeican folces opan, et reliqua.*" Hom. for 1st S. after E. vol. i. p. 230.

⁵ *to-middes.*

GEORGIAN.

away, tell me where thou hast laid¹ him, and I shall take him thence.

16 Jesus said unto her, Mary. She looked out, and said unto him in Hebrew, Rabbuni; by which they mean, Teacher, and she ran towards him to embrace him.²

17 Jesus said unto her, Touch me not; for I am not yet gone up³ to my Father: go away to my brethren,⁴ and say unto them, I go up unto my Father, and your Father; unto my God, and your God.

18 Mary Magdalene⁵ came and told his disciples that she saw the Lord, and that he spake thus unto her.

¶ LXV.—19 And as the day grew towards evening of that first of the week, and the doors where the disciples were assembled were fastened for fear of the Jews, Jesus came and stood in the midst

¹ or, 'laidest.'

² This latter clause is peculiar to the Georgian Version.

³ *aghsculi*, lit. 'accomplished,' 'finished.'

⁴ These words of our Lord to Mary Magdalene and v. 23 are two of the ten sentences written on two tables, and given in a vision to S. Nino. Thus encouraged, says the legend, she began to preach and to baptize, and so, converted the whole of Georgia. See *Karthlis tskhovreba*, p. 72, sq.

⁵ Archbp. Timothy, Pilgr., p. 129, alludes to Mary Magdalene as to *Mariam Megripeli*, the meaning of which I know not. In the N. T. she is called *Mariam Magdalinea*.

SLAVONIC.

away, tell me where thou hast laid him, and I shall take him away.¹

16 Jesus said unto her, Mary. But she answering said unto him, Rabboni; which is interpreted, Teacher.

17 Jesus said unto her, Touch me not; for I am not yet gone up to my Father: but go to my brethren, and say unto them, I go up unto my Father, and your Father; and my God, and your God.

18 And Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things unto her.

¶ LXV.—19 When it was evening in that day of the first of the week, and the doors where his disciples were assembled being fastened for fear of the Jews, Jesus came and stood in the midst, and said unto

¹ *zi az' vozmu ego*, lit. 'I take Him away,' with fut. signif.

ARABIC.

thou hast taken¹ him away, then tell me where thou hast left¹ him, that I may go, take him and anoint him.²

16 Jesus said unto her, O Mary. She turned herself, and said unto him in Hebrew, Rabboni; which is, O Teacher.

17 Jesus said unto her, Touch me not; for I am not yet gone up³ unto my Father: go to my brethren, and tell them that I go up unto my Father, and your Father; and my God, and your God.⁴

18 Mary the Magdalene came and brought tidings⁵ unto the disciples that she had seen⁶ the Lord, and that he said this unto her.

¶ XLIV.—19 And when it was evening of that day which is the first of the week, and the doors of the place in which the disciples were assembled were fastened because of the fear of the Jews, Jesus

¹ lit. 'tookest'—'leftest.'

² This agrees with Bishop. q. v. but Polygl. omitts 'and anoint Him.'

³ Polygl. adds 'back,' or 'again.'

⁴ 'He who (is) your FATHER'—'He who (is) your God.' Polygl.

⁵ 'and made known.' Polygl.

⁶ lit. 'that she saw.'—Polygl. *qad rat*, 'did see.'

PERSIAN.

him away, tell me where thou hast laid him, that I may go and take him.

16 Jesus said unto her, Mary. Mary turned round, and said unto him in Hebrew, Rabbi; which is interpreted, Master.¹

17 Jesus said unto her, Come not near me; because I am not yet gone up to my Father: now go to my brethren, and say unto them, that I go up into the presence of my Father, and your Father; and my God, and your God.

18 And Mary Magdalene came from that place unto the disciples and brought them tidings, and that she had seen the Lord, and he had given her these charges.²

¶ XL.—19 And when it was evening of the first day of the week, the apostles were come into the house, and had fastened the door for fear of the Jews, suddenly they saw Jesus standing in the midst of

¹ or, 'Teacher.'

² This verse which is rendered literally, is not clear in the original. The construction of it is confused.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

unto them, Peace *be* unto you.

20 And when he had so said, he showed unto them *his* hands and his side. ¹Then were the disciples glad, when they saw the Lord.

21 Then [said Jesus] to them again, Peace *be* unto you: ²as [my] Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 ³Whose soever sins ye remit, they are remitted unto them; *and* whose soever [sins] ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, ⁴called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I [shall] see in

them, Peace¹ *be* with you.

20 He said this, and showed them his hands and his side. And they rejoiced the disciples, that they saw our Lord.²

21 But Jesus said unto them again,³ Peace¹ *be* with you: as my Father sent me, *so* also I send you.

22 And when he had said these things,⁴ he breathed on them, and said unto them, Receive ye the Holy Ghost:⁵

23 If ye remit sins to a man,⁶ they shall be remitted unto him; and if ye withhold *the sins* of a man, they are withholden.⁷

24 But Thomas,⁸ one of the twelve, he that is called Twin,⁹ was not at all¹⁰ there with them when Jesus came.

25 And the¹¹ disciples say¹² unto him, We have seen¹³ our Lord. But he said unto them, If I do not see in his hands the

midst of them, and said unto them, Peace *be* unto you.

20 And saying this, he made them see his hands and his feet¹ and his side. And his disciples rejoiced when they saw our Lord.

21 And our Lord Jesus² said again unto them, Peace *be* unto you: as³ my Father sent me, so I also send you.

22 And saying this, he breathed on them, and said unto them, Receive ye the Holy Ghost:

23 Unto whom ye remit sins, they shall be remitted unto them; and unto whom ye remit them not, they shall not be remitted.⁴

24 And Thomas, one of the twelve disciples, whom they called Didymus,⁵ was not with them when Jesus came.

25 And the other disciples said unto him, We have seen⁶ our Lord. Then he said unto them, If I have not seen⁷ his

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¹ Ch. xvi. 22.

² S. Matt. xxviii. 18; Ch. xvii. 18, 19; Heb. iii. 1; 2 Tim. ii. 2.

³ S. Matt. x. 19; xviii. 18.

⁴ Ch. xi. 16.

¹ *shainō Pkân*, Hrkł., 'Peace to you;' *shlōmō 'makân*,

'Peace with you,' Pesch.

² 'then the disciples rejoiced when they saw the Lord.' Hrkł.

³ Pesch. omits 'again,' which Hrkł. supplies.

⁴ 'said this.' Hrkł.

⁵ or, as Pesch. reads, 'the Spirit of Truth.' But Hrkł. has

'the Holy Spirit.' ⁶ 'if to men ye remit sins.' Hrkł.

⁷ *a'hidîn*. Didasc. Apost. Syr. c. v. p. 15, l. 15.

⁸ Syr. *Thōma*.

⁹ Syr. *thōmō*.

¹⁰ *lō 'wō*. See note ch. xv. 16. Here *lō 'wō* can be

taken in no other sense, owing to its place in the sentence.

¹¹ 'the other disciples.' Hrkł. ¹² 'were saying.' Hrkł.

¹³ lit. 'we saw.'—'we have seen.' Hrkł.

¹ Platt's ed. adds *καὶ τοὺς πόδας*, which Polygl. omits.

² Polygl. omits 'Jesus.'

³ or, 'according to.'

⁴ Didasc. Apost. Æth. iii. p. 25, and p. 70, *dsma zāti*

simat anta tinasar laṭa yadaluwma kummanne, &c., 'for

this is the office that bindeth those who deserve judg-

ment,' or 'punishment,' &c.

⁵ Eth. *Didimos*.

⁶ lit. 'we saw.'

⁷ lit. 'if I saw,' 'thrust,' 'brought not.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

them, Peace *be* unto you.

20 And having said this, he showed them his hands and his side. But the disciples rejoiced when they saw the Lord.

21 He said again unto them, Peace *be* unto you: in like manner as my Father sent me, so I also send you.

22 But when he had said this, he breathed into their face, and he said unto them, Receive ye the Holy Ghost:

23 They to whom ye shall remit sins, they shall be remitted unto them; they to whom ye shall retain them, they shall be retained unto them.¹

24 But Thomas, one from among the twelve, who is called Didymus,² was not there when Jesus came.

25 The other disciples then said unto him, We have seen³ the Lord. But he said unto them, If I see not the prints of

unto them, Peace *be* unto you.

20 And having said this, he showed them his hands and his side. The disciples therefore rejoiced when they saw the Lord.

21 And he said again unto them, Peace *be* unto you: as my Father hath sent me, so send I you.

22 And having said this, he breathed into their face, and said unto them, Receive ye the Holy Ghost:¹

23 And they to whom ye shall remit their sins, they shall be remitted unto them; and they to whom ye shall retain them, they shall be retained unto them.²

24 But Thomas, who is called Didymus,³ one of the twelve, was not with them when Jesus came unto them.

25 The disciples⁴ then said to him, We have seen⁵ the Lord. He said unto them, Unless I see the print of the nails in his

¹ "And I give you the mystery of the remission of sins on earth; *dje kas petetnakō naph ebol*, &c., that unto him to whom ye remit on earth, they shall be remitted in heaven," &c. PISTIA Sophia, p. 371.

² Sah. *Didumos*.

³ lit. 'we saw.'

¹ Consecr. of Bishops, Rit. Copt. p. 66, ed. Rom.

² Lit. S. Basil, Copt. p. 28, and Lit. S. Gregor. Copt. p. 218, sq. ed. Rom.

³ Memph. *Didumos*.

⁴ Memph. omits 'other' with Pesch.

⁵ lit. 'we saw.'

ARMENIAN.

saith unto them, Health *be* with you.

20 When he *had* said this, he showed them his hands¹ and his side. And they rejoiced the disciples when they saw the Lord.

21 He saith unto them again, Health *be* with you: as my Father sent me, I also send you.

22 And as he said this, he breathed on them, and saith, Receive ye the Holy Ghost:²

23 If ye remit the sins to any one, they shall be remitted unto them; and if ye retain them to any one, they shall be retained.

24 But Thomas, one of the twelve, called Twin, was not with them when Jesus came.

25 The other³ disciples said unto him, We have seen⁴ the Lord. And he saith unto them, If I see not on his hands

¹ var. 'His hands and His feet and His side,' agreeing with Ethiop. Platt's ed.

² var. 'receive holy Spirit,' in general; not the HOLY GHOST in particular.

³ Some copies omit 'other,' with Pesch., Memph., and Pers.

⁴ lit. 'that we saw.'

GEORGIAN.

of them, and said unto them, Peace *be* with you.

20 And as he said this, he showed them his hands and his side. And the disciples rejoiced when¹ they saw the Lord.

21 Jesus said unto them again, Peace *be* with you: as the Father sent me, so I also send you forth.

22 And as he said this, he breathed on them, and said, Receive ye the Holy Ghost:²

23 If ye remit sins to any men, they shall be remitted unto them; and if ye retain the sins of any men, they shall be retained.

24 But Thomas, one of the twelve, who is called Twin,³ was not with them when Jesus came.

25 The other disciples told him that, We have seen the Lord. But he said unto them, If I see not on his hands the print

¹ or, 'as they saw.'

² *miighet'h sul'i tsmida*, lit. 'receive ye holy Spirit,' like one reading of the Armenian V. q.v.

³ *marchiv*, 'twin.'

SLAVONIC.

them, Peace *be* unto you.

20 And having said this, he showed them his hands and feet¹ and his side. The disciples therefore rejoiced when they saw the Lord.²

21 Then Jesus said again unto them, Peace *be* unto you: as the Father sent me, I also send you.

22 And having said this, he breathed, and said unto them,³ Receive ye the Holy Ghost:

23 Unto whomsoever ye remit sins, they shall be remitted unto them; and unto whomsoever ye retain them, they shall be retained.

24 But Thomas, one of the twelve, called Twin, was not there with them when Jesus came in.

25 The other disciples therefore said unto him, We have seen⁴ the Lord. But he said unto them, If I see not on his

¹ Ostrom. omits *i nózið*, 'and feet.'

² More literally, 'having seen the LORD.'

³ The Slav. follows the Greek in connecting *αὐτοῖς* with *εἶπεν*, and not with *ἐνεφύσησε*.

⁴ lit. 'we saw.'

ANGLO-SAXON.

to them, Peace *be* with you.¹

20 And as he said this, he showed them his hands and his side. Then were the disciples glad² that they had seen the Lord.

21 He said again to them, Peace *be* with you: as my Father sent me, so I send you.

22 When he said this, then he blew on them, and said to them, Receive ye the Holy Ghost:

23 Those whose sins ye forgive, they be forgiven them; and those whose *sins* ye withhold, they be withholden.³

24 But Thomas, one of the twelve, who is called Didymus, that is, Twin, in our language, he was not with them when the Saviour came.

25 Then said the other disciples to him, We saw *the* Lord. Then said he to them, I believe not, except I see the fastenings

¹ Ælfric, Hom. for Easter D. vol. I. p. 20, and p. 230, quotes this thus, *sy sibb betwux eow*.

² lit. 'blithe,' *blidhe*.

³ Quoted somewhat differently in Ælfric, Hom. for 1st S. after Easter, vol. I. p. 232, and also in Hom. of the Passion of S. Peter and S. Paul, vol. I. p. 370.

ARABIC.

came and stood in the midst of them, and said unto them, Peace *be* unto you.¹

20 He said this, and then showed them his hands and his side. And the disciples were rejoiced because they saw the Lord.

21 Then Jesus said unto them again, Peace *be* unto you:¹ as the Father sent me, so also I send you.²

22 And he said this, and breathed on them, and said unto them, Receive ye the Holy Ghost:

23 Unto whom ye remit his sins, they are forgiven; and on whom ye withhold them, they are withholden.

24 But Thomas, one of the twelve, who is called the Twin,³ was not with them when Jesus came.

25 Then the other disciples said unto him, We have seen the Lord. But he said unto them, If I see not on his hands

¹ lit. 'the peace unto you.'

² This is the reading of the Polygl. Arab. Erpen. and Medici, omit 'also.' Al-Sharastani alluding to this quotes this passage thus, "I send you unto the nations as My FATHER sent Me unto you." Vol. I. p. 173.

³ *El-Tawam*, 'the Twin.'

PERSIAN.

them, and he said unto them, Peace *be* unto you.

20 He said this, and showed them the wounds on his hands and feet¹ and arm-pit. And the disciples were glad that they saw our Lord.

21 Jesus said again unto them, Peace *be* unto you: as my Father sent me, so I also send you.

22 And when he said these words,² he breathed on them, and said, Receive ye the Holy Ghost:

23 For if ye forgive sins to any one, his sin shall be done away;³ and if ye bind it on any one it shall be bound.

24 Thomas, one of the twelve, who is called Twin,⁴ was not with them in that place at the time that they saw Christ, when he came.

25 The disciples said unto him, We have seen our Lord. Thomas said, If I see not the place of the nails in his two

¹ The Persian agrees with the Ethiopic and with some MSS. of the Armenian and of the Slavonic Versions.

² lit. 'this word.'

³ lit. 'erased.'

⁴ Pers. *Tōmā*.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

his hands the print of the nails, and put my finger into the print of the nails, and [thrust] my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: [then came Jesus,] the doors being shut, and stood in the midst, and said, Peace be unto you.

27 [Then saith he] to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and [thrust] it into my side: and be not faithless, but believing.

28 [And] Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: ²blessed are they that have not seen, and yet have believed.

30 ¶ ³[And] many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

places¹ of the nails, and if I thrust not my finger into them,² and I stretch not my hand to his side, I believe not.³

26 And after eight days the disciples⁴ were again within, and Thomas with them: and Jesus came, the doors being fastened, stood in the midst of them, and said unto them, Peace be with you.⁵

27 And he said unto Thomas, Bring hither thy finger, and see my hands; and bring thy hand, and stretch it to my side: and be not unbelieving, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Now that thou hast seen, thou hast believed: ⁶happy they⁷ that have not seen, and have believed.⁸

30 But many other signs did Jesus before his disciples, which⁹ are not written in this book:¹⁰

hands where they pierced him, and if I have not thrust my fingers into his wounds, and if I have not brought my hand into his side, I believe not.¹

26 And after eight days when his disciples were again within, and Thomas was with them: the doors being fastened, Jesus came, and stood in the midst of them, and said unto them, Peace be unto you.

27 And after that he said unto Thomas, Bring hither thy finger, and see my hands; and give thy hand, and bring it within my side: and be not doubting,² but believe.

28 And Thomas answered and said unto him, My Lord and my God.

29 And Jesus said unto him, Is it because thou hast seen,³ that thou hast believed³ me: blessed indeed they, who while they have not seen³ believe.⁴

30 And many other miracles wrought Jesus before his disciples, which are not written in this book:⁵

A.D. 33.

¹ 1 S. John i. 1.

² 2 Cor. v. 7; 1 S. Pet. i. 8.

³ Ch. xxi. 25.

¹ 'the print,' *l'tupōsō, τὸν τύπον*, Hrk1.; but Pesch. seems to have read *τὸν τόπον*.

² 'into the place of the nails,' Hrk1.

³ lit. 'not believing, I.'

⁴ 'His disciples,' Hrk1.

⁵ 'peace to you,' Hrk1. See vv. 19, 21.

⁶ lit. 'now that thou sawest, thou believedst.'

⁷ lit. 'goods to them.'—'happy are they,' Hrk1.

⁸ lit. 'that saw not and believed.'

⁹ lit. 'those' or 'them that.'

¹⁰ or, 'writing.'

¹ or, 'I shall not believe.'

² lit. 'divided.' Polygl. reads thus, 'bring thy finger, and thrust it into My side, and bring thy hands and touch My hands, and be not doubting, but believe.'

³ lit. simple perf.

⁴ This may also read, 'they who, not having seen, believe.'

⁵ or, 'writing.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

the nails in his hands, and if I thrust not my finger upon¹ the prints of the nails, and if I thrust not my hand upon¹ his side, I shall not believe.

26 But after eight days the disciples were again within, and Thomas also with them: Jesus came, the doors being fastened, and stood in the midst of them, and said unto them, Peace be unto you.

27 Then he said unto Thomas, Bring thy finger to this place, see my hands; and thy hand thrust it upon¹ my side, and be not an unbeliever, but a believer.

28 Thomas answering said unto him, My Lord and my God.

29 Jesus said unto him, Because thou hast seen² me, thou hast believed: happy those who have not seen, and have believed.

30 But made other signs³

hands, and unless I thrust my finger to¹ the print of the nails, and thrust my hand to¹ his side, I shall not believe.

26 And after eight days the disciples were again gathered within, and Thomas being with them: Jesus came in, the doors being shut, and he stood in the midst of them, and said unto them, Peace be unto you.

27 Then he said unto Thomas, Give hither thy finger, and see my hands; and bring thy hand, thrust it to¹ my side: and be not unbelieving,² but believe.

28 Thomas answered and said unto him, My Lord and my God.³

29 Jesus saith unto him, Because thou hast seen⁴ me, thou hast believed:⁴ happy they that have not seen,⁴ and have believed.⁵

30 Many other⁶ signs did Jesus in the presence of his disciples, which are not written in this book:

¹ *edjen*, 'on,' 'upon,' 'towards,' &c.; but never 'in' or 'into,' *edjen* high G. W. reads thus: 'in types,' 'in letters.'

² lit. 'sawest Me,' 'believedst.'

³ Here end the printed fragments of this Gospel in Sahidic.

¹ e prep. of dat. or acc.; here it is taken as dative, and in the sense of Sahid. *edjen*, q.v.

² 'and do' or 'make not unbelief.'

³ *dje antok gar pe pennuti*, "for Thou art our God." Lit. S. Basil, p. 26.

⁴ simple perf.

⁵ lit. 'that saw not and believed.'

⁶ lit. 'other multitude of.'

ARMENIAN.

the sign of the nails, and thrust my finger into the places of the nails, and insert my hands¹ into his side, I believe not.

¶ XLII.—26 And after eight days the disciples were again within, and Thomas with them: Jesus cometh, the doors being fastened, and he stood² in the midst, and saith unto them, Health *be* with you.

27 Then he saith unto Thomas, Bring thy finger, and thrust it here, and see my hands, and bring thy hand and insert it into my side; and be not unbelieving, but one that hath believed.

28 Thomas answered and saith unto him, My Lord and my God.

29 Jesus saith unto him, This *is*³ because thou hast seen me, and hast believed: happy they who may not see, and shall believe.⁴

30 Many other signs did⁵ Jesus in presence of his disciples, which are not written in this book:

¹ var. 'and thrust my hand.'

² var. 'and stood alive in the midst;' a single letter makes the difference in the rendering.

³ var. 'but because.'

⁴ var. 'and shall have believed.'

⁵ var. 'showed.'

GEORGIAN.

of the nails, and thrust not my fingers into the place of the nails, and put not my hand to his side, I may never believe.

26 And afterwards on the eighth day his disciples were again within,¹ and Thomas also with them: and Jesus came in, the doors being fastened, and he stood among them, and said unto them, Peace *be* with you.

27 Then he said unto Thomas, Bring thy fingers, and behold my hands; and reach thy hand, and put it into my side: and be not unbelieving, but believe.

28 Thomas answered and said, My Lord and my God.

29 Jesus said unto him, Because thou hast seen me, thou believest: happy are they that have not seen, and have believed.²

30 Many other miracles did also Jesus in presence of his disciples, which are not written in this book:

¹ *shungun*, 'from within.'

² lit. 'that saw not and believed.'

SLAVONIC.

hand the wounds of the nails, and thrust my finger into the wounds¹ of the nails, and thrust my hand into his side, I have not faith.

26 And after eight days his disciples were again within, and Thomas with them: Jesus came in, the doors being fastened, and he stood in the midst of them,² and said, Peace *be* unto you.

27 After that he said unto Thomas, Bring hither thy finger, and see my hands; and bring thy hand, and thrust it into my side: and be not an unbeliever, but a believer.

28 And³ Thomas answered and said unto him, My Lord and my God.

29 Jesus said unto him, Because thou hast seen me, thou hast believed:⁴ blessed are they that have not seen, and have believed.

30 Many other miracles also did Jesus in presence of his disciples, which are not written in these books:

¹ 'into the wound.' Ostrom.

² Ostrom. omits 'of them.'

³ Ostrom. omits 'and.'

⁴ lit. 'because thou sawest Me thou hast believed.'

ANGLO-SAXON.

of the nails on his hands, and I put my fingers on the place of the nails, and I put my hand to his side.

26 And again after eight days his disciples were within, and Thomas with them: the Saviour came, the doors being locked, and stood in the midst of them, and said, Peace be to you.¹

27 Then he said unto Thomas, Do thy finger hither, and see my hands; and take thy hand, and do *it* on my side: and be thou not faithless, but faithful.

28 Thomas answered and said to him, Thou art my God and my Lord.

29 The Saviour said to him, Thou believest, for that thou sawest me:² they are happy who saw not, and believed.

30 Truly many other tokens wrought the Saviour in sight of his disciples, which are not written in this book:

¹ *sig cow sibb*, whereas at vv. 19, 21, it is *sig sibb mid*.

² Quoted in Ælfric, Hom. for 1st S. after Easter, vol. i. p. 234.

ARABIC.

the mark of the nails, and place my finger in the print of the nails, and leave my hand in his side, I believe not.¹

26 And after eight days the disciples were again within, and Thomas with them: and Jesus came, the doors being fastened, and he stood in the midst of them, and said, Peace *be* unto you.

27 Then he said unto Thomas, Give² hither thy finger, and look at my hand; and give³ thy hand, and put it into my side: and be not unbelieving,³ but believing.

28 Then Thomas answered and said,⁴ My Lord and my God.

29 Jesus said unto him, Because thou hast seen me, thou hast⁵ believed: blessed are those who have not seen me, and believe.⁶

30 And Jesus did many other signs before his disciples, not written in this book:

¹ or, 'shall not believe.'

² This rendering agrees only with the *Memphitic* q. v.

³ lit. 'without believing.'

⁴ 'answered saying.' Polygl.

⁵ lit. 'thou sawest Me thou hast believed.'

⁶ or, 'who saw Me not and believe.'

PERSIAN.

hands, and if I put not my finger in the place of the nails, and in his arm-pit,¹ I may not believe.

¶ XLI.—26 And after eight days the disciples were again within, and Thomas with them: the doors were fastened, and Jesus stood in the midst of them, and said unto the apostles, Peace *be* unto you.

27 And he said unto Thomas, Bring hither thy finger, and behold my two hands; and bring hither thy hand, and put it into my arm-pit:¹ and be not faithless, but believing.

28 Thomas answered, Thou art my Lord and my God.

29 Messiah said unto him, Thomas, thou hast seen me, and thou hast believed: happy those who have not seen me,² and have believed.³

30 And many other signs did Jesus in presence of his disciples, which are not written in this book:

¹ *See* the arm-pit, between the neck and the elbow.

² The Persian agrees with the Arabic in adding 'Me,' in the second clause.

³ The Persian forms the sentence at this point, 'thou hast seen Me perfectly, 'thou sawest,' &c.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

31 ¹But these are written, that ye [might] believe that Jesus is the Christ, the Son of God; ²and that believing ye [might] have life through his name.

CHAP. XXI.

1 AFTER these things Jesus [showed] himself again to the disciples at the sea of Tiberias; and on this wise [showed he himself.]

2 There were together Simon Peter, and Thomas called Didymus, and ³Nathanael [of] Cana in Galilee, and ⁴the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also [go] with thee. They went forth, and entered into [a] ship immediately; and that night they caught nothing.

4 But when [the] morning was now

31 But even these that are written, that ye may believe that Jesus he *is* the Messiah, the Son of God; and after ye believed, ¹ye may have everlasting life in his name.²

CHAP. XXI.

¶ L.—1 AFTER these things, Jesus showed³ himself again unto his disciples by⁴ the sea of Tiberias; but he showed⁸ himself thus.

2 There were together Simon Peter,⁵ and Thomas, who is called Twin, and Nathanael, he that *was* of Cana⁶ of Galilee, and the sons of Zebedee, and two others from among the disciples.

3 Simon Peter⁵ saith unto them, I am going *that* I catch fish.⁷ They say unto him, We also are coming with thee. And they went out, and got⁸ into a ship;⁹ and in that night they caught nothing.

4 But when it was¹⁰ morning, Jesus stood

31 But this indeed is written from among them, that ye, ye may believe that Jesus he *is* Christ, the Son of God; and *that* believing, ye find life everlasting through his name.¹

CHAP. XXI.

1 AND after that Jesus showed² himself again unto his disciples in the country³ of Tiberias; and in this wise he showed² himself.

2 As were together Simon Peter, and Thomas, whom they call Didymus, and Nathanael of Cana of Galilee, and the sons of Zebedee, and other two from among the disciples;

3 Simon Peter said unto them, I go *that* I catch fish.⁴ And they said unto him, We also go with thee. And they went, and got⁵ into a ship; and there was nothing that they caught in that night, and nothing at all.

4 And at dawn, Jesus standeth on the

A.D. 33.

¹ S. Luke i. 1.

² Ch. iii. 15, 16; v. 24; 1 S. Pet. i. 9.

³ Ch. i. 45.

⁴ S. Matt. iv. 21.

¹ The reading of the Pesch. *wamō* is confirmed by Hrkl. *kad.* Pesch. may read also, 'and (in consideration of, what ye believed.)'

² or, 'be to you through His Name lives of eternity.'

³ 'revealed' or 'manifested.' Hrkl.

⁴ or, 'on.'

⁵ 'Cephas.' Pesch. 'Peter.' Hrkl.

⁶ S. *Kothne*.

⁷ Hrkl. omits 'fish.' But in later Syriac, the term is readily understood of 'fishing.'

⁸ lit. 'went up.'

⁹ Hrkl. adds 'together.'

¹⁰ Hrkl. adds 'already.'

¹ or, 'in His name.' Asc. Isa. iii. 17, sq., and viii. 20. *wakama'uke wa'tu zaybawn*, &c. "Likewise he that entereth into the kingdom of God, can enter by no other way than in the name of His beloved Son." *Hermas* Siml. ix. ch. xii. p. 87, 90.

² lit. 'made Himself seen.'

³ *b'her*, 'country,' 'place,' *bahar*, 'sea.' It may be a mistake of the copyist.

⁴ *asmalō ānnēna masagrān*, &c. "For there are among us fishermen," &c. *Didasc. Apost. Æth.* p. 104.

⁵ lit. 'went up,' i. q. Syr.

SAHIDIC.

MEMPHITIC.

GOTHIC.

CHAP. XXI.

CHAP. XXI.

CHAP. XXI.

31 But these are written, that ye believe that Jesus the Christ¹ is the Son of God; and that in believing ye may have life eternal through his name.²

1 AFTER these things Jesus manifested³ himself again unto his disciples on the sea of Tiberias; and he manifested³ himself in this wise.

2 There were in one place Simon Peter, and Thomas, who is called Didymus, and Nathanael native of Cana of Galilee, with the sons of Zebedee, and other two of his disciples.

3 Simon Peter saith unto them, I go that I catch fish. They say unto him, We also go with thee. And as they went out, they got⁴ into a ship; and that night they caught nothing.

4 When it was morning Jesus stood on

¹ 'Jesus the Christ is the Son of God,' with the Armen. only; all the other Versions render literally the Greek, *ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ*.

² or, 'that to you believing life of eternity be to you in His name.'

³ or, 'revealed.'

⁴ lit. 'went up.'

ARMENIAN.

31 But this much hath been written that ye should believe that Jesus Christ is the¹ Son of God; and that ye should believe, and receive² life everlasting in his name.³

CHAP. XXI.

1 AFTER this Jesus manifested himself again to his disciples by the shore of Tiberias; and he manifested himself in this wise.

2 There were together Simon Peter, and Thomas named the Twin, and Nathanael who was of Cana of the Galileans, and the sons of Zebedee, and two other of the disciples there.

3 Simon Peter saith unto them, I go⁴ to catch fish. They say unto him, We also come⁵ with thee. They came,⁶ and entered into a ship; and that night they caught nothing at all.

4 When it was day, Jesus was standing

¹ Although 'Son' in the original has not the suffix that answers to the def. art., yet in the best copies it is so accented as to make it read with peculiar emphasis.

² var. 'and have.'

³ *hanun nōra*, dat. not instrum.

⁴ var. 'let us go.'

⁵ *kamk*,—*knatsin*.

GEORGIAN.

31 But this was written that ye believe that Jesus is Christ, Son of God;¹ and that ye believe, and have life² through his name.³

CHAP. XXI.

¶ LXVI.—1 AFTER this Jesus manifested⁴ himself again unto his disciples on the sea of Tiberias; and he manifested himself thus.

2 There were together Simon Peter, and Thomas who is called Twin, and Nathanael who was of Cana of Galilee, and the sons of Zebedee, and two other disciples.

3 Simon Peter said unto them, I am going away to fish. They said unto him, We also go with thee. They went out, and entered into a ship; and that night they caught not a thing.

4 And as it began to dawn, Jesus stood

¹ The Georgian in this place has no particle that may do instead of the def. art.; but in this respect it often resembles the Latin. In many cases it is impossible to render either conscientiously or faithfully a language that has no articles by one that has them.

² The Georgian with Slav. omits 'everlasting,' which is, Lith., Memph., Armen., A. Sax., Arab., and Pers. have.

³ *sa'helitha misit'ha*.

⁴ *gamouts'huda*, 'revealed,' 'manifested,' as e.g. *gamots'hadeba Yoniana*, 'The Revelation of S. John.'

⁵ or, 'upon,' 'day.'

SLAVONIC.

31 But these were written that ye may believe that Jesus is Christ, the Son of God; and that believing ye may have life¹ in his name.

CHAP. XXI.

¶ LXVI.—1 AFTER these things² Jesus manifested himself again to his disciples. [being risen from the dead,³ by the sea of Tiberias; and he manifested himself in this wise.

2 There were together Simon Peter, and Thomas called Twin, and Nathanael that was from Cana of Galilee, and the sons of Zebedee, and two others from among his disciples.

3 Simon Peter said unto them, I go to catch fish. They said unto him, We also go with thee. They went out therefore, and entered at once into a ship, and that night they caught nothing at all.

4 And⁴ when it was morning, Jesus stood

¹ Ostrom. adds 'everlasting' with all the other Versions except Georg. and Slav.

² *v' eremyn ono*, 'in that time,' Ostrom.

³ These words enclosed in brackets in the ed. of 1818, form part of the Ostrom. text, and of that given by S. Chrysostom.

⁴ Ostrom. adds 'as soon as.'

ANGLO-SAXON.

31 But these things are written that ye believe that the Saviour is Christ, God's Son; and that ye have eternal¹ life when ye believe in his name.

CHAP. XXI.

¶ LII.—1 AGAIN after this the Saviour manifested himself² thus at the sea of Tiberias.

2 Simon Peter, and Thomas which is interpreted Twin, were together, and Nathanael who was of Cana of Galilee, and the sons of Zebedee, and two others of his disciples.

3 Then said Simon Peter unto them, I will go a fishing. Then said they unto him, And we will go with thee. And they went out and went in ship, and they caught nothing in that night.

4 But on the early morning, the Saviour

¹ Marshall, in a note p. 507, notices this reading, which we see is generally adopted by the Old Versions, S. Chrysostom, N. Latins, &c.

² *hine gesuctelode*. The A. Saxon omits 'to the disciples' with 'and in this way showed He Himself.'

ARABIC.

31 And this is written from them that ye may believe that Jesus he is the Messiah, the Son of God; and when ye have believed life everlasting be yours through¹ his name.²

CHAP. XXI.

¶ XLV.—1 AFTER this Jesus appeared again unto his disciples on the lake of Tiberias;³ and he appeared in this wise.

2 There were⁴ Simon Peter, and Thomas who is called Twin,⁵ and Nathanael who was from Cana of Galilee, and the sons of Zebedee, and two others of the disciples.

3 Then Simon Peter said unto them, I go and fish. And they said unto him, And we come with thee. And they went out, and got into a ship at once,⁶ and they caught not a thing in that night.

4 And when they had reached the morn-

¹ or, 'in.'

² Polygl. omits 'In His Name.'

³ See Ibn Batūtah, Trav. v. i. p. 132, ed. Par. and Masū. ii, vol. i. p. 124.

⁴ Erpen. and Medic. omit 'gathered together,' which is, however, common.

⁵ *El-Tawam*, 'Twin.'

⁶ Polygl. omits 'at once.'

PERSIAN.

31 But these also that¹ are written that ye may believe that Jesus is Messiah, Son of God; and that when ye have believed, everlasting life through his name² be yours for ever.

CHAP. XXI.

1 AFTER this he showed himself unto his disciples by the sea of Tiberias; and the disciples were thus together:

2 Simon Peter, and Thomas who was called Twin, and Nathanael who was of Cana³ of Galilee, and the sons of Zebedee, and two others of the disciples.

3 Simon Peter said unto them, I go to catch fish. The others said, We also are coming. They came, and sat in a ship, and in that night they caught nothing.

4 And when it was morning, Jesus stood

¹ *ke nareshfa shud*. This is a literal rendering of the Pesch. Syr. *duktaron*; but it is inferior style in Persian. The original text, however, in Syr. reads, 'But these things that are written, are written,' though the latter part of the sentence is omitted.

² or, 'in His Name.'

³ *P. Kāneh*.

AUTHORISED VERSION.

come, Jesus stood on the shore : [but] the disciples ¹knew not that it was Jesus.

5 Then ²Jesus saith unto them, ³Children, have ye any [meat?] They answered him, No.

6 And he said unto them, ⁴Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of [fishes.]

7 Therefore ⁵that disciple whom Jesus loved saith unto Peter, It is the Lord. [Now when Simon Peter heard] that it was the Lord, [he] girt *his* fisher's coat [unto] *him*, (for he was naked,) and [did] cast himself into the sea.

8 [And] the other disciples came in [a little ship]; (for they were not far from land, but [as it were] two hundred cubits,) dragging the net with [fishes.]

A.D. 33.

¹ Ch. xx. 14.

² S. Luke xxiv. 41.

³ *et, Sies*

⁴ S. Luke v. 4, 6, 7.

⁵ Ch. xiii. 23; xx. 2.

SYRIAC.

by the water's edge :¹ but the disciples were not aware that it was the Lord.

5 And Jesus said unto them, Lads, have ye any thing to eat?² They say unto him, No.

6 He saith unto them, Cast your net³ from the right side of the ship, and ye shall find. And they cast *it*, and could not⁴ draw the net for the multitude of fishes that it held.⁵

7 And the disciple whom Jesus loved⁶ said unto Peter,⁷ That *is* our Lord. But Peter,⁷ when he heard that he *was* our Lord,⁸ took his tunic,⁹ and cast *it*¹⁰ about his loins, (because he was naked,) and he threw himself into the sea, that he should come to Jesus.

8 But the other disciples came in the ship; (for they were not far from land, but like two hundred cubits,) and they were dragging that net of fishes.

¹ lit. 'on the hand of the water,' i.e. close to it,—'on the lip of the sea,' i.e. shore. Hrkl.

² lit. 'is there with you,' or 'to you a thing to eat,' Hrkl., or 'to taste' as food. Pesch. This straightforward rendering of *προσφάγιον*, which is supported by Hrkl., and all the Versions, favours A. V., but not R. V.

³ 'the net.' Hrkl.

⁴ Hrkl. adds 'again' or 'back.'

⁵ or, 'had taken.'

⁶ lit. 'was loving,' pret. imperf.

⁷ 'Cephas,' Pesch. 'Peter.' Hrkl.

⁸ lit. 'that He our Lord.'

⁹ 'dress' or 'raiment.' Hrkl.

¹⁰ 'and girded' or 'tied.' Hrkl.

ETHIOPIIC.

shore: and the disciples knew not how that *was* Jesus.

5 And Jesus said unto them, My children, is there that by you that we may eat? And they said unto him, There is not.

6 Then Jesus said unto them, Let down your nets on the right of the ship, and ye shall find. And they said unto him, We have toiled all night, and there is nothing that we have found: but at thy word indeed, we let down *the nets*.¹ And they let *them* down, so that they were not able to draw *them* for the quantity of fishes that was caught.²

7 Then that other disciple whom Jesus loved said unto Peter, That *is* our Lord.³ And Simon Peter, hearing that that *was* our Lord, girded himself on his loins that he should be covered, (for he was naked,) and threw himself⁴ into the sea.

8 And the other disciples in the ship came ashore;⁵ (for they were not far from land, but only about two hundred cubits,) and they went to draw⁶ their nets in which were fishes.

¹ This addition both in Platt's ed. and in the Ethiopic of the Polyglot, must have been introduced from S. Luke v. 5. Polygl. omits 'that was caught.'

² *zatusag'ra*:—*asit*, however, like 'fish,' may be taken collectively; the verb therefore is in the sing. as referring to 'quantity.'

³ Polygl. adds 'our LORD JESUS.'

⁴ 'went down.' Polygl.

⁵ *bals'hu*.

⁶ or, 'that they should draw.'

SAHIDIC.

the shore: but the disciples wist not that it was¹ Jesus.

5 Jesus then saith unto them, Lads, have ye any thing to eat?² They answered him, No.

6 He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast *it*, and they could not draw it up for the quantity of the fishes.

7 The disciple whom Jesus loved saith unto Peter, It is the Lord. Then Simon Peter when he heard that it was¹ the Lord, he girded on his fisher's coat,³ (for he was naked,) and threw himself into the sea.

8 But the other disciples came in the ship; (for they were not far from the shore, but as it were two hundred cubits,) drawing the net of the fishes.

¹ lit. 'that it is.'

² lit. 'is there with you aught of a thing to eat?'

³ *ἡ περὶ τὸν ὄμω ἐκτεταγμένη αὐτοῦ*.

MEMPHITIC.

GOTHIC.

ARMENIAN.

on the sea shore: but the disciples knew not that it was¹ Jesus.

5 Jesus saith unto them, Children, have ye perhaps anything to eat? They answered and said unto him,² No.

6 He saith³ unto them, Cast⁴ your net on the right side of the ship, and ye shall find. They cast it, and they could not draw it, for the multitude of fishes there.

7 That disciple whom Jesus loved⁵ saith unto Peter, That is the Lord. When Simon Peter heard that it was⁶ the Lord, he put about himself his apron, (for he was naked,) and threw himself into the sea.

8 And the other disciples then came in the ship; (for they were not far from land, but about two hundred cubits,) and were dragging their net⁶ with the fishes.

¹ lit. 'were' or 'might be.'

² var. 'they answered him and said.'

³ var. 'Jesus saith.'

⁴ lit. 'was loving,' pret. imperf.

⁵ lit. 'is.'

⁶ lit. 'their tackle.'

GEORGIAN.

on the shore: and the disciples knew not that it was¹ the Lord.

5 Jesus said unto them, Children, have ye anything to eat? They answered and said, No.

6 Himself then said unto them, Cast the net on the right side of the ship, and ye shall find. Then they cast the net, and could no more draw it, from the quantity of fishes.

7 The disciple whom Jesus loved² said unto Peter, It is the Lord. Then Simon Peter, when he heard that it was¹ the Lord, girded about his garment, (for he was naked,) and he put himself into the sea.

8 But the other disciples came with the ship; (for they were not far from land, but about two hundred cubits,) and they drew the net full of fishes.

¹ lit. 'is.'

² lit. 'was loving,' pret. imperf.

SLAVONIC.

near the shore: but the disciples knew not¹ that it was² Jesus.

5 And Jesus said unto them, Children, have ye aught to eat? They answered him, No.

6 Then he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and they could no more draw it from the multitude of fishes.

7 The disciple therefore whom Jesus loved said to Peter, It is the Lord. And Simon Peter having heard that it was³ the Lord, girded on his fisher's coat, (for he was naked,) and cast himself into the sea.

8 Then the other disciples came in the ship, (not being farther from land than about two hundred cubits,) drawing the net of fishes.

¹ or, 'recognised not.'

² lit. 'it is.'

³ Sl. ἐπένδυτον.

ANGLO SAXON.

stood on the strand:¹ the disciples, though, knew not that it was the Saviour.

5 Then said the Saviour to them, Lads, say ye, have ye provision? They answered him and said, There is none.

6 He said to them, Let down the net on the right² half of the boat, and ye meet. They let down therefore, and they could not draw it for the multitude of fishes.

7 Then the disciple whom the Lord loved said to Peter, It is the Lord. When Peter heard that it was the Lord, then he put on his tunic, and girded himself, (for he was naked,) and jumped³ into the sea.

8 The other disciples rowed there-to, they were not far from land; as it were two hundred cubits, and drew⁴ their fish-net.

¹ Ælfrie, Hom. vol. II. p. 288, adds *after his arise*, 'after His resurrection,' as part of the text he gives. See *Holland stood on them strande*, &c., 'the Saviour stood on the strand, because through His resurrection He had cast off all mortalities,' &c. Ælfrie, ib. p. 290.

² We read in Chaucer's book that twice he bade the net be cast into the sea, once before His Passion, without stating the side of the boat, soon after His Passion, telling the right side for a token. The first time is the visible Church, good and bad, and the net breaks. The second time is the future Church, all good and fast," &c. Ælfrie, Hom. vol. II. p. 290.

³ lit. 'shot,' and *scel innan ær*.

⁴ lit. 'and tugged,' and *lugon*, pret. of *teon*.

ARABIC.

ing, Jesus stood on the shore: and the disciples knew not that it was Jesus.

5 Jesus said unto them, O young men, have ye¹ by you anything to eat? They answered saying, No.

6 Then he said unto them, Let go your net from the right side² of the ship, and ye shall find. And they let go, and had not power to draw in the net from the quantity of fishes which it had caught.

7 Then that disciple whom Jesus loved³ said unto Peter, It is the Lord. And when Simon Peter⁴ heard that it was the Lord, he took his shirt and tied it on his loins,⁵ (for he was naked,) and he let himself down into the sea.

8 And the other disciples came in the ship; (for they were not far from land, but about two hundred cubits,) and they drew the net⁷ in which were the fishes.

¹ lit. 'is' there by you.'

² Polygl. omits 'side.'

³ lit. 'was loving,' pret. imperf.

⁴ 'Peter.' Polygl.

⁵ 'Cephas.' Polygl.

⁶ 'He girt himself with his shirt.' Polygl.

⁷ 'that net.' Polygl.

PERSIAN.

on the sea shore: and the disciples knew not that it was Jesus.

5 And he said unto them, Young men, have ye anything to eat? They said, No.

6 Jesus said, Cast the net on the right side of the ship, that ye may find. When they had cast it, the net became full, so that they could not draw it, from the quantity of fish that¹ was in it.

7 Then the disciple whom Jesus loved,² said unto Peter that, This is our Lord Messiah. When Simon heard it was the Lord, he took his shirt, and tied it about his middle, (because he was naked,) and threw himself into the sea, and came before Jesus.

8 The other disciples came in the ship; (because they were not very far from the shore, but about two hundred cubits;) and they were dragging that net of fish.¹

¹ lit. 'was loving,' pret. imperf.

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

9 As soon then as they were [come to land,] they [saw] a fire of coals there, and fish [laid] thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went [up,] and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, [yet] was not the net broken.

12 Jesus saith unto them, ¹Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh [bread,] and giveth them, and [fish] likewise.

14 This is now ²the third time that Jesus [showed] himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas,

9 But when they came up to land, they saw burning coals arranged,¹ and fish laid² on them, and bread.

10 And Jesus said unto them, Bring of the fishes³ which ye caught now.

11 And Simon Peter went up, and dragged the net to land full⁴ of great fishes, a hundred and fifty and three: and with all this weight,⁵ the net rent not.

12 And Jesus said unto them, Come and breakfast.⁶ But a man from among the disciples would not venture⁷ to ask him, Who art thou? because they were aware that he *was* our Lord.⁸

13 But Jesus drew near, and took bread and fishes, and gave unto them.⁹

14 This *is*¹⁰ the third time that Jesus was seen of his disciples, after he rose from the dead.

¶ LI.—15 But after they had breakfasted Jesus said unto Simon Peter, Simon,

9 And on their getting down on land, they found coals lighted, and fish on them, and bread ready.¹

10 And Jesus said unto them, Bring of the fish which you caught now.

11 And Simon Peter went up, and drew the net to land, and it was full of large fishes, a hundred and fifty and three: and although such was the quantity, the net did not break.

12 Then Jesus said unto them, Come, and let us have a meal. And there was no one from among his disciples who ventured to ask him and say to him, Who art thou? for they knew that he *was* our Lord.

13 And Jesus came, and took bread, and gave them, and fish likewise.

14 And this *is* the third time Jesus made himself seen to his disciples, *after* his being risen from the dead.

15 And after they had their meal, Jesus said unto Simon² Peter, Simon, son of

A.D. 33.

¹ Acts x. 41.

² See ch. xx. 19, 26.

¹ or, 'that were laid, set.'

² or, 'being laid.' Pesch. 'that (was) laid.' Hrk1.

³ 'of,' or 'from those fishes.' Hrk1.

⁴ or, 'being full.'

⁵ 'and for that they were so many.' Hrk1.

⁶ *eshtaru*, i.e. 'break' your fast: 'prandete' in the original sense of the word, but not in that of a noon-day meal.

⁷ lit. 'was daring.'

⁸ 'the Lord.' Hrk1.

⁹ 'and He taketh that bread and giveth them, also that fish in like manner,' or 'after that similitude.' Hrk1.

¹⁰ Hrk1. adds 'already,' and supplies 'is.'

¹ *seu'a*, 'arranged.' This might allude to what probably took place at the time, though apparently at variance with ver. 13. It is the custom in the East to lay on the ground a few pieces of bread (which is flat and thin), at short intervals, around the table or dish which is placed on the ground. Each guest then sits down to his bread, and tearing a piece of it dips it in the dish or takes with it what he carries to his mouth. In this case the fire and fish on it were the food prepared, and the 'bread arranged' was pieces of this thin bread laid by our Lord around the fire of coals, for each of His disciples.

² Polygl. omits 'Simon.'

SAHIDIC

MEMPHITIC.

GOTHIC.

9 When they came to land, they looked and they saw a heap of lighted charcoal¹ laid, with fish on it, and² bread.

10 Jesus saith unto them, Bring of the fishes which ye have caught now.

11 Simon Peter then went up, and drew up the net on land full of large fishes, there were a hundred and fifty and three in it: and with this number in it, the net did not tear asunder.

12 Jesus said unto them, Come, eat. But none of his disciples ventured to ask him, Who art thou? for they knew that it was³ the Lord.

13 Then Jesus went and took the bread, and gave them, with the fish likewise.

14 This is the third time that Jesus manifested himself unto his disciples when he was risen⁴ from among the dead.

15 When therefore they had eaten, Jesus saith unto Simon Peter, Simon of John,⁵

¹ *e u rak'hi*. See ch. xviii. 19.

² or, 'with bread.'

³ lit. 'is.'

⁴ *Simion phi Iouannes*.

⁵ *Simion phi Iouannes*.

ARMENIAN.

9 When they came up on land, they saw¹ a hearth of live coals, and one fish² on it, and bread.

10 Jesus saith unto them, Bring me³ of the fishes⁴ that ye have taken⁵ just now.

11 Simon Peter drew near, and dragged the net on dry land, full of large fishes, a hundred and fifty and three: and they were so many, and the net⁶ did not rend.

12 Jesus saith unto them, Come, eat. And not one of the disciples had courage to ask, Who art thou? because they knew it was⁷ the Lord.

13 Jesus cometh, and taketh the bread, and giveth them, likewise also the fish.

14 This third time did Jesus manifest himself to his⁸ disciples, after he was risen from the dead.

¶ XLIII.—15 And after they had eaten, Jesus saith unto Simon Peter, Simon, son

¹ var. 'saw,' or 'were seeing.'

² *dzugn mi*. The Armenian understood *ὁ ψάριον* of 'one fish' only, not of 'fish' in general.

³ 'Me' is wanting in many MSS.

⁴ lit. 'of these fishes.'

⁵ var. 'caught.'

⁶ or, 'tackle.'

⁷ lit. 'it' or 'He is.'

⁸ Some MSS. omit 'His.'

GEORGIAN.

9 And when they got out on land, they saw a fire of coals laid, and fish on it, and bread.

10 Jesus said unto them, Bring of the fishes¹ that ye have caught.

11 Simon Peter went up, and drew the net to land, full of very great fishes, that were a hundred and fifty and three. They were so many, and yet the net did not break.

12 Jesus said unto them, Come, and dine.² And none of the disciples durst ask him, Who art thou? for they all knew that it was³ the Lord.

13 Jesus came and took the bread, and gave to them, and the fish likewise.

14 This third time was Jesus manifested⁴ unto his disciples, after he rose from the dead.

¶ LXVII.—15 And when they had dined, Jesus said unto Simon Peter, Simon, son

¹ *terxta matgani*, lit. 'of these fishes.'

² *isadilenit'h*.

³ lit. 'is.'

⁴ *gamocet'shuda*, or, 'was revealed.'

SLAVONIC.

9 When therefore they got out on land, they saw fire laid, and fish¹ laid on it, and bread.²

10 Jesus said unto them, Bring some of the fishes which ye caught now.

11 Then Simon Peter walking up the shore, drew the net upon land, full of great fishes, a hundred and fifty and three:³ and although they were so many, yet the net did not rend.⁴

12 Jesus said unto them, Come, dine. But not one from among the disciples ventured to inquire of him, Thou, who art thou? knowing that it was⁵ the Lord.

13 Then Jesus came, and took bread, and gave to them, and fish likewise.

¶ LXVII.—14 This already the third time did Jesus manifest himself to his disciples, being risen from the dead.

15 When they had dined, Jesus said unto Simon Peter, Simon, son of Jonas, lovest

¹ also, 'and a fish.'

² or, 'a loaf.'

³ The Slav. V. has these numbers in full; but the Ostr. G. in figures.

⁴ lit. 'and they being so many, the net did not rend.'

⁵ lit. 'it is.'

ANGLO-SAXON.

9 When they went on land, they saw lie a coal fire, and fish there-over, and bread.

10 Then said the Saviour to them, Bring the fish that ye now caught.

11 Simon Peter went up, and drew his net on land, full of many fishes, there were a hundred and three and fifty: and though there were so many of them, was not the net broken.

12 Then said the Saviour to them, Come¹ hither, and eat. And none of them that sat there durst ask him, Who he be? they wist that it was the Lord.

13 And the Saviour came, and took bread, and also fish, and gave them.

14 In this² was the Saviour thrice manifested to his disciples, when he rose from the dead.

15 When they had eaten,³

¶ LIII.—Then said the Saviour to Simon

¹ lit. 'go.'

² on *thysum*.

³ lit. 'when they ate.'

ARABIC.

9 And when they came up to land, they saw a coal fire prepared,¹ and fish placed on it and bread.

10 Then Jesus said unto them, Bring of the fish which ye caught now.

11 Then Simon Peter went up, and drew the net,² as it was full of large fishes, a hundred and fifty and three: and with this weight the net did not rend.

12 And Jesus said unto them, Come, that ye eat. But not one of the disciples ventured to ask, Who he was? because they knew that it was the Lord.

13 And Jesus came and took bread, and fish, and gave them.

14 And this third time did Jesus appear unto his disciples, after his resurrection from the dead.

¶ XLVI.—15 And when they had eaten, Jesus said unto Simon Peter, O Simon,

¹ or, 'placed, arranged.'

² Polygl. adds 'upon land.'

PERSIAN.

9 And when they came up to land, they saw a charcoal fire lighted, and fish¹ and bread set.

10 Jesus said unto the disciples, Bring this which ye have just caught.

11 Simon Peter went up, and dragged the net upon land, and the net was full of great fishes,¹ there were a hundred and fifty and three: yet for all that weight of fish, the net was not rent.

12 Jesus said unto them, Come, and eat your breakfast.² And none of the disciples would be so familiar as to ask who he was, for they knew that it was the Lord.

13 Messiah came before them, and took bread and fish,¹ and gave them.

14 And this is the third time that Jesus showed himself unto his disciples, after that he rose from the dead.

15 And after they had eaten breakfast, Jesus turned his face towards Simon Peter.

¹ *chast-i 'hudra*.

² *chast-i 'hudra*, 'your breakfast,' i.e. early meal, at first taken by the disciples.

AUTHORISED VERSION.

lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. ¹He saith unto him, [Feed] my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, ²thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 ³Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou [shalt be] old, thou shalt stretch forth thy hands, and another shall gird thee, and [carry] thee whither thou

SYRIAC.

son of Jona, lovest thou me more than these? ¹He saith unto him, Yea, my Lord; thou knowest that I love thee. He saith unto him, Tend my lambs.

16 He saith unto him again the second time, Simon, son of Jona, lovest thou me? He saith unto him, Yea, my Lord, thou knowest that I love thee. Jesus saith unto him, Tend my sheep.

17 He saith unto him the third time, Simon, son of Jona, lovest thou me? And it grieved Peter that Jesus said unto him a third time, Lovest thou me? And he said unto him, My Lord, thou art acquainted with every thing; ²thou knowest that I love thee. Jesus saith unto him, Tend for me my sheep.³

18 Verily, verily, I say unto thee that, When thou wast a lad, thou wast girding for thyself thy loins, and thou wast walking whither thou wouldest: but when thou art grown old, thou shalt spread thy hands, and another shall gird for thee thy loins,

ETHIOPIIC.

Jona,¹ lovest thou me more than these?² And he said unto him, Yea, Lord; thou knowest thyself that I love thee. Then Jesus said unto him, Then tend my sheep.

16 And again he said unto him another time, Simon, son of Jona, lovest thou me? And he said unto him, Yea, Lord; thou knowest that I love thee. Then he said unto him, Then tend my lambs.³

17 And he said unto him a third time, Simon, son of Jona,¹ lovest thou me? And Peter was grieved because he said unto him a third time, Lovest thou me? And he said unto him, Lord, thou knowest all; and thyself knowest for certain that I love thee. And he said unto him, Then tend my sheep.⁴

18 Verily, verily I say unto thee, When thou wast a young man, thou didst gird thy loins thyself, and thou didst go whither thou wouldest: but when thou art grown old, thou shalt raise thy hands, and another shall gird thee, and take thee whither thou

A.D. 33.

¹ Acts xx. 28; Heb. xiii. 20; 1 S. Pct. ii. 25; v. 2, 4.² Ch. ii. 24, 25; xvi. 30.³ Ch. xiii. 36; Acts xii. 3, 4.¹ *ōlān*, com. Pesch., that may refer to the nets as well as to the other disciples; but Hrk. has *ōnān*, 'these,' masc., i.e. 'these disciples.'² or, 'Thou art wise in every thing.'—'Thou knowest,' Hrk.³ More literally, 'My ewes,' *n'qawōthi*. Most of the Old Versions render the second *πρόβατα* differently from the first; but the several ideas attached in different countries to 'sheep,' 'ewe,' 'ram,' as well as 'ovis' being rarely made a correct rendering of our Lord's words to S. Peter rather difficult. See De Ordine Syror. Maron. in Codex Lit. Eccl. Univ. ii. p. 10, 162.¹ 'Simon of Jonas.' Polygl.² Both the Greek and the A. V. leave it undecided whether 'these' refer to the other apostles, or to the nets. But the Ethiopic refers 'these' to the apostles, and means not, Lovest thou Me more than thy nets?—but, Lovest thou Me more than these do?³ *māhā*, the young of either sheep or goats. Didasc. Apost. Eth. iv. p. 41. The Ethiopic renders *τὰ ἀπρία* and *τὰ πρόβατα*, ver. 17, both through *ābāgeah*, 'sheep,' and *τὰ πρόβατα*, ver. 16, through *māhāsya*, 'My lambs.' But Polygl. renders both *ἀπρία* and *πρόβατα*, ver. 16, 17, by 'sheep.'⁴ *'aqab mar'eto laKristos*. Didasc. Apost. Eth. iv. p. 39.

SAHIDIC.

MEMPHITIC.

GOTHIC.

lovest thou me more than these? ¹He said unto him, Yea, my Lord; thou knowest² that I love thee. He said unto him, Tend my lambs.

16 Again he saith unto him the second time, Simon of John, lovest thou me? He said unto him, Yea, my Lord; thou knowest² that I love thee. He said unto him, Tend my sheep.

17 Again he said unto him the third time, Simon of John, lovest thou me? Peter was grieved that he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest³ all things; thou knowest that I love thee. He said unto him, Tend my sheep.

18 Verily, verily, I say unto thee that, When thou wast a lad, thou didst gird thyself, and thou didst go whither thou wouldest: but when thou art become old, thou shalt stretch out thy hands, and some one shall gird thee, and draw thee whither

¹ i.e. more than these others love Me.² also, 'Thou art knowing,' or 'He that knoweth.'³ *et sinen*, 'Thou art acquainted with all things.'

ARMENIAN.

of Jonas, lovest thou me more than these?¹ He saith unto him, Yea, Lord; and thou wottest that I love thee. He saith unto him, Tend my lambs.

16 Again he saith unto him, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; and thou wottest that I love thee. He saith unto him, Tend my sheep.

17 He saith unto him a third time, Simon, *son* of Jonas, lovest thou me? Peter was pained because² he said unto him three times, Lovest thou me? And he said unto him, Lord, thou wottest all, and thou verily knowest every thing; and that I love thee. Jesus saith unto him, Tend my sheep.

18 Verily, verily, I say unto thee that, While thou wast a child, thou didst gird thyself alone, and thou didst go whither thou wouldest: and when thou shalt grow old, thou shalt³ hold up thy hands, and others shall³ gird thee, and shall³ lead thee

¹ *kan'złosa*, i.e. more than thou lovest (either these disciples, or) these nets and fishing. This passage is quoted in like terms by Joh. Mantag. Hom. ix. p. 70.

² var. 'that.'

³ var. 'should.'

GEORGIAN.

of Jonas, lovest thou me more than these?¹ Peter said unto him, Yea, Lord; thou knowest that I love thee. Jesus said unto him, Feed² my lambs.

16 He said unto him again a second time, Simon, *son* of Jonas, lovest thou me? Peter said unto him, Yea, Lord; thou knowest that I love thee. Jesus said unto him, Tend³ my sheep.

17 Again said Jesus unto him the third time, Simon *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou wottest all, and thou knowest all, that I love thee. Jesus said unto him, Tend my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou didst gird thyself, and didst go whither thou wouldest: but when thou art grown old, thou shalt raise thy hands, and another shall gird thee, and shall lead thee whither thou wouldest not.

¹ i.e. than these other disciples, in the same sense as the Armenian. The Georgian expression, however, like the Greek, may be taken both ways. For the meaning implied in the case used to form the comparative, in Georgian, is not always clearly defined; e.g. S. Matt. v. 47, vi. 25, xl. 9, xii. 45, S. John xii. 43, &c.

² *azōven*.

³ *da'mtsqsen*.

SLAVONIC.

thou me more than these?¹ He said unto him, Yea, Lord; thou knowest that I love thee. He said unto him, Tend my lambs.

16 He said again to him the second time, Simon, *son* of Jonas, lovest thou me? He said unto him, Yea, Lord; thou knowest that I love thee. He said unto him, Tend my sheep.

17 He said unto him the third time, Simon, *son* of Jonas, lovest thou me? Then Peter was grieved because he said to him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Tend my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou didst gird thyself, and thou didst go whither thou wouldest: but when thou art grown old, thou shalt stretch out thy hands, and another shall gird thee, and shall lead thee

¹ The Slavonic, like the Greek, does not decide whether this applies to the boat and nets, or to the disciples.

ANGLO-SAXON.

Peter, Simon, of John, lovest thou me more than these?¹ He said unto him, Yea, Lord; thou knowest that I love thee. He said to him, Keep² my lambs.

16 He said again to him, Simon, of John,³ lovest thou me? He said to him, Yea, Lord; thou knowest that I love thee. Then said he to him, Keep³ my lambs.

17 He said a third time to him, Simon of John,³ lovest thou me? Then was Peter sorry for that he said three times to him, Lovest thou me? And he said to him, Lord, thou wottest all things; thou wottest that I love thee. Then said he to him, Keep³ my sheep.

18 Sooth I say to thee, When thou wast young, thou girdedst thyself, and wentest whither thou wouldest: but when thou art old, thou stretchest thine hands, and other girdeth thee, and leadeth thee whither thou wilt not.

¹ *thomme ðeas*, either 'than these love Me,' *thas*, nom. pl., or 'than thou lovest these,' *thas*, acc. pl.

² lit. 'hold.'

³ The A. Saxon with the Memph. read 'Simon of John'; but Ælfric more than once mentions him as *culfran sunu*, 'son of a dove,' as e.g. in vol. i. p. 368.

ARABIC.

son of Jona, lovest thou me more than these?¹ He said unto him, Yea, O Lord; thou knowest that I love thee. He said unto him, Tend my lambs.

16 Then he said unto him a second time, O Simon, son of Jona, lovest thou me? He said unto him, Yea, O Lord; thou knowest that I love thee. He said unto him, Tend my rams.²

17 He said unto him a third time, O Simon, son of Jona, lovest thou me? Then Peter was grieved because of his saying unto him three times, Lovest thou me? And he said unto him, O Lord, thou art knowing in every thing; and thou knowest that I love thee. He said unto him, Tend my ewes.

18 The truth, the truth, I say unto thee, When thou wast young, thou didst gird thy loins for thyself, and thou walkedst whither thou wouldest: but when thou art grown old, then thou shalt hold out thy hand, and another shall tie thy loins for thee, and

¹ i.e. than these other disciples, or 'than Me.'

² See ch. x. 4.

PERSIAN.

and said, Simon, son of Jona, lovest thou me more than these?¹ Simon said, Yea, our Lord; thou knowest that I love thee. Jesus said unto him, Tend my lambs for me.

16 Again a second time he said unto him, Simon, son of Jona, lovest thou me? Simon said unto him, Yea, my Lord; thou knowest that I love thee. Jesus said unto him, Tend my sheep for me.

17 He said unto him the third time, Simon, son of Jona, lovest thou me? Then Peter felt sorrow at his asking him three times, Lovest thou me? Simon said unto him, My Lord, thou hast experience and knowledge of every thing; thou knowest that I love thee. Jesus said unto him, Tend my sheep for me.

18 Truly, truly, I say unto thee, When thou wast young, thou girdedst thyself, and wentest whithersoever thou wouldest: when thou art become old, thou shalt stretch forth thy hand, and another shall gird thee, and take thee whithersoever

¹ Either 'than the disciples,' or 'than the nets.'

AUTHORISED VERSION.

wouldest not.

19 This spake he, signifying ¹by [what death] he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 [Then] Peter, turning about, seeth the disciple ²whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man [*do*?

22 Jesus saith unto him, If I will that he tarry ³till I come, what *is that* to thee? follow thou me.

23 [Then went this saying abroad] among the brethren, that that disciple should not die: [yet] Jesus said not unto him, He [shall not] die; but, If I will that he tarry till I come, what *is that* to thee?

A.D. 33.

¹ 2 S. Pet. i. 14.

² Ch. xiii. 23, 25; xx. 2.

³ S. Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 5; xi. 26; Rev. ii. 25; iii. 11; xxii. 7, 20.

SAHIDIC.

21 This one, what of him? ¹

thou, who *art* thou? follow thou me.²

¹ R. Tuki. p. 72.

² Id. p. 60.

SYRIAC.

and shall lead thee whither thou wilt not.

19 But he said this, that he should show by what death he was ready¹ to glorify God. And when he said these things, he said unto him, Come after me.²

¶ LIII.—20 And Simon turned himself, and saw the disciple whom Jesus loved that was coming after him; he that fell at supper on Jesus' breast, and said, My Lord, who is he that betrayeth thee?

21 When Peter saw him, he said unto Jesus, My Lord, and this one, what?

22 Jesus saith unto him, If I will that he continue till I come, what *is that* to thee? Thou, come after me.²

23 And this saying went forth among the brethren, that that disciple should not die;³ but Jesus said not that he should not die; but, If I will that he continue till I come, what *is that* to thee?

¹ Hrk. omits 'atid,' 'ready' or 'prepared,' and has simply the part. *m'shaak*, 'glorifying' or 'glorifieth.'

² 'cleave to Me.' Hrk.

³ 'dieth not.' Hrk.

MEMPHITIC.

thou wilt not.

19 This *is* what he said, signifying by what death he should glorify God. And having said this, he said unto him, Walk after me.

20 But Peter turning himself, saw the disciple whom Jesus loved coming after him; he that leaned on his breast at supper, and said unto him, Lord, who is he that shall betray thee?

21 But when Peter saw him, he said unto Jesus, Lord, this one, what to him?

22 Jesus saith unto him, If I will that he remain¹ until I come, what *is it* to thee? but thou follow me.

23 Then this saying went forth among the brethren, that this disciple should not² die: though Jesus said not that he should not² die, but, If I will that he remain¹ until I come, what *is it* to thee?

¹ or more correctly, 'if I will' or 'will to leave him.'

² lit. 'shall not.'

ETHIOPIIC.

wilt not.

19 And he said this signifying by what death he should have to glorify God.¹ And saying this he said unto him, Follow me.

20 And Peter turned himself, and saw that disciple whom Jesus loved following;² and he that leaned on Jesus' breast while they were at supper, and said unto him, Lord, who is he that betrayeth thee?

21 And Peter saw him, and said, Lord, as to this one, how?

22 And Jesus said unto him, If now I will³ that he remain until I come, what *is that* to thee? follow thou me.

23 And this saying went out among the brethren, that this disciple should not die: but Jesus said not that he should not die, but he said, If I will³ that he remain¹ till I come, what *is that* to thee?

¹ or, 'he must glorify,' 'he was to glorify God.' See ch. xix. 38.

² or, 'that followeth.'

³ lit. 'I desired,' 'wished,' or, 'willed.'

⁴ or, 'that he be.'

GOTHIC.

ARMENIAN.

whither thou wouldest not.

19 He said this, signifying by what death he should bring¹ glory to God. And when he said this, he saith unto him, Come after me.

20 Peter turned himself, and seeth the² disciple whom Jesus loved, that he was coming after; he that fell upon his breast, and said,³ Lord, and⁴ who is he that is to betray thee?

21 Peter having seen him, saith unto Jesus, Lord, this one, what then?

22 Jesus saith unto him, If I will that he should remain until I come, what doth it matter to thee? thou come after me.

23 And this saying went among the brethren and they commonly believed, that this disciple should not die: but Jesus said not unto him that, He should not die, but, that, I wish that he shall remain until I come.⁵

¹ var. 'he should have to bring.'

² var. 'that disciple whom.'

³ lit. 'saith.'

⁴ Some MSS. omit 'and.'

⁵ The Armenian omits *ἐάν* and *τί πρὸς σέ*.

GEORGIAN.

19 But he said this, and signified by what death he should glorify God. And when he said this, he said unto him, Follow me.

20 Peter turned himself, and saw that the disciple whom Jesus loved followed: he that leaned on his breast at supper, and said unto him, Lord, who is he that betrayeth thee?

21 When Peter saw him, he said unto Jesus, Lord, and what about this one?

22 Jesus said unto him, If I will that he stay¹ till I come, what *is that* to thee? thou, follow me.

23 And that saying spread among the brethren, that this disciple should not die: but Jesus said not unto him, That he should not die, but, If I will that this one remain¹ until I come, what *is that* to thee?

¹ *ubet'hu mindes naqsi qopaze*, lit. 'if I will the being of him.'

SLAVONIC.

whither thou wilt not.

19 But he said this, signifying by what death he should glorify God. And having spoken this, he said unto him, Come after me.

20 And Peter turning himself, saw the disciple whom Jesus loved coming behind; he that lay on his breast at supper, and who said, Lord, who is he that betrayeth thee?

21 Peter having seen him, said unto Jesus, Lord, and this one, what?

22 Jesus said unto him, If I will that he continue until I come, what *is it* to thee? thou, come after me.

23 This saying therefore went out among the brotherhood, that that disciple shall not die:¹ but Jesus said not unto him that, He shall not die,¹ but, If I wish for that one to continue till I come, what *is that* to thee?

¹ or, 'dieth not.'

ANGLO-SAXON.

19 This he truly said, and betokened of what death he would glorify God.

¶ L.—And when he said that, then quoth he to him, Follow me.

20 When Peter wended himself, then he saw that the disciple followed him, whom the Saviour loved; he that leaned at supper over his breast, and said, Lord, Who is he that betrayeth thee?

21 But when Peter saw him, then he said to the Saviour, Lord, what shall this one do?

22 Then said the Saviour to him, I will¹ that he continue thus until I come; what *is it* to thee? follow thou me.

23 So this saying came out among the brethren, that this disciple die not: and the Saviour said not to him, He dieth not, but, Thus I will that he continue until I come; what *is it* to thee?

¹ The A. Saxon omits 'if' in *ἐάν αὐτὸν ὀλέω μένειν*, and renders *ἐάν* in ver. 23, by *thus*, confirming the omission of 'if' in ver. 22.

ARABIC.

shall make thee go whither thou wilt not.

19 He said this to make known¹ unto him of what death he should have² to glorify God. And when he said this, he said unto him, Follow me.

20 Then Simon Peter turned himself, and saw following the disciple whom Jesus loved; and who at the time of supper leaned on his breast, and said, O Lord, who is he that betrayeth thee?

21 Peter saw him, and said unto Jesus, O Lord, and this one, what betideth him?

22 Jesus said unto him, If I will that he be left³ until I come, what is that to thee? but thou follow me.

23 And this saying went forth⁴ among the brotherhood, that this disciple⁵ should not die: but Jesus said not, He shall not die, rather, If I am wishing that this one abide³ until I come, what *is that* to thee?

¹ 'make known' Polygl.

² lit. 'was destined.'

³ 'to leave him,' or rather 'if I wish that I leave him.' Polygl.

⁴ 'was spread.' Polygl.

⁵ 'that disciple.' Polygl.

PERSIAN.

thou wilt not.

19 He said this that he might signify of what death he should die, and glorify God. When Messiah said these words, he said unto Simon, Come after me.

20 He turned round, and saw that disciple whom Jesus loved, who was coming after; that disciple who at the supper of the passover was leaning on Jesus' bosom, and asked of Messiah, Lord, who is he that shall betray thee?

21 When Peter saw *him*, he said unto Jesus, My Lord, what is *for* this one?

22 Jesus said unto him, If I wish that he remain until the time I come, what business is it of thine? thou, come after me.

23 And this saying went forth among¹ the brethren, that this disciple should not die: though he did not say that. He may not die, but, If I wish that he remain until I come, what business is that of thine?

AUTHORISED VERSION.

SYRIAC.

ETHIOPIC.

24 This is the disciple which testifieth of these things, and wrote these things: and ¹we know that his testimony is true.

25 ²[And] there are also many other things which Jesus did, the which, if they should be written every one, ³I suppose that even the world itself could not contain the books that should be written. [Amen.]

24 This *is* the disciple who bare witness of all these things, and who also wrote them: and we, we know that his witness is true.

25 But there are also many other things which Jesus did, which, if they were written one by one, not even the world itself, as I think, would be sufficient for the books that were written.

24 And this *is* that disciple who was witness of this, and who also wrote this¹ for that reason:² and we know that his witness, that *is* truth.

25 And this did the Lord Jesus,³ but there are also many other works which Jesus did, and when they were all written one by one, the world would not surely contain the books that were written. Amen.

HERE ENDETH THE HOLY GOSPEL, THE PREACH-
ING OF JOHN THE EVANGELIST, WHICH HE SPAKE¹
IN GREEK AT EPHEBUS.

A.D. 33.

¹ Ch. xix. 35; 3 S. John 12.

² Ch. xx. 39.

³ Amos vii. 10.

¹ Hrk1. adds 'and preached.'

¹ 'and who wrote this.' Polygl.

² or, 'concerning,' 'relating to,' 'respecting it.'

³ Polygl. omits 'and this did the Lord Jesus.'

SAHIDIC.

MEMPHITIC.

GOTHIC.

24 This is the disciple who bare witness of these things, and he wrote them: and we know that his witness is true.

25 And many¹ other things again did Jesus; these, if they were written one by one, I think the world would not be able to contain the books to be written.

¹ 14. 'multitudes.'

ARMENIAN.

¶ XLIV.—24 This is the disciple who testifieth of these things, who also wrote these things: and we know that his witness is true.

25 But there are yet many things that Jesus did, which if they were¹ written one by one, I think that even the world would not be sufficient to contain the books that were written.

GEORGIAN.

24 This is the disciple who beareth witness of these things, and who wrote this: and we know that his witness is true.

25 And there are many other things that Jesus did, which, if they were written in detail,¹ I do not indeed think that even this world would contain the books written. Amen.

END OF THE HOLY GOSPEL OF JOHN. IT CONTAINETH XXI. CHAPTERS, AND LXVII. CHURCH PARAGRAPHS.

SLAVONIC.

24 This is the disciple who beareth witness of these things, who also wrote these things: and we know that his witness is true!

25 There are also many other things which Jesus did, which, if they were written one by one, I do not think the whole¹ world itself would hold the books written. Amen.

END OF THE HOLY GOSPEL OF JOHN. IT HATH IN ITSELF XXI. CHAPTERS, AND LXVII. CHURCH PARAGRAPHS.

¹ Some copies have 'if it was,' referring to *intch*, 'thing,' always used in the sing.

² Some MSS. add as postscript, "Here end the chapters that are according to John."

¹ *Chit'hoelad*, also 'one by one,' 'each singly.'

¹ Ostrom. G. omit 'whole.'

ANGLO-SAXON.

24 This is the disciple who beareth witness of these things, and wrote these things: and we wot that his witness is true.

25 Truly, many other things there are which the Saviour wrought, if they were all written, I ween this world might not contain all the books. Amen.

ARABIC.

24 This is the disciple who bare witness of this, and wrote it: and we know that his witness is true.

25 And Jesus did this and¹ many other things, every one of which, if it were written² I do not think that the world would contain³ them collected in writing.

HERE END THE GOOD NEWS THE TIDINGS OF JOHN SON OF ZEBEDEE THE APOSTLE, ONE OF THE TWELVE: HE WROTE THEM IN GREEK FOR THE PEOPLE OF THE CITY OF EPHESUS THIRTY YEARS AFTER OUR LORD'S ASCENSION INTO HEAVEN IN THE BODY; IN THE REIGN OF NERO KING OF ROME. AND IN THE END THEREOF ARE COMPLETED THE FOUR HOLY GOSPELS, THE FOUR RIVERS OF LIFE.

AND GLORY TO GOD FOR EVER, WORLD WITHOUT END.

PERSIAN.

24 This is the disciple who bare witness of all this, and also wrote this: and we know that his witness is true.

25 And there are other things which Jesus did, which, if they were written one by one I do not think the world would suffice to the writing of books, and the scribes of the world would fail.

ENDED ARE THE FOUR GLORIOUS GOSPELS OF MATTHEW, AND MARK, AND LUKE, AND JOHN.

Se Apostol (Iohannes) awrat dha feordhan Cristes bîc ges herewald, on a fowth godre Cristes godewundunaw. Dha odhre they godspelleras, Matheus, Marcus, Lucas, awriton æwor be Cristes menniscungas. "This Apostle (John) wrote the fourth book of Chatur, which treats mostly of Christ's divinity. The other evangelists Matthew, Mark, and Luke, wrote rather of Christ's human nature." Adrie, Hom. on the Assumption of S. John, vol. I. p. 70.

¹ Polygl. omits 'this and.'

² Polygl. adds 'one by one.'

³ It. 'contained them.'



NOTES
ON
ALL THE ALTERATIONS PROPOSED
BY
THE FIVE CLERGYMEN
IN THEIR
REVISION OF THIS GOSPEL
PUBLISHED IN MDCCCLVII.



NOTES,

ETC.

CHAP. I.

Ver. 1.

'Εν ἀρχῇ ἦν ὁ λόγος.—'In the beginning was the Word.' A. V., R. V.—'Εν ἀρχῇ is relative to the sub-

ject;¹—κατὰ φύσιν ἀρχή. Thus in Acts xi. 15, it refers to an earlier period in the life of the Apostles;—in Phil. iv. 15, to the beginning of S. Paul's ministry;—and in Gen. i. 1, to the time of the crea-

tion.² But here, ἐν ἀρχῇ is accommodated, by comparison, to our human ideas; for it points not to time, but to eternity; to the ἀρχὴς ἀρχή, ὡς πρὸς τοῖς θεολόγοις καὶ φυσικοῖς πᾶσιν.³ 'Αρχὴ δὲ ἀγένητον, says

Plato,⁴ ἐξ ἀρχῆς γὰρ ἀνάγκη πᾶν τὸ γινόμενον γίγνεται, αὐτὸ δὲ οὐδὲ μὴ δ' ἐξ ἐνός, εἰ γὰρ ἐκ τῶν ἀρχῶν γίγνεται, οὐκ ἐν ἐξ ἀρχῆς γίγνεται. In the words of Euthymius

Zigabenus,⁵ ἐν ἀρχῇ βυσσίνης δὲ οὐ σημάδι τὸ ἀεὶ.⁶ It refers to a fact which existed from all eternity; for even those who, from want of revelation, only "felt after God, if haply they might find Him," declared that ὁ τε θεὸς δοκεῖ τῶν αἰτίων πᾶσιν εἶναι καὶ ἀρχὴ τις,⁷ for that θεὸς μὲν ὢν ἐντὶ, —αὐτὸς γὰρ ἀρχὴ καὶ πρῶτον.⁸

'Εν ἀρχῇ then, differs from ἐξ ἀρχῆς, ἀπ' ἀρχῆς, ἀρχῇθεν, κατ' ἀρχάς, etc., in that it implies a period already existing; whereas these express more or less a period originating ἐν τῇ ἀρχῇ of the time alluded to. Thus He who ἐν ἀρχῇ ἦν, and who therefore is said to have existed ἀπ' ἀρχῆς,⁹ knew ἐξ ἀρχῆς who they were that should believe;¹⁰ and He speaks of Satan as ἀποπελάσσας ἀπ' ἀρχῆς,¹¹ that is, from the time of his fall, or of that of man; a period subsequent to the one implied in ἐν ἀρχῇ. It seems, therefore, a mistake to say, as some do, that ἐν ἀρχῇ and ἀπ' ἀρχῆς sometimes mean the same thing. The passage above quoted from Plato shows also, that ἐξ ἀρχῆς is incorrectly rendered 'at the beginning,' both by A. V. and R. V. in S. John xvi. 4, instead of 'from the beginning' as if it were ἀπ'

ἀρχῆς.¹ While κατ' ἀρχάς Heb. i. 10 would be rendered better 'at' or 'about the beginning' than 'in the beginning.' 'In the beginning,' however, is, perhaps the best equivalent for ἐν ἀρχῇ in the present state of the English language. Yet 'beginning' no more conveys the real meaning of ἀρχή than 'God' does that of θεός; they are conventional renderings only.

APX the root of ἀρχή and of its derivatives, most likely the Sanscrit radical अर्च, implies 'worth, merit, fitness, dignity, and worship.' "O worshipful," said the Rishis to Manu, वदतुम अर्चासि, "thou art worthy, or it becometh thee alone to tell us in order the creation of this world."² Hence ἀρχας, ᾧ, αν, 'proper, deserving, worthy,' ἀρχατ, αν, an Arhat, one who has attained to excellence, and therefore to merit, and consideration; ἀρχιτας, ᾧ, αν, 'worshipped, honourable, worthy of honour,' &c. Whence it appears that the original meaning of ἀρχή is, not 'beginning,' but 'dignity,' 'office,' 'command,'³ exercised by ἀρχαν, or ἀρχός who, ἀρχου ἀρχῆν, and is therefore primus, princeps, πρῶτος.⁴ Hence ἀρχεῖν, ἀρχισθαι 'to begin;' ἐκ τῆς ἀρχῆς ἀρχεσθαι.⁵—Hence also the secondary meaning of ἀρχή, 'what is first, first-fruits, offered to God, or to a sovereign; and 'beginning,' or rather, principle: principium. For the term 'beginning,' from the Anglo-Saxon beġinnan, or aġinnan, 'to begin,' expresses a very different idea of a beginning. It comes from ġin 'an opening,' initium; thus onġin 'an opening,' or 'a beginning,' onġinnan 'to begin,' &c. The A. S. Version, therefore, very properly renders ἐν ἀρχῇ in this verse by on ġuman, in principio, and in Gen. i. 1, by on aġinne, in initio, where it alludes to the birth of creation. But elsewhere, on ġuman, on ġumbe, ġuman, ġpam ġpumbe, ġpam ġpuman.⁶ In ch. vi. 64, the A. S. renders ἐξ ἀρχῆς æt ġuman, but the Gothic, more correctly, **ƿƿƿƿ ƿƿƿƿƿƿ**

¹ See note on v. 11; and ch. viii. 42; xi. 1; for ἐκ and ἀπὸ.

² Manu Smṛiti, i. 1. 1.

³ eis ἀρχάς, Origen Phil. i. 1. 1.

⁴ δ Ἀρχος ἀρχεται ἀρχῆν, ὅτι ἀρχαὶ καὶ κοινὰ πᾶσι.

⁵ ἀρχεῖν, ἀρχισθαι.

⁶ ƿƿƿƿ ƿƿƿƿ.

⁷ ƿƿƿƿ ƿƿƿƿ.

⁸ ƿƿƿƿ ƿƿƿƿ.

⁹ ƿƿƿƿ ƿƿƿƿ.

¹⁰ ƿƿƿƿ ƿƿƿƿ.

¹¹ ƿƿƿƿ ƿƿƿƿ.

¹² ƿƿƿƿ ƿƿƿƿ.

¹³ ƿƿƿƿ ƿƿƿƿ.

¹⁴ ƿƿƿƿ ƿƿƿƿ.

¹⁵ ƿƿƿƿ ƿƿƿƿ.

who was given to Moses, to be his *προφορικὸς λόγος*. *Διανοίας μὲν γὰρ τὸ καταλαμβάνειν, προσφορᾶς δὲ τὸ λαλεῖν ἴδιον*. This explains to us why *λόγον λέγειν*, *λόγον εἰπεῖν*, occur in the best authors, frequently in Plato, but *λόγον λαλεῖν* chiefly in later writers, as e.g. S. Mark ii. 2, iv. 33, &c.,¹ for it is not so correct, although *ῥῆμα λαλεῖν* is right. We also understand the relative meaning of *λόγος Θεοῦ* and *ῥῆμα Θεοῦ*: and how truly and deeply *ὁ λόγος*, *ὃς ἀληθεῖαν ἔλεγεν*, said of God, I and My FATHER are ONE.

Seeing, then, the meaning of *λόγος*, this *λόγος* held, as a matter of course, an important place, not only in Greek Schools of Philosophy at Athens, Ephesus, and Alexandria; but also in the doctrines of Gnosticism, at the time of the Apostles, and after them. Some, therefore, say that allusions to Gnostic opinions are to be found in every page of the New Testament; while others deny that any trace of them exists. The truth lies probably between the two. For the holy Apostles must have been alive, both in their preaching and in their writings, to the errors which were then fast spreading; and which, after their death were upheld by able and daring men.

This is not the place to enter into particulars on this subject. Yet one cannot but notice that S. Paul, for instance, referred to this false *γνώσις*, when he wrote to Timothy at Ephesus,² “to keep that which was committed to his trust, *ἐκτρέπομενος τὰς βεβήλους κεινοφωνίας (καινοφωνίας var.) καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως*,” and to charge some that they should teach no other (or strange) doctrine *μὴδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεργάντοις αἵτινες ζητήσεις παρέχουσι*.³ These were not fables, but myths, and genealogies of aeons taught by the Gnostics, of which S. Irenæus⁴ gives a specimen. And one can hardly read, for instance, Ephes. ii. 3, 4, &c. where such expressions as *αἰὼν τοῦ κόσμου τούτου*, *ἄρχων τῆς ἐξουσίας τοῦ αἰῶρος* occur, without being reminded of many like expressions, not only among Gnostics, but among later Platonic writers, as Iamblichus, and as Maximus Tyrius, who tells us,⁵ *οὐ γὰρ τρισμύριοι μόνον θεοὶ θεοῦ πάντες καὶ φίλοι, ἀλλ’ ἄληπτοι ἀριθμῶν· τοῦτο μὲν κατ’ οὐρανὸν αἱ ἀστέρων φύσεις, τοῦτο δ’ αὖ κατ’ αἰθέρα, αἱ δαιμόνων οὐσίαι.—διαδοχὴν ὁρᾶς καὶ τάξιν ἀρχῆς καταβαίνουσιν ἐκ τοῦ θεοῦ μέχρι γῆς*.

But S. John lived longer, and wrote later than S. Paul, and saw the Gnostic heresy more widely spread, than he. He probably wrote his Gospel and first Epistle at Ephesus, where that combination of Greek and Eastern notions flourished; we cannot therefore wonder at his adopting, like S. Paul, certain expressions in use among the Gnostics whom

he doubtless had in view when speaking of Antichrists, in order to refute them. One cannot be even slightly acquainted with the writings of Plato and of his school, or notice the frequent mention of *θεῖος λόγος* and *θεοῦ λόγος* in Philo, *ὁ λόγος τὸν κόσμον διακοσμήσας—ἰδέα τῶν ἰδεῶν ὁ θεοῦ λόγος—τὸν δὲ ἀόρατον καὶ νοητὸν θεῖον λόγον καὶ θεοῦ λόγον, εἰκόνα λέγει θεοῦ*¹—or read as we do in S. Irenæus,² that Valentinus accused S. John of having taught his Ogdoad and the generation of all things according to his views, and hear him quote the words of the holy Apostle in this first chapter, in support of his doctrine—without thinking that S. John was led by the HOLY GHOST to choose certain terms in preference to others for some definite purpose.³ The judgment of Maittaire⁴ seems, therefore, correct, when he says: “Partout où la chose est possible S. Jean oppose une vérité Chrétienne à une opinion Gnostique, et dans le langage même du Gnosticisme.”—“Mais d’où tient-il ce langage?—il est le plus docile, le plus sensible, le plus cher et le plus éloquent des disciples de son Maître et il n’a suivi aucune autre école.—L’Asie et la Grèce, la Palestine et l’Egypte, représentées et confondues dans Ephèse, nous semblent expliquer ce phénomène.

“Les Gnostiques, pour résoudre les grands problèmes de la création d’un monde matériel par un être immatériel, la chute, la corporisation, la rédemption, et la repristinisation des esprits appelés hommes, admettaient divers principes et diverses intelligences ainsi que diverses opérations spirituelles qu’ils désignaient sous les noms de *ἀρχή*, *λόγος*, *μονογενής*, *ζωή*, *φῶς* et de *πνεῦμα*. S. Jean dès le commencement de son évangile montre que c’est Jesus-Christ qui a existé *ἐν ἀρχῇ*: que c’est lui qui est le *λόγος* de Dieu, par qui tout a été fait; que c’est lui qui est le *μονογενής*, la *ζωή* et le *φῶς* qui répand parmi les hommes le *πνεῦμα*, la vie et la lumière divine.”

But if the term *λόγος* rightly understood, leads us as far as we can follow, into the mysteries of God’s nature and attributes, not one of the terms by which *λόγος* is translated conveys to us a correct idea of the Greek.

The one that comes nearest to it, and from which some have thought S. John borrowed the term *λόγος* is, *מִקְרָא* from *מִקְרָא* of frequent use in the Targums, not only for the word of God, but for God Himself; for it has even the force of a personal or reciprocal pronoun, and is often used as such, e.g. in Isa. xlv. 24, 25, *דִּי בְּמִקְרָא בְּמִקְרָא דִּי בְּמִקְרָא בְּמִקְרָא*, for *בְּיָדוֹ עָנִי בְּיָדוֹ*, &c. It does not, however,

¹ Comp. *λαλεῖν* in 1 Cor. xiv.

² 1 Ep. vi.

³ 1b. i. 3, 4.

⁴ Adv. Hæc. Lib. ii. c. 1.

⁵ *περὶ τοῦ τίς ὁ θεὸς κατὰ Πλάτωνα λογ. δ.*

¹ De Mund. do. p. 4, 5, 6, &c.

² Lib. i. xvi. and repet. xix.

³ *Ἰωάννης—τὰ τῶν ἐτεροδοξούντων πικρὰ περιθρόνων βλαστήματα, μονοουχὶ πρὸς αὐτὰ δρομαῖος ἔρχεται, καὶ ἀποτέμνει γοργῶς πάντα· χόθεν. S. Cyril Alex. Co. p. 15 A. S. Epiphani. Adv. Hæc. Lib. ii. p. 131, sq.*

⁴ Histoire du Gnosticisme, Vol. i. p. 54. Neander, Gen. Entw. der Gnost. Syst. p. 99, sq. and note p. 219.

imply reason as λόγος does ; it simply means ‘a word,’ ‘a word of command,’ and expresses personality, only because words are man’s own, and one with him. The same word was sometimes used in the dialect of Palestine, or of Galilee,¹ in which we read, **ܐܡܢ ܡܠܟܐ ܕܠܝܚܬܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ** “the exalted King of Light spoke this word (of command) ; every thing by His word, and it came.” Likewise in pure Syriac ; but only in the Old Testament. It is used for ‘sermo,’ as in Gen. iv. 23 ; Ps. xix. 2, 4, **ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ** which explains the relative meaning of **ܡܠܟܐ** and of **ܡܠܟܐ** ; also in Isa. v. 24, &c. It is worthy of remark, however, that **ܡܠܟܐ** does not occur in the New Testament : we find **ܡܠܟܐ** used in its place, for **ῥῆμα, λόγος**, &c., as well as in the idiom **ܡܠܟܐ ܡܠܟܐ** instead of **ܡܠܟܐ ܡܠܟܐ**. **ܡܠܟܐ** ‘a thing spoken,’ ‘a word,’ is from **ܡܠܟ** only poet. in Hebrew, but of continual occurrence in Chaldee and Syriac prose, and means ‘to speak’ **λαλεῖν** ; for **ܡܠܟܐ** in S. Ephraem, is applied to poetry. In this passage, therefore, the Syriac translator must have understood **ὁ Λόγος** as an epithet implying ‘speech’ only ; for he renders it here and in Rev. xix., by **ܡܠܟܐ ܡܠܟܐ** the sense of which is determined by Isa. xlv. 23, **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** “the word gone forth from My mouth,” although **ܡܠܟܐ ܡܠܟܐ** the word of the lips, means **λαλία** ; and **ܡܠܟܐ ܡܠܟܐ** strictly speaking, **ἄλαλος**, is nevertheless taken for **ἄλογος**, as in Sap. xi. 15, &c. S. Ephraem² writes, “O the truth of John when he looked at Thee and described Thee, **ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ** that Thou art THE WORD and God that cannot be searched ! That thus every one should picture Thee to himself after the impression of his (S. John’s) own mind ; and that we should not dare to picture to ourselves aught that is foreign to Thee, the Spirit has stamped our hearts and understanding and thoughts with the very form which He has drawn for us by John. His nature is hidden, yet manifest ; it is indeed altogether hidden, yet manifest in that it exists, although hidden as to how it is. Let us leave what is to be left, that we may seize what may be seized.”

As regards the Latin rendering of ὁ Λόγος by 'Verbum' or by 'Sermo,' Lactantius¹ says, "melius Græci λόγον dicunt, quam nos verbum sive sermonem; λόγος enim et sermonem significat et rationem, quia ille est, et vox et sapientia Dei." For whether 'sermo' come or not from 'sero,' quasi 'erta oratio,' it does not express λόγος in the opinion of Varro,² who says, "Sermo enim non potest in uno homine esse solo, sed ubi oratio cum altero conjuncta." Neither does 'verbum' (à *Ferò* ?) render λόγος which,

'oratio,' we have seen, might express better; if its received use did not make it inadmissible in this place. So that the Latin fails to give the real meaning of the Greek ὁ λόγος; independently of its having no article which, is here full of deep meaning, as S. Chrysostom says, καὶ ἵνα μὴ λόγον αὐτὸν ἀπλῶς νομίῃ τις εἶναι προφορικὸν ἢ ἐνδιάθετον, τῇ τοῦ ἁγίου προσθήκῃ, καθάπερ ἔφθην εἰπών, καὶ διὰ τῆς δευτέρας ταύτης τοῦτο ἀνέειλε ῥήσεως.¹

The Arabic version adopts *الكلمة* for *ὁ λόγος*. It is defined by a native grammarian to be 'utterance with meaning;' and so far it corresponds to *λόγος*, but it does not, like *λόγος*, imply 'reason.' It comes from *كلم* 'to split,' 'to open the lips,' and in its several forms 'to address, converse, discuss,' &c. It answers to *λαλέω* without any of its evil features; for *كلم الله* is the 'word of God' said of the Coran in that book; *علم الكلم* is the science of the Word (of God,) that is Scholastic Divinity; as Pococke and De Sacy show abundantly.² *كلمة* therefore, combines the meanings of the Syr. *ܡܠܬܬܐ* and *ܡܠܬܐ*, and it is used by Mohammed himself³ for *ὁ λόγος*, when he speaks of *المسيح عيسى ابن مريم رسول الله* "the Messiah JESUS, son of Mary, apostle of God, and His Word which, He sent unto Mary." This proves beyond a doubt that whether or not an Arabic version of the Gospels existed in the time of Mohammed, he must have been familiar with the word *كلمة* as applied to CHRIST, and must have thought it correct, or he would not have adopted, and as it were, consecrated it in his book which, for the last twelve centuries, has fixed the standard of the Arabic language. Commentators on the Coran, e.g. El-Beidawi, quoted by Hottinger,⁴ say that "JESUS was so called *كلمة الله* because He existed by command of the Most High without father," &c. Djellāl ed-din writes⁵ that the Word is called *الكلمة* because He was created *بكلمة* *كن* with the word 'be.' And another says, that "the title 'Word of God' was given to CHRIST *اما انتفع في الدين* because He promoted Religion; as one says of others, 'the sword of God,' 'the Lion of God.'" On the whole then, this Arabic term may be considered a fair, though not complete rendering of *ὁ λόγος*, with the article. See the use of it in S. John viii. 43.

The Persian version adopts the same Arabic word. More modern versions have chosen *سبح* in its stead; but wrongly: *كلمة* should be used wherever Islamism prevails.

The Ethiopic version has ቃል : 'a voice, a word, a

¹ e.g. in
Coul. N. Amer.
p. 64, col.
Neph.

¹ Hom. iii.
in Joh.

2 in Speci-
Arab. p. 198;
and in
vol. 1, p. 467.

³ Coran,
Sur. iii. 45,
and Sur. iv.
169.

² De Fide,
xxxiii.

• 11 •

³ Marnett
Cov. 1000
p. 116.

³ lib. iv. c.

⁴ L. 1st
vi. 63, ed
G. O. Müller

sound; an ambassador is also called $\Phi\Lambda$: ἡ γλῶσῃ : 'the voice of the King,' this lends an additional meaning to this word, when applied to THE WORD, that does not exist in $\lambda\acute{o}\gamma o s$. Its root is the Arabic قَالَ 'to say,' whereas 'to speak,' 'to tell,' is قَالَ : and قَالَ : It is used for $\lambda\alpha\lambda\acute{\iota}\alpha$ in S. John viii. 43; whereas $\lambda\acute{o}\gamma o s$ in the same verse, which is rendered by ἀλφ in Arabic, is translated قَالَ : 'discourse.' We find $\Phi\Lambda$: ὁ λόγος : 'the voice or word of the Gospel,'

¹ In Diocletian's
Apost.
Ch. i.

which is ἡ γλῶσῃ : 'a word of reproof,' &c.¹ So far, then, the Ethiopic represents to a certain extent $\lambda\acute{o}\gamma o s$ as a derivative from $\lambda\acute{\epsilon}\gamma\omega$; but it has no article and implies no $\text{ἔσω λόγος ὁ ἐν τῇ ψυχῇ}$; for it is said of thunder, Rev. vi. 1; xiv. 2; of a trumpet, ib. 13, and of waters, &c.

The Memphitic translates $\delta\ \lambda\acute{o}\gamma o s$ by ⲙⲓⲥⲁⲕⲓ 'the speech,' or 'word.' In S. John viii. 43 $\lambda\alpha\lambda\acute{\iota}\alpha$ is rendered by ⲭⲓⲡⲥⲁⲕⲓ , 'speech,' loquela, or better $\tau\acute{o}$ loqui, and $\lambda\acute{o}\gamma o s$ by ⲥⲁⲕⲓ . It is the only Memphitic word available to represent $\lambda\acute{o}\gamma o s$; but it implies no reason like $\lambda\acute{o}\gamma o s$, though it is said only of rational beings. It takes the article; and is also used in Memphitic Rituals for $\delta\ \lambda\acute{o}\gamma o s$, as well as the Greek word itself. The Sahidic version has not this verse; but ⲥⲁⲕⲓ is everywhere rendered by the Sahidic ⲙⲁⲕⲉ , which is the same.

The Armenian version adopts բան 'the word,' բան as a radical, means 'a word,' 'a thing,' 'a discourse,' and answers to $\lambda\acute{o}\gamma o s$ in most of its significations; but it neither implies nor expresses the mental faculty of reason or of reasoning. It has a far more comprehensive meaning than բան , բարբար , &c., which answer to φωνή , λέξις , λόγος , &c. It is used invariably for $\lambda\acute{o}\gamma o s$ and ῥῆμα θεοῦ , ἐπαγγελίαν , &c., with the article suffix ն whenever the Greek adopts δ before them; it is the fittest word in Armenian to express $\delta\ \lambda\acute{o}\gamma o s$, though not fully: and no other term is used by Fathers of the Armenian Church. They seldom, however, say $\delta\ \lambda\acute{o}\gamma o s$ τοῦ θεοῦ , բանն ւն ; but $\delta\ \lambda\acute{o}\gamma o s$ θεός , բանն ւն ; as in the Confession of the Armenian

² P. 14, 16, 18. Church, "Truly the Word God was united in body, continuing unchangeable in essence; of whom the sons of thunder were eye-witnesses; and preached everywhere the Word made flesh," &c. And S. Serperian, "The Word, not confused like a sound issued from the lips—but eternal with Him who begat Him; not word from the mouth of God, but God with God; $\text{ոչ բան ՚ի շրթանդ, այլ բան յին ւն}$, not word from the lips, but Word God in, from, or of God."

³ Hom. I.
p. 12.

The Georgian word used for $\delta\ \lambda\acute{o}\gamma o s$ is სიტყვა

from სიტყვა $\lambda\acute{\epsilon}\gamma\epsilon\iota\nu$, while სიტყვა is more properly $\lambda\alpha\lambda\acute{\epsilon}\iota\nu$. Its meaning is, however, rather $\lambda\acute{\epsilon}\xi\iota s$ than $\lambda\acute{o}\gamma o s$, and is very limited. This language is poor in words of this kind; and სიტყვა which only means 'a thing spoken or said,' is used in the N. T. to render $\lambda\acute{o}\gamma o s$, ῥῆμα , $\lambda\alpha\lambda\acute{\iota}\alpha$, as in S. John viii. 43, where it occurs twice, once for $\lambda\alpha\lambda\acute{\iota}\alpha$, and once for $\lambda\acute{o}\gamma o s$. The article properly so called does not exist in Georgian; but personal and demonstrative pronouns take the place of it, as in Gothic and A. Saxon.

The Slavonic version has СЛОВО , which answers to $\lambda\acute{o}\gamma o s$ in most of its acceptations, except that of 'reason.' It has a more particular meaning than СЛОВО and РѢЧЬ , ῥῆμα . In S. John viii. 43 τὸν λόγον , is rendered СЛОВЕЦЕ , 'words,' and $\lambda\alpha\lambda\acute{\iota}\alpha$, БЕСѢДЫ , 'discourses or conversations;' in iii. 34, $\text{τὰ ῥήματα τοῦ θεοῦ λαλεῖ}$ is translated СЛОВАМИ СЛОВОМ ; in S. Mark ii. 2, τὸν λόγον is СЛОВО , &c. It is the Slavonic term that comes nearest to $\lambda\acute{o}\gamma o s$; and it is used in all ecclesiastical writings in Slavonic for 'THE WORD.'

The Gothic version has not this passage; but elsewhere it renders $\lambda\acute{o}\gamma o s$, e.g. S. Matt. v. 37, by 𐍂𐍅𐍅𐍂𐍅 ; viii. 8, 𐍂𐍅𐍅𐍂𐍅 , 𐍂𐍅𐍅𐍂𐍅 , 𐍂𐍅𐍅𐍂𐍅 , 𐍂𐍅𐍅𐍂𐍅 , 𐍂𐍅𐍅𐍂𐍅 , &c.; ῥῆμα , S. Matt. xxvii. 14, &c.

The Anglo-Saxon has word for $\delta\ \lambda\acute{o}\gamma o s$, and þæt word for καὶ ὁ λόγος . It renders S. John viii. 43, $\text{Ὀρί ne ȝecnape ȝe mine ȝræce? ȝorþam þe ȝe ne mazon ȝehýran mine ȝræce}$; where we have both 'sprecken,' 'spreke,' and 'speech;' the Vulgate reading 'loquellam et sermonem meum.' S. John iii. 34, $\text{τὰ ῥήματα τοῦ θεοῦ λαλεῖ}$, ȝorþeþ word . S. Mark iv. 14, word he ȝærþ , &c. As to the etymology of 'word,' A. S. word , wýrd , Goth. 𐍂𐍅𐍅𐍂𐍅 , &c., it would be arrogance in me to speak decidedly; for none of the derivations given appears satisfactory. I would, however, add this one to the rest, although it may not be more probable. 'Word' is also wýrd in A. S., and wýrd means fates (the Fates, 'wierdes' in Chaucer), what is 'cut,' 'decided,' a 'command'—Sanskrit vardd'ha from vardd'ha 'to cut.' (In all older Lexicons the ideas of 'cutting' and 'speaking' are considered identical.) But better, I think, is word , wýrd , 'word,' from the Sansk. vrita , 'to be,' and 10th C. vart-ayati , 'he speaks.' Hence 'werden,' Gothic 𐍂𐍅𐍅𐍂𐍅 , 𐍂𐍅𐍅𐍂𐍅 , &c. Whatever be the real etymology of 'word,' it neither expresses $\lambda\acute{o}\gamma o s$ nor $\delta\ \lambda\acute{o}\gamma o s$, because it does not convey the same ideas: it is a mere conventional rendering. And this may be said of all these substitutes for $\lambda\acute{o}\gamma o s$, to none of which the words of S. Athanasius¹ apply with

¹ Exp. Fid.
ed. Routh.
Vol. ii. p. 221.

equal truth as to λόγος: πιστεύομεν—εἰς ἕνα γεγονεν ἁλόν, Σοφίαν, Τὸν, ἐκ τοῦ Πατρὸς ἀνάρχως καὶ αἰδιως γεγεννημένον, λόγον δὲ οὐ προφορικόν, οὐκ ἐνδιάθετον, οὐκ ἀπόρροϊαν τοῦ τελείου, οὐ τμησιν τῆς ἀπαλοῦς φύσεως, οὔτε προβολήν, ἀλλ' Τὸν αὐτοτελεῖ.

καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν.—πρὸς shows that ὁ λόγος is a distinct Person; and neither ἐνδιάθετος nor προφορικός only; as S. Chrysostom remarks, l. c., and as S. Ephraem¹ says, "John, who drew from the fountain-head raised his voice and proclaimed **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ** that He 'Deus ipse qui apud Deum.'" Norberg² quotes this as an example that from a knowledge of the dialect of Galilee, "etiam Græcismus N. T. clarescit. Singularis hic, magisque ad oris Nasaræi dignitatem, quam ad Attici venustatem compositus.—Vernaculus enim Galileismus Christo ejusque Apostolis fuit.—e.g. Joh. i. 1, πρὸς τὸν Θεόν sensu, non verbo, παρὰ τῷ Θεῷ. Neque enim πρὸς per se apud significat.—Evaluit vero penes Scriptores N. T., non LXXvirales, aut profanos, hujus notio Galilææ apud.—e.g. Cod. Nas. p. 8, l. 18, **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ**, præter vitam, quæ apud te." But Norberg is not quite correct. (1st) πρὸς with the acc. and a verb of rest, in the sense of 'apud,' with pers. and 'ad' with things, is not common even in the N. T.; (2ndly) it is found in the LXX. with the acc. in that sense, e.g. Isa. xix. 19, ἔσται—στήλη πρὸς τὸ ὄριον αὐτῆς; 2 Chron. xxviii. 15, κατέστησαν αὐτοὺς—πρὸς τοὺς ἀδελφοὺς αὐτῶν; (3rdly) it is also found in classic Greek, though rarely, e.g. in Xenophon,³ καὶ ἐγὼ μέντοι—συνεβούλευον αὐτῇ—πρὸς μὲν τὸν ἴστων προστῆσαν—ἐπιιδάξαι. And in Æschylus⁴—

—ὃς πρὸς ἐσπέρους τόπους
ἔστηκε—

where it is not 'towards' but 'in,' 'by,' although πρὸς must be rendered 'to' or 'towards' in Sophocles,⁵

ἄπερ εὐπτερον ὄρνιν,—ὄρμενον
ἀκτὰν πρὸς ἐσπέρου θεοῦ—

and 'at' in Euripides⁶—

πρὸς γὰρ δεξιὰν αὐτοῦ θέλω
στάς ἀσπασθῆναι—

(4thly) **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ** is not a Galileism, but pure Syriac, e.g. S. John xvii. 5, "Et nunc **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ** glorifica me tu Pater mi apud te ca gloria, quæ erat mihi **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ** apud te," &c., v. 8, and v. 13, "nunc autem **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ** ad te venio," &c. So that the use of πρὸς with the acc. in this verse, is no more a Syriism, than the passage above quoted from Æschylus is a Hebreism, because **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ** is rendered **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ** in Deut.

xxiii. 11, and τὸ πρὸς δειλῆς in Gen. xxiv. 63. The use of the acc. with πρὸς in this place, lies far deeper.

καὶ Θεὸς ἦν ὁ λόγος.—The article makes this construction plain in Greek, as it does in ch. iv. 24, πνεῦμα ὁ Θεός. It frequently occurs in classic authors, e.g. in this remarkable instance of the use of the article in this case—τὸ γὰρ εἶρην λέγειν ἐστίν¹—τὸ δὲ λέγειν δὴ ἐστὶν εἶρην.² Also in Plutarch³ νοῦς οὖν ὁ Θεός—or νοῦς ὁ Θεός;⁴ and Philosophers teach θεὸν δὲ εἶναι καὶ τὸν οὐρανόν⁵—νοῦν τοῦ κόσμου τὸν θεόν⁶—ἀέρα καὶ νοῦν τὸν θεόν,⁷ &c. So that Origen⁸ rightly says of the holy Apostle πάντῃ δὲ παρατετηρημένως, καὶ οὐχ' ὡς Ἑλληνικὴν ἀκριβολογίαν οὐκ ἐπιστάμενος ὁ Ἰωάννης ὅπου μὲν τοῖς ἁγίοις ἐχρησάτο, ὅπου δὲ ταῦτα ἀπεσιώπησεν. This emphatic construction of the predicate before the subject is clear in Greek, not altogether because of the article, but because it is idiomatic and frequent. For in other languages which, like the Greek, have a definite article, it is either not admissible or ambiguous when the predicate is not an adjective. Thus in English, 'Great is the Lord' is emphatic and clear; but this very passage, 'God was the Word,' does not mean that 'the Word was God.' This construction is rightly named σύγχυσις, for it has created great confusion among the translators; some of whom seem to have understood ὁ λόγος to be the predicate instead of the subject; while others have done violence to the genius of their own tongue for the sake of adhering closely to the Greek.

The Peschito **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ** reads 'et Deus erat ipse sermo,' more readily understood, 'and God was the Word itself,' than 'and the Word itself was God.' Hoffman,⁹ it is true, gives a rule in order to favour the Greek meaning of this passage in Syriac. But it seems as if the rule had been made for the examples given to prove it, rather than the contrary; for in the two first examples he gives, the prefix of the gen. forbids all ambiguity, since 'semen nos Abrahami,' &c., is perfectly clear; and the third 'Deus erat Verbum,' is thus incorrectly quoted, **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ** instead of **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ** Peschito, or **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ**, Harkl., thus leaving out the most important part of the quotation, and substituting a word that does not exist in it. Here the Peschito appears to have aimed chiefly at closely following the Greek, as in¹⁰ **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ** 'Spiritus est enim Deus.' This, however, means that 'God is Spirit,' chiefly owing to the position of **ܡܬܢ ܕܥܝܢܐ ܕܥܝܢܐ** where it is. But for this, parallel passages would show

¹ De Fide, xxxv.

² Cod. Nasar. Probat. note 8.

³ Xen. Mem. i. 2, 3.

⁴ Æschyl. Agam. 1015.

⁵ Sophocles, Trach. 1170.

⁶ Euripides, Med. 1015.

¹ Gen. i. 1.

² Plutarch, de Isid. 1.

³ Plutarch, de Isid. 1.

⁴ Plutarch, de Isid. 1.

⁵ Plutarch, de Isid. 1.

⁶ Plutarch, de Isid. 1.

⁷ Plutarch, de Isid. 1.

⁸ Origen, de Princ. 1.

⁹ Hoffman, de Isid. 1.

¹⁰ Peschito, de Isid. 1.

¹ Ps. xxxiii. this one to be far from clear, e.g.¹ **ܐܠܗܐ ܐܝܬܐ ܠܗܘܐ**,
12.

"Dominus ipse Deus,"—which of the two? And
as to² **ܐܠܗܐ ܡܠܟܐ ܠܗܘܐ**, and³ **ܐܠܗܐ ܡܠܟܐ ܝܗܘܕܐ**,
and⁴ **ܐܠܗܐ ܕܝܗܘܕܐ**, "Deus ipse Judex," &c.,
ܐܠܗܐ ܕܝܗܘܕܐ,⁵ shows that 'God' and 'Lord' are
the subject in these sentences: if so, then **ܠܗܘܐ** is
also subject in "Spiritus est Deus," iv. 24; for if
'God is judge' so also 'Spirit is God' in Syriac; and
if grammatically convertible in the one case, it must
be so in the other. We believe, however, that though
'God is the Judge' it does not follow that 'the Judge
is God;' and we believe that 'the 'Spirit is God,'
means 'God is the 'Spirit.' This meaning is given
to ch. iv. 24, through **ܐܠܗܐ** introduced by the Syriac
translator who, certainly believed the passage meant
that 'God is a Spirit;' for the strength and mean-
ing of **ܐܠܗܐ** in all these and many more instances,
is shown clearly by⁷ **ܐܠܗܐ ܕܝܗܘܕܐ ܐܠܗܐ ܕܝܗܘܕܐ**.
⁷ 1 Kings
xxiii. 21.

⁶ **ܠܗܘܐ** is
in the emph.
form here,
as well as
in S. Matt.
viii. 26, xii.
43, S. Mark
v. 2, 8, ix. 17,
25, &c., and
may be ren-
dered either
'Spirit,' 'a
Spirit,' or
'the Spirit.'

But the Syriac
translator, who wished to prevent all possible mistake
in ch. iv. 24, did nothing in this passage that can
lead us to think he understood it to mean aught but
the grammatical rendering of his own words, "et
Deus erat ipse Sermo." The Harkl. version omits
ܐܠܗܐ, without altering the sense.

The Arabic Polygl. reads **والله كان الكلمة** and
Erpen. **والله هو الكلمة**, 'et Deus erat Verbum;' and
'Deus ipse Verbum;' and it can be rendered in no
other way. It properly means **καὶ ὁ Θεὸς ἦν ὁ Λόγος**
—'God' subject, 'the Word' attribute, and **كان**
—'was,' pleon., or **هو** determinative.⁸

⁸ See De
Sacy, Gr. Ar.
Vol. II. p.
399, and 480,
sq.

The Persian reads, **و خداست کلمه**, 'and God is
(the) Word.'

The Latin, which also has no article, is ambiguous;
for 'Deus est Sermo' or 'Verbum' means 'God is
(the) Word.' Even in Greek the absence of the
article creates uncertainty; e.g. **νοῦς ἐστὶ βασιλεὺς**
ἡμῶν ὁρᾶν τοῦ τε καὶ γῆς,⁹ is determined only because
Plato says, that **νοῦς ὁ θεός**.

⁹ Plato,
Phileb. 28, c.

So also the Slavonic, that has no article, **И БѢ
БѢ БОГО** 'and God was (the) Word.'

The Memphitic renders the Greek literally, **ܐܠܗܐ ܐܝܬܐ ܠܗܘܐ**,
for it has **ܐܠܗܐ**,
ܐܠܗܐ, and not **ܐܠܗܐ**, **ܐܠܗܐ**; but it reads, 'and a God
was the Word,' as in ch. iv. 24, **ܐܠܗܐ ܡܠܟܐ ܝܗܘܕܐ**
ܐܠܗܐ, **ܡܠܟܐ ܝܗܘܕܐ**, 'a Spirit is the God.' This
inversion of subject and attribute is made plain by
similar passages in which the proper order is kept,
e.g.¹⁰ **ܐܠܗܐ ܡܠܟܐ ܝܗܘܕܐ**, 'the God is a Light,' &c.;
and the meaning of this verse is farther explained

by the Sahidic **ܐܠܗܐ ܐܝܬܐ ܠܗܘܐ**, "the
God is the love." But **ܐܠܗܐ** fails to render
Θεός which, in this case, means 'God,' and not 'a
God;' whereas **ܐܠܗܐ** is 'a God.' The real
meaning of the indefinite article **ܐܠܗܐ**, 'a,' 'one' even
when prefixed to **ܐܠܗܐ** 'god,' is shown both by
cases in which it is not used; as **ܐܠܗܐ ܐܝܬܐ ܠܗܘܐ**
ܐܠܗܐ, "there is no God besides Me;"²
by cases in which **ܐܠܗܐ** is used; as, **ܐܠܗܐ ܐܝܬܐ ܠܗܘܐ**
ܐܠܗܐ ܐܝܬܐ ܠܗܘܐ **ܐܠܗܐ ܐܝܬܐ ܠܗܘܐ**,
"for thou art not a god but thou also art a man;"³
and by other cases in which **ܐܠܗܐ** has the pre-
fix **ܐܠܗܐ**; as **ܐܠܗܐ ܐܝܬܐ ܠܗܘܐ** **ܐܠܗܐ ܐܝܬܐ ܠܗܘܐ**,
"who is a god like unto Thee?"⁴ But, unwilling to
render **ܐܠܗܐ** by 'a God,' in my translation of
this verse, I gave the verbal construction of the
original, 'and a God was the Word.' Since, how-
ever, **Θεός** is often rendered by **ܐܠܗܐ** and **ܐܠܗܐ**
almost always by **ܐܠܗܐ**, the Memphitic and Sahidic
may be rendered, 'and the Word was God.'

The Armenian **և զհր նա լույսն** follows the
Greek; but as proved by the same construction in
v. 8, **և զհր նա լույսն**, 'he was not the light,' this
clause cannot be read otherwise than 'and God was
the Word.' So true is this, that S. Seperian says,⁵
when quoting this sentence as it stands in the
Armenian version, "We must attend to this, not
to care so much for the order of the words,
այլ արդեանց հաւատեալք : as for the in-
contestable reality." One MS. mentioned in the
Armenian edition of 1805, reads, 'and the Word
was God.'

The Georgian **თა უღებრბი ბჟო სიტყვა**
ბჟი also follows the Greek: it means 'and God
was that Word.' This is proved by the passages
above quoted in Georgian.

The Ethiopic reads **ወለሐል-ብሔር: ወለቱ: ቃል:**
'et Deus ille Sermo;' and not 'Deus erat Verbum,'
as it is incorrectly rendered in Bp. Walton's Polyglot.
For this pronoun **ወለቱ**: like **هو** in Arabic is used
for 'is.' But neither of these expresses the past,
which is told by **ሀለወ**: or **ሀሎ**: in different senses,
as in ch. i. 9, 15, iii. 26, viii. 58, &c.; and in Arabic
by **كان** as in this verse with the nominative, and in
v. 14, with the accusative in the Arabic Version of
the Polyglot; but better expressed by **هو** in the
Version published by Erpenius. This idiom gives a
force and beauty to this passage in Ethiopic, which
it is impossible to render into English.

The Gothic has not this verse; but the Anglo-

¹ 1 S. John
iv. 8.

² Isa. xlv.
6, 8, &c.

³ Ezek.
xxviii. 2, 9,
Hos. viii. 6,
xi. 9, &c.

⁴ Micah
vii. 18, Gen.
xvii. 7, Exod.
vi. 7, &c.

⁵ Homil.
iv. p. 142.

¹⁰ 1 S. John
i. 5.

Saxon translates it, and *Grod* *pær* *þat* *word*, 'and God was that Word.'

Among the modern Versions, most of which were made under the auspices of English, American, German, and Russian Bible Societies, the greatest confusion prevails in the rendering of this verse. They follow not so much the Greek as the vernacular translation of the country to which the translators belong. Thus, most of these modern translations follow the Authorised Version; others follow Luther's rendering, 'und Gott war das Wort.' Others again, agree with the old Slavonic; although a Bulgarian New Testament, and one Bohemian Bible not published under Russian influence, read, 'and the Word was God,' while another edition has, 'and God was the Word.' Other copies, which have both the Old and Modern Versions on the same page, contradict each other, as e.g. the Old Armenian, which is the standard authority, declaring that 'God was the Word,' while the Modern Version says that 'the Word was God.' The Modern Greek rightly explains *καὶ Θεὸς ἦν ὁ λόγος* by *καὶ ὁ λόγος ἦτον Θεός*; but the rule which applies to the Greek *Θεὸς ἦν ὁ λόγος*, does not apply to the Armenian, inasmuch as *Θεός* in Armenian never takes the article as it does in Greek. The American Missionaries, in their beautiful edition of the New Testament in ancient and modern Syriac, published at Oroomiah, have had the good taste to make the modern agree with the old; although their rendering of *Ἰδὺς λόγος* by *ܕܡܝܨܐ* does not seem so happy; for *Ἰδὺς* which is usual in the modern language might have been retained. But the choice of a proper term for *λόγος* is a stumbling-block in the translation of this verse. The best rendering for it I know, is that of the New Chinese Version, by the delegates at Shanghai; they have adopted for it the Chinese *Tao* which comes nearest to *λόγος*

as *ὁ ἀόσιος λόγος καὶ ἐνδιήθετος*.¹ Others, like Dr. Schmidt, in his Kalmuk and Mongolian Versions, have retained the word 'Logos;' but he also writes on the title-page of his version of the Bible, *Yahowa-Burkhan u tis-tament*, in which the term 'tis-tament' and 'Yahowa-Burkhan,' Jehovah-Buddha, must undoubtedly astonish and puzzle his readers.

This diversity in the renderings of *καὶ Θεὸς ἦν ὁ λόγος* is owing to ignorance of the Greek idiom; for not only is this passage strictly grammatical, but S. Chrysostom, refuting those who wished to make a distinction between the divinity of the FATHER *ὁ Θεός* in the second clause, and that of the SON *Θεός* in the third, because the article is here omitted, says, *τί οὖν, ὅταν ὁ Ἀπόστολος λέγῃ τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καὶ*

πάλιν ὁ ὢν ἐπὶ πάντων Θεός; ἰδοὺ γὰρ ἐνταῦθα χωρὶς τοῦ ἄρθρου τοῦ Ἰησοῦ ἐμνημόνευσε. ποιεῖ δὲ τοῦτο καὶ ἐπὶ τοῦ Πατρὸς—λέγων φησὶ, Πνεῦμα ὁ Θεός· καὶ οὐκ ἐπειδὴ τῷ Πνεύματι τὸ ἄρθρον οὐ πρόσκειται, οὐκ ἀθετοῦμεν διὰ τοῦτο τὸ ἀσάματον τοῦ Θεοῦ· οὕτω καὶ ἐνταῦθα, κἂν μὴ πρόσκειται τῷ Ἰησοῦ τὸ ἄρθρον, οὐ διὰ τοῦτο ἔττων Θεός ὁ Ἰός.

As regards the etymology of *Θεός*, the difference of opinion on this subject¹ among learned men forbids my speaking positively. But, on the one hand, *Θεός* is not likely to derive, as the Greeks thought, either from *θεῖναι*,²—ἀπὸ τῆς θέσεως,³—or ἀπὸ τοῦ θεῖν⁴—or ἀπὸ τοῦ θεωρεῖσθαι,⁵—or from *βήρομαι*,⁶—or from *θάω* i. q. *θάρομαι*,⁷—or from *δεός*,⁸—or from *ἔγν* 'to wander';⁹ nor yet from *Taut*, *Thoth*, or *Θεουθ*,¹⁰—or from any thing essentially Greek.

On the other hand, it is extremely probable that *θεός*, the Attic and latest form of *θεύς* or *θευς*,¹¹ itself but an Attic articulation of the Doric or Æolic *Σδεύς*,¹² *Zeús*, and *Δεύς*, are only local alterations of the Vedic monosyllable *Δεύς* masc. and fem. and *Δεύ* neut. Lat. *dīu*. This term when masc. means *Agni* 'the sun;' when fem. 'a ray of light;' and when neut. 'the expanse of heaven.' *Δεύς* *dyaus*, is perhaps an older form of *dīu*, masc. and fem. 'brilliancy,' 'light of day,' which borrows some of its cases from *dyaus*, also masc. and fem. 'the light and expanse of heaven,' Lat. *dīēs*, masc. and fem.; *mahī* or *uttarā dyaus*, the great outer heaven,¹³ *açān—stārām. mānōh. hūrō. anaghrañam. raocanhām. gadhōtanām.* "the heaven of the stars, of the moon, of the sun; self-existing lights that have no beginning;"¹⁴ the *ܐܝܪ ܕܝܒܐ* 'oyar zivo,' the brilliant æther from which came the 'fire of life,' according to the creed of the Mendæans.¹⁵ *Dyaus* is made, in Modern Sanscrit, the nominative of *dyu* or *dīu*.

I have shown at length elsewhere¹⁶ that *dyaus*, *dīu*, *dyaus*, expressed in the Vedic worship the combined idea of Light and Life as inseparable from each other, and Protection, the early dream of the heathen, and the sure hope of the Christian. This Protection of Heaven, was not only that of 'a shield or covering for the earth,' to which Heaven is often compared in the Vedas and elsewhere,¹⁷ but it was also the protection of heaven as Father,¹⁸ for the root of 'father' means 'to cherish and protect.' Thus e.g. *Dyaus* and *piter* in *mad'hu Dyau-r-astu na : pita*; 'Be kind to us, O Heaven Father!' of the Rig-Veda, is 'Dīēs-piter';¹⁹ and *Ιου Πατέρ*,²⁰ the Sanse. *Dyu, Dyaus-piter*,²¹ 'Heaven of Light and Life, Father,' is *Iu* or *Ju-piter*,

"— hoc

Sublime candens quem vocant omnes Jovem;''²²

¹ Bopp, Comp. Gr. p. 4, 15, 134; Spiegel, Avesta, ch. i. p. 6; Lassen, Ind. Alt. vol. i. p. 755; Benfey, Wurzellex. ii. p. 207; Pott. Etym. Forsch. i. 101, sq.
² Herod. ii. 52; Theophr. i. c. xlii.
³ Plato, Cratyl. 31, ed. V.; Clem. Alex. Adm. p. 16, A. ed. C.; Enseb. Præp. Ev. p. 29, C. D. ed. C. I. p. 225.
⁴ Salm.; Macrob. Sat. i. c. xxiii. p. 319, ed. B.; Theophr. ad Autol. i. 71, c.
⁵ Stobæi Ecl. Phys. p. 4, ed. G.
⁶ Scapuli. l. x. p. 201.
⁷ Dion. H. s. v. v. 1.
⁸ I. I. tr. 4, ed. M.; V. Lennep, Etymol. s. v.
⁹ Sackler, Cadm. p. 4.
¹⁰ J. Bryant, A. Myth. vol. i. 13.
¹¹ Callim. Cal. C. 58, 129.
¹² Alex. fr. 3, 68, ed. G.
¹³ Rig-V. Sam. V. passim.
¹⁴ Yaçna, C. i. p. 144.
¹⁵ Laber Adami, sive Codex Na. p. 144.
¹⁶ Who is God in Ch. na, sec. vi. p. 70, sq.
¹⁷ Sama-V. i. 2, 1, 3, 7, ii. 4, 14, 1, &c.; Edla.
¹⁸ h. 661; Virg. Æn. iv. 451.
¹⁹ B. V. i. c. xlii. p. 144.
²⁰ Sama-V. i. 3, 3, 7, ii. 4, 14, 1, &c.; Edla.
²¹ Rig-V. i. 2, xxii. 9, &c.
²² Hyest. 609, ed. G.

¹ Lao-tszo Tao-te king ch. i. and ii.

² Hom. xv.

'pater' being used as an epithet in the nominative and vocative cases only; and *Iou* or *Δίου*, *Iu*, *Iju*, *Diu* or *Dju*, or *Djo*, being alone declined after the Vedic model; g. *dīvas*, *Djōvis*, *Διός*; d. or l. *dīvi*, *Διί*, *Djōvi*; acc. *dyum* or *dium*, *Ζεύς*, *θεῖον*, *dēum*; and modern Sansc. *divam*, *Djōvem*, *Δία*;—the heathen idea of *יהוה אלהים* 'The ETER-

¹ Ps. lxxxiv. NAL AND MIGHTY ONE is a Sun and Shield.'¹

12.

From *dyu* or *dīv* is derived regularly the adj. *dēvas*, *ā*, *am*, one of *dīv* heaven; Lat. *divus*, *a*, *um*. This *dēvas* is said by Proff. Benfey, Bopp, and others, to be the etymon of *θεός*; but I must own I cannot yet see as they do; for they seem to make little of quantity, which I think of great importance in a sound analysis. First, *e* is considered a compound vowel in Sanscrit, and is therefore always long, except in very rare cases of metre; its equivalent in sound, in Greek, being *η* rather than *ε* which, is essentially so short as to coalesce with the following vowel, like the Sansc. *y*, into one syllable, e.g. *Ζεύς*, *θεός*, *θεῖος*, *θεῖον*, &c. Secondly, this unchangeable quantity of *e* in Sanscrit, is proved by the very word the above scholars bring forward to support their etymology, viz. Sansc. *dēvri*, *dēvā*, *दाय*, *levir*; for the *a* and the *e* in *दाय* and *levir* are both long, and not short like *ε* in *θεός* or in *dēus*. Thirdly, the absence of the *v* of *dēvas*, in *दाय* as in *θεός*, simply shows that this *v* is only a later refinement of language, and that it is not radical; since the oldest form *dyus* has acc. *dyum*; and a later acc. *divam*; so that the derivation of *दाय* from *dēvā*, very far from proving the origin of *θεός* from *dēvas*, only goes to say that 'dius' is from 'divus,' 'sub diō' from 'sub diōv,' *δῖος* from *Διός* *τινα*, *θεῖος* from *θεός*, *σεῖος* from *Σιός*, &c., although 'dius,' 'diō,' and, perhaps, even *दाय*, are the oldest forms.

The history of *θεός* seems, therefore, briefly to be this. In the Vedic worship there were only three principal deities, *tisra eva dēvatāh*—*Indram*, *Mitram*, *Varman*, *Agnim āhur*, &c.,² which might be reduced, perhaps, to one, *Indrāgni*, or at most to two, *Indra* and *Agni*, i.e., 'Heaven and the Sun,' 'Heaven of Light and Life.' These, the first settlers in Greece and on the western coast of Italy brought with them, under names of their own, keeping for the first and greatest of them his oldest name, *Ζεύς*, *Δεύς*, *Iou*, or *Iou Πατερ*. Every one of these deities continued to be addressed by its own individual name only, until the Greeks having refined their language, changed their customs, and multiplied their gods, *Ζεύς* was first called *Θεύς*, then *Θεός*, in Attica; and *Σιός* at Lacedæmon. Then *Ζεύς*, without losing altogether its inherent meaning of 'Heaven,' for the generality of

his worshippers, became rather the proper name of the first and oldest of their gods according to their fancy; still retaining the Vedic formation of its cases, in token of its antiquity, nom. *dyus*, *Δεύς*; g. *dīvas*, *Διός*, &c., while the more modern *θεός*, a term entirely of Hellenic moulding, was applied chiefly to deities of Hellenic or Greek fiction; and was then declined in the sing. and plural like any other Greek noun. Yet *Ζεύς* and *Θεός* were often taken one for the other not only by poets but by philosophers; as frequently by Plato; although the new Greek term *θεός* gave origin to the various opinions of the Greeks as to his nature,¹ while, on the whole, the prevailing ones on the nature of *Ζεύς* were more unanimous. Thus Euripides quoted by Hecataeus² says,

ὄρᾱς, φησι, τὸν ὑψοῦ, τόνδ' ἄπειρον Αἰθέρα
καὶ γῆν περίεχονθ' ὑγραῖς ἐν ἀγκάλαις;
τοῦτον νόμιζε Ζῆνα, τόνδ' ἡγοῦ Θεόν.

And Ennius,³

"Istic est Juppiter, quem dico, quem Græci vocant
'Αἴρα—"⁴

This etymology of *Θεός* from *dyus*, can alone account for *θεός* like *Ζεύς* being, first—ἀρρενωπός, masculine and feminine, two genders inherent in *dyus*, but not in *dēvas*. Thus Menander,⁵

— ὦ μεγίστη τῶν θεῶν

Νῦν οὖς' Ἀναΐδει', εἰ θεὸν καλεῖν σε δεῖ,⁶

and—

Ζεὺς ἄρσεν γένητο, Ζεὺς ἄμβροτος ἐπλετο νόμφη.⁷

So also—

"Juppiter omnipotens regum rerumque deūmque
Progenitor, genitrixque deūm, deus unus et
omnis."⁸

This etymology accounts secondly—for *Ζεύς* having no plural; for such a term as *Ζήνες* is not only very rare, but it is not, strictly speaking, so much a plural as a multiple of *Ζεύς*; thus, πόσοι ζήνες εὐρίσκονται. *Ζεὺς* Ὀλύμπιος, *Ζεὺς* Κάσσιος, &c.:⁹ thirdly, it accounts for the accent of *Διός*, *Διί*, *Δία*, which comes from the corresponding cases in Sanscrit; and lastly, for *Θεύς* and *Σδεός* being, like *Ζεύς*, monosyllabic, e.g.

Δαμάτρη δ' ἄφατόν τι κοτέσσατο· γείνατο δ' ἄ Θεῦς,¹⁰

and—

ῥεῖ μὲν ὁ Σδεός, ἐκ δ' ὀργανῶ μέγας
χειμῶν.¹¹

So also the Greek term *θεός*, as if to vindicate its Aryan origin, is frequently monosyllabic in all its cases, e.g.

δεινὴ γὰρ ἡ θεός, ἀλλ' ὅμως ἰάσιμος,¹²

where Porson himself "monet, *θεός* esse monosyllabon; quod in cæteris casibus sæpiissime fit, in nominativo et accusativo singulari non raro."¹³ Veteres

¹ Plut. de Plac. Phil. i. 7; Athenagoras, Leg. p. 25, 26, ed. Oxf. &c.

² Euseb. Præp. Ev. p. 681, A. ed. Col.

³ Epich. 512, ed. G.

⁴ See Orph. fr. vi.; Philémon, fr. i, ed. Cl.; Archilocho, fr. 17, ed. G.; Phormion, N. D. p. 141.

⁵ ex Carina, ed. Cl. p. 96.

⁶ and Callim. H. Del. 122, and Pall. 3, 19, Cal. C. 121; Plut. Symp. ii.; Lucian, Dial. Marini. vii.; Hermes.

⁷ Theophrast. Poem. c. i. 9, sq., &c. ⁸ Orph. fr. vi, ed. Herm. ⁹ Valer. Sor. S. Aug. Civ. D. vii. 9.

¹⁰ Theophil. ad Autolyce. p. 76, B.

¹¹ Callim. Cal. C. 58, 129.

¹² Alcæi fr. 3.

¹³ Eurip. Orest. 393, ed. Porc.

¹⁴ *θεός*—Herc. F. 344; Androm. 1252; Suppl. 309.

¹⁵ Bacch. 47, 1300.

¹⁶ *θεόν*—Trond. 913; Bacch. 67, 1200; Ion, 1614, ed. Matth.

² Ind. to Rig. V. Colebrook's Sansc. vol. i. p. 26.

Attici hanc vocem libenter in sermone contraxisse videntur, *Θουγενίδης, Θουκλῆς, &c.*” *Θεοῖς* and *θεῶν*

¹ 173, 1100. are also monosyllables in this passage of Theognis,¹

Θεοῖς εὖχου, οἷς ἐστὶ μέγα κράτος, οὐ τι ἄτερ θεῶν γίγνεται ἀνθρώποις—

² e.g. II. i. 18. and sometimes in Homer.² In these and like instances, *θεός, θεόν, θεοῖς, &c.*, were pronounced *thyos, thyon, thyois, thyón, &c.*, and not *thos, thois, thón, &c.*

As regards ‘*dēus*,’ it is always dissyllabic; a fact that seems to show that it comes from *θεός*, and not direct from the Sansc. *dyus*; although we find *dīs, diis, dīs*, because, in Latin, *ī* (and not *e*, as in Greek) is the nearest equivalent for the Sansc. semi-vowel *y*. This is made plain in the Umbrian and Oscan *Ious*, perhaps *Iousz*, gen. *Ioufēis*, d. *Ioufēi*, *Diōvi* or *Djōvi*,³ for the Sansc. *y* is often pronounced *dj* or *j*, as e.g. in Bengal: and the *ē*, pronounced in Greek like A. Sax. *ǣ*, or *th* in ‘*this*,’ passes into *z*, or *θ* *th* in ‘*thing*,’ or even into *s*, in different localities; not only in Indo-Germanic, but also in Semitic languages. Accordingly we find in Umbrian ‘*Iupater* or *Jupater*,’ *Diove*, *Diovis*, *Ijovis*, *Iovis, &c.*⁴ These forms point to one common origin, *dyus*, very different from *dēvas*; both of which are given in this passage of Virgil, where Juno,

— “*Turni sic est affata sororem*
Diva deam.—”⁵

“*Hic*,” says Heyne, “*diva deam, dea deam, nihil amplius*,” probably as regards ‘*usus loquendi*,’ for as to ‘*norma loquendi*’ he is wrong in adding, “*nec audiendi grammatici qui distinguunt*,” and Varro⁶ is right in noticing the difference, when he says, “*Ita respondeant cur dicant deos, cum omnes antiqui dixerint divos.*”

It appears, then, that the original idea implied in *θεός* is ‘*Life and Light as inseparable from each other, and Protection.*’ But the term ‘*God*’ by which *θεός* is rendered, differs widely from this in etymology. It seems to be identical with the Persian *خدا khudā*,⁷ which is thus defined in the Borhān-i-qātib;⁸ “*Khuda* or *Khudāi* (with damm in the first syllable) is a name which belongs to THE MOST HIGH, like *Illah*, or *El-illah*, and is contracted. Its complete form is ‘*khūdā*’ *خودآ*, which means, ‘*a Being who has brought himself into existence.*’ It is also given to a lord or a king.” This *خدا* or *خودآ* may, perhaps, be the same as the above quoted Zend *qadhātā*,⁹ ‘*self-existent*’ or ‘*self-created*,’ so that the Gothic *Γιῷβ*, *Gott*, *God*, may have, in reality, greater affinity with *JEHOVAH, THE ETERNAL*, than with any other term by which *I AM THAT I AM* speaks of Himself in His Word.

I have purposely dwelt at some length on this

first verse on which both the Authorised Version and the Revisers agree, in order to show that, strictly speaking, it cannot be translated into equivalent terms. Only two words in it can be said fairly to render the original; and these two are, ‘*in*’ for *ἐν*, and ‘*the*’ for *ὁ*; the others are to some extent only conventional terms which do not express the whole idea implied in the text. This process might be applied to every verse in this Gospel, with nearly the same result. It is evident, therefore, that a translation from the original into perfectly equivalent terms, is impossible; since every language has a character that belongs to no other. This would, assuredly, put in a precarious situation those who are obliged to use only translations of the Word of God, were it not for the assurance the Holy Apostles have given us by often quoting the Scripture from a translation of the original, that God is pleased to bless all honest human renderings of His inspired Word; and that He looks to the spirit of them more than to the letter.

Ver. 2.

Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.—“The same was in the beginning with God,” A. V., R. V.—*Προειπὼν γὰρ, καὶ Θεὸς ἦν ὁ λόγος, ἵνα μὴ νομισθῇ τις ἐλάττωνα εἶναι τὴν θεότητα τοῦ Τιού, εὐθέως αὐτοῦ καὶ τὰ γνωριστικὰ τῆς γιγνίσιας τίθησι θεότητος, τό τε αἰδίον ἀναλαβών. Οὗτος γὰρ ἦν, φησιν, ἐν ἀρχῇ πρὸς τὸν Θεόν.*¹—*ὡς υἱὸς ἐκ τῆς οὐσίας αὐτοῦ, ὡς μονογενής.* says S. Cyril of Alexandria.² In the Ethiopic book of Enoch, a work of great beauty in the original, and written, perhaps, in the century before CHRIST,³ mention is frequently made of the Elect, the Son of Man, and of His existence from all eternity. In the lxii.⁴ chapter, for instance, we read, “then the kings and rulers, and they that possess the earth, shall praise and bless and extol Him who is King over all, who was concealed; because from the first the Son of Man was concealed; for the Most High kept Him in the presence of His Power, and revealed Him unto the chosen.” And in ch. xlix. 2, 4, “And iniquity shall pass like a shadow and find no place; because the Elect standeth in the presence of the Lord of spirits; and His glory is unto all ages, and His power unto all generations.”—“And no one shall be able to utter a single word before Him, because the Elect is in the presence of the Lord of the spirits according to His will.”⁵

Ver. 3.

Πάντα δι’ αὐτοῦ ἐγένετο.—“All things were made

¹ S. Chrys. Hom. iv. 3.

² Comm. p. 30, A. ed. Par.

³ Ewald seems to differ in his view. q.v. 6, 7, ed. Palm. i. lxi. 10, ed. A. L.

⁵ See also ch. xlv.

³ Momm- sen, Unter It. d. p. 170, 143, 120, &c. Græc. Lat. Umbr. lv. 7, vii. 30, &c.

⁴ Huschke Igny. Tab. p. 688, 689, p. 106, 110; De Rom. P. Opiques, p. 330; Mommsen, Oskische Studien, p. 77, and suppl. p. 55, 107; Harnack, Osk. u. Sab. p. 14, B. Ital. i. G. p. 164, 165, &c.

⁵ Lin. xlv. 1. l. l. l. r. p. 20.

⁷ Bohlen, A. Ind. i. p. 116. 8, v. p. 282.

⁹ Yagna. XXXVII. p. 344, sq. 1. Vaid. Ind. 19, 489, &c. ed. B.

by Him," A. V., R. V. καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν—"And without Him was not any thing made that was made," A. V., "that hath been made," R. V.—not so well.

¹ Timæus, 9, 10, 11.

I cannot help quoting here these words of Plato,¹ πᾶν δὲ αὐτὸ τὸ γιγνόμενον ὑπ' αἰτίου τινὸς ἐξ ἀνάγκης γίνεσθαι—ταύτην δὲ γενέσεως καὶ κόσμου μάλιστ' ἄν τις ἀρχὴν κυριωτάτην παρ' ἀνδρῶν φρονίμων ἀποδεχόμενος ὀρθότατα ἀποδέχοιτ' ἄν.—ἐξ οὖν λόγου καὶ διανοίας θεοῦ τοιαύτης, πρὸς χρόνου γένεσιν, ἥλιος, κ.τ.λ. γέγονε. A recent translator of the New Testament proposes to revive the punctuation, οὐδὲ ἓν "Ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν—supported by S. Cyril of Alexandria, and by many of the early Fathers, as I have already mentioned in a note to the translation of this verse from the Sahidic. This reading was also adopted by heretics, as by Heracleon; and by Valentinus who, distorting the opening of this chapter, says,²

² S. Irenæus Adv. Hæres. Lib. i. p. 4.

πᾶσι γὰρ τοῖς μετ' αὐτὸν αἰῶσι μορφής καὶ γενέσεως αἴτιος ὁ λόγος ἐγένετο. ἀλλὰ ὁ γέγονεν ἐν αὐτῷ, φησί, ζωὴ ἐστίν.—But hear S. Chrysostom:³ οὐ γὰρ δὴ τὴν τελείαν στιγμήν τῷ, οὐδὲ ἐν, ἐπιθήσομεν κατὰ τοὺς αἰρετικούς. Ἐκεῖνοι γὰρ βουλόμενοι τὸ Πνεῦμα κτιστὸν εἶπεῖν, φασίν· ὁ γέγονεν, ἐν αὐτῷ ζωὴ ἦν. Ἀλλ' οὕτως ἀπερινόητον γίνεται τὸ λεγόμενον.—Ἄλλως δὲ εὐρήσομεν κατὰ τὸν λόγον τοῦτον, οὐ τὸ πνεῦμα, ἀλλ' αὐτὸν τὸν Ἰὸν δι' αὐτοῦ γινόμενον. Εἰ δὲ ἡ ζωὴ ὁ λόγος, ὁ δὲ γέγονεν, ἐν αὐτῷ ζωὴ ἦν αὐτὸς ἐν αὐτῷ καὶ δι' αὐτοῦ γέγονε κατὰ τὴν ἀνάγκωσιν ταύτην.

³ Hom. iv.

S. Seperian⁴ also refutes other heretics, who contended that it is said, all things were made *ὑπὸ* αὐτοῦ; and neither *ὑπὸ* αὐτοῦ, nor *ὑπὸ* αὐτοῦ. And in Homil. v. p. 196, he confirms the reading—οὐδὲ ἓν ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν—Nonnus also, l. c., l. 9,

⁴ Hom. iv. p. 142, and v. p. 190.

—καὶ ἔμφυτος ἦν ἐν αὐτῷ

ζωὴ πᾶσι μέλουσα καὶ ὠκυμέρων φάος ἀνδρῶν.

And Euthymius l. c. speaking of the πνευματομάχοι who were for the punctuation above mentioned—ἵνα γενητὸν δείξωσι τὸ πνεῦμα τὸ ἅγιον, says ἐλέγχονται δὲ ταχέως, κ.τ.λ.—Ταῦτα λέγουσιν οἱ περὶ Μακεδόνιον, says Theophylact⁵ who, follows S. Chrysostom, σπεύδοντες δείξαι κτίσμα τὸ Πνεῦμα τὸ ἅγιον—ἡμεῖς δὲ οὐχ οὕτως, ἀλλὰ στίξαντες ἐν τῷ ὃ γέγονεν, ἀπ' ἀρχῆς ἐτέρας ἀναγινώσκωμεν, τὸ, ἐν αὐτῷ ζωὴ ἦν.

⁵ Comm. in Joh. p. 560, C.

The Revised Version, "and without Him was not any thing made that hath been made"—appears at first somewhat incongruous. For in English the imperf. and perf. are so distinct, that they can neither alternate with each other as they sometimes do in Greek, nor yet be said of the same thing in the same sentence. 'Of that which hath been made,' would seem more correct, if so be this dis-

tinction between the tenses need be made. But, it is not necessary, inasmuch as it can hardly be said to exist in the Greek of this passage.

We must bear in mind that the tenses commonly called 2nd aorist, and 2nd perfect, are only simpler and more ancient forms of the root; less definite in time than the corresponding forms of the same verb in a more developed state of the language; and sometimes also used in a different sense. The more modern γεγένημαι is not the primitive γέγονα, which recalls the Sansc. *jan*, *γεν*, redupl. *jajan*.—*γεν*—e.g. Sāma Veda, i. 4, 2, 4, *jajanuscha rājasé*, 'and begat him unto glory;' *jan-as*, γένος, genus, &c.

Γέγονα it is true, is often used as a perfect of εἶμι; but then it expresses the past so as to leave the exact date of it to be determined by the context; yet implying in its quality of perfect, that the effect, or duration, of the action lasts down to the time of the speaker, e.g. πολλῶν οὖν, γεγονότων καὶ μεγάλων κατακλυσμῶν ἐν τοῖς ἐνακισχιλίοις ἔτεσι, τσαῦτα γὰρ πρὸς τὸν νῦν ἀπ' ἐκείνου τοῦ χρόνου γέγονεν ἔτη.¹ It often differs, therefore, from the aorist only in its peculiar manner of expressing the duration of action; and in this verse it seems to point to the same time as ἐγένετο—ὁ λόγος σὰρξ ἐγένετο· ἴσον τῷ εἶπεῖν, ἄνθρωπος γέγονε²—but this cannot be rendered in English otherwise than by the imperfect, 'was made' or 'came into existence.'

¹ Critias, 5, med.

² S. Ath. ad Serap. p. 171, C.

Here πάντα δι' αὐτοῦ ἐγένετο—ὁ γέγονεν, clearly refers to 'the worlds' in Heb. i. 2, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν; and to τὰ πάντα which δι' αὐτοῦ ἔκτισται, Col. i. 16, "for by Him were all things created, ἔκτισται—that are in heaven, and that are in the earth;" things which 'were made,' ἐγένετο—at His word, and at once, ὁ γέγονε. Γέγονε then qualifies ἐγένετο by expressing that what ἐγένετο or ἔκτισται,—was then made, wholly, once for all, and has existed ever since;—τὸ γὰρ γεγονός, ὅτε γέγονεν, ἔστιν.³

³ Arist. Anal. Pr. 15, 4.

These various meanings of γέγονε are abundantly set forth in the Timæus of Plato, where γέγονε must sometimes be rendered in English by the imperf., by the perf., or even by the present.

(1st) by the perfect—ἦ τε Ἀτλαντὶς νῆσος—ἠφάνισθη διὸ καὶ νῦν ἄπορον—γέγονε τούτῃ πέλαιος.⁴ Here γέγονε which is coupled with an aorist must be rendered by the English perf. 'has now been made, or become,' which implies a time not yet gone by, because of νῦν.

⁴ Tim. 6.

Ἦν—τότε ἀκούμενα—ὥστε ὅλον ἐγκαύματα ἀνεκπλύτου γραφῆς ἔμμονά μοι γέγονε.⁵ Here also γέγονε may be rendered by the perf. 'have been,' because of ἔμμονα which brings the result of the action

⁵ Tim. 7.

down to the speaker's time. It might, however, be equally well rendered by the imperf. 'became abiding in me.' So also αὐτὸ γὰρ—ἐκ τέχνης γέγονεν,¹ which may be rendered either by the imperf. or by the perfect.

¹ Tim. 11. ad fin.

(2nd) by the imperfect—ὁ κόσμος—δεῖ σκοπεῖν, πότερον ἦν ἀεὶ ἢ γέγονεν, ἀπ' ἀρχῆς τινὸς ἀρξάμενος. γέγονεν ὁρατὸς γὰρ—πάντα δὲ τοιαῦτα αἰσθητὰ γιγνόμενα καὶ γενητὰ ἐφάνη.² Here we have the same tenses, and γέγονε in the same sense as in this third verse. Proclus in his Commentary³ explains this passage, dwelling at length on γέγονε; and S. Chrysostom, l. c., uses the same words, ὅτι γέγονε, τουτέστι, τὰ γενητὰ.

² Tim. 9.

³ p. 261, ed. Schaefer.

Again Plato, in this beautiful passage, ἡ ψυχὴ—θεῖαν ἀρχὴν ἤρξατο ἑμφρονος βίου—καὶ τὸ μὲν δὴ σᾶμα ὁρατὸν οὐρανοῦ γέγονεν—here also the aor.

⁴ Tim. 13. ἤρξατο 'began'—'and was made' or 'became' γέγονε.⁴

Again, 'day and night,' χρόνου κυκλομένου γέγονεν εἰδὴ—'became' or 'were made;' χρόνος δ' οὐν μετ' οὐρανοῦ γέγονεν—'Time began, existed or was made with heaven'—γεγονώς τε καὶ ὦν καὶ

⁵ Tim. 14. ἐσόμενος.⁵

And in the passage quoted above, ἡλιος καὶ σελήνη καὶ πέντε ἄλλα ἄστρα—εἰς φυλακὴν ἀριθμῶν χρόνου

⁶ Tim. 14. γέγονε—'were made' and have existed ever since.⁶

So also τὰ δὲ τρεπόμενα καὶ πλάνην τοιαύτην ἴσχοντα

⁷ Tim. 15. —κατ' ἐκείνα γέγονε—'were made.'⁷

Again, πῦρ δὲ καὶ ὕδωρ καὶ ἀήρ καὶ γῆ σώματα πάντα ὁρατὰ γέγονε—'became or were made

⁸ Tim. 20. visible.⁸

Speaking of a dream,—ὡς εἰκόνι μὲν—ἐφ' ᾧ γέγονεν—'it took place, or appeared.'⁹ Γέγονε is also used in speaking of the elements, of metals, of colours, and of the parts of the body, which are now the same as when they 'were made'¹⁰ with the rest of the world.

⁹ Tim. 26. γέγονεν—'it took place, or appeared.'⁹

¹⁰ Tim. 33, 35, 36, 37, 38.

(3rd) Γέγονε must be rendered by the present, e.g. in Tim. 47 ad fin., where Plato speaking of the liver says, στερεθὲν δὲ τοῦ ζῆν γέγονε τυφλόν—'it becomes obstructed.'

Again in Tim. 72 γέγονε is used repeatedly in speaking of the creation of animals and of their races, the regular succession and unchangeableness of which, ever since they 'were made,' is by Eusebius¹¹ brought forward as an argument to prove the existence of God. And Plato ends this famous dialogue with these words: ὁδὲ ὁ κόσμος—εἰκὼν τοῦ νοητοῦ θεοῦ αἰσθητὸς,—καλλιστὸς τε καὶ τελεώτατος γέγονε 'this world—was made most beautiful and perfect.'

¹¹ Theophan. Syr. l.

In the New Testament, γέγονε in such passages as S. Matt. i. 22, xxi. 4, τοῦτο δὲ ὅλον γέγονεν—xix. 8, οὐ γέγονεν οὕτω, xxiv. 21, S. John xii. 30, &c., should

be rendered by the English imperfect. In S. John vi. 25, Rom. vii. 18, Gal. iii. 24, Heb. vii. 22, &c., by the imperf. or perf.; in S. John xiv. 22, Acts iv. 16, vii. 40, 1 Thess. ii. 1, &c., by the perf.; and in 2 Cor. v. 17, Heb. iii. 14, v. 11, 12, xii. 8, S. James ii. 10, &c.; by the perf. or pres. pass., as in Rev. xxi. 6, καὶ εἰπέ μοι Γέγονε, 'it has taken place,' 'it is done.'

The examples taken from the Timæus will probably suffice to show that ἐγένετο and γέγονεν in this third verse refer to the same time; and that the Syr., Armen., Georg., Slav., Arab., Pers., Memph., Eth., Vulg., and A. Saxon, and the Authorised Versions, are right in making no distinction in the tenses by which they render ἐγένετο and γέγονεν; so that the alteration introduced in R. V. does not appear necessary.

But the real difficulty left untouched in this verse by R. V., though corrected in v. 19, lies in δι' αὐτοῦ. This difficulty, however, is not in the Greek, which is perfectly clear; but in the very arbitrary renderings of διὰ c. gen. in the Authorised Version; either 'through,' 'by,' 'in,' 'with,' 'for,' &c., as the case may be, without any reason for such variety.

For, whatever be the etymology of διὰ, the meaning inherent in this preposition when combined with the genitive case, was laid down by the Founder of the Greek language when he wrote:¹

¹ Il. iv. 131.

ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς διστός·
διὰ μὲν ἄρ' ζωστῆρος ἐλήλατο δαιδαλέοιο,
καὶ διὰ θώρηκος πολυδαίδαλου ἡρῆριστο,
μίτρης θ', ἣν ἐφάρει, ἔρυμα χροὸς, ἔρκος ἀκόντων,
ἣ οἱ πλεῖστον ἔρυτο, διὰ πρὸ δὲ εἴσατο καὶ τῆς·

and this meaning, the root and stem of which all other meanings are only the branches is—'ΠΗΡΟΥΗ;' literally, and figuratively. The subject or agent, therefore, acts διὰ τινος, and even δι' ἐαυτοῦ, e.g. Θεὸς ἐποίησε σημεῖα καὶ τέρατα—διὰ τῶν ἀποστόλων² καὶ δυνάμεις διὰ τοῦ Ἰησοῦ³—δι' ἐαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἀμαρτιῶν ἡμῶν, &c.⁴ The instrument is also expressed by the dative, with or without preposition; but in a somewhat different sense. This is made clear when the instr. dative and διὰ c. gen. are coupled together, as, e.g. in τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως⁵ ἢ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ⁶—or when these two cases are compared one with the other, as in ὁ Θεὸς διὰ τοῦ λόγου αὐτοῦ καὶ τῆς σοφίας ἐποίησε τὰ πάντα· τῷ γὰρ λόγῳ αὐτοῦ ἐστερεώθησαν οἱ οὐρανοὶ, καὶ τῷ πνεύματι αὐτοῦ—ὁ Θεὸς τῇ σοφίᾳ ἐθεμελίωσε τὴν γῆν.⁷ But when the dative takes a

² Acts xv.

³ Acts ii.

⁴ Heb. x.

⁵ Eph. ii.

⁶ 2 S. Pet. iii. 5.

⁷ Theophyll. ad Autolyt. lib. i. p. 74. B. ed. Col.

preposition, it does not always denote the instrument; thus, ἐν αὐτῷ ἐκτίσθη τὰ πάντα—is not necessarily the same as τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν

¹ Col. i. 16. ἐκτίσται,¹ as A. V. understands it; for no Greek scholar will overlook the aor. pass. with ἐν and the dative; and the perf. with διὰ c. gen. It is this radical meaning of 'through,' inherent in διὰ c. gen., that explains the reason for which this preposition is hardly ever used with Θεός; because Θεός, treated merely as a Greek term, always holds the first rank of subject or agent in the sentence.

But when, in Greek, the action is stated indirectly, and without mention of subject or agent, as it always happens when a middle or a passive verb is used, the action must be connected with the subject or agent by means of a preposition. This preposition is ὑπό c. gen. for the agent, and διὰ c. gen. for the channel or means of action; and this rule is, I believe, without exception; because the meaning of 'subjection' and 'command' or 'authority' implied in the action of the agent, is as inherent in the Aryan etymon of ὑπό, as the idea of 'mediation' or 'means' is in διὰ c. gen. When a Greek in speaking said ἐποίησε, he had in his mind the subject or agent first—'he;' and then the direct action of that agent—'made,' enouncing in one word a whole proposition. And when he added a personal pronoun and said οὗτος ἐποίησε or ἐγὼ ἐποίησα, he gave a power and force to his expression through this two-fold agency of a separate pronoun and a pronoun in the verb, which is lost in English. This loss is felt especially in our SAVIOUR's expressions. Ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι—ἐγὼ τίθημι τὴν ψυχὴν μου, &c., does not only mean as it is coldly rendered, 'I came that they might have life,' or, 'I lay down My life,'—but 'I,' or 'I alone came,' 'I Myself lay down My life,' &c., because in English, the subject or agent does not always, as in Greek, form an integral part of the flexion of verbs.

But when the same Greek said ἐποιήθη, he had in his mind the action alone first,—'was made;' as wrought on the object, but, as it were, independent of subject, agent, or means. This he explained afterwards, either by ὑπό, c. gen., 'under,' 'dependent on,' or, 'from' (as it is well rendered in the A. Saxon version), or by διὰ c. gen., 'by means of,' or by the dative, 'the instrument;'—and he said, ἐποιήθη, 'it was made,' ὑπὸ τοῦ ἀνθρώπου, 'dependent on,' i.e. 'by the man;' or διὰ χρηστότητος, 'through kindness;' or ἐργάνῳ, 'with an instrument.' In such sentences the statement of the action alone and independent of the agent, comes first; it is as it were the hinge on which the whole sentence

turns: and the agent, the means, or the instrument are like so many after-thoughts, more or less indirectly or loosely connected with the action first stated.

This appears the right view to be taken of occasional expressions in Greek, in which διὰ c. gen. looks as if it had turned round upon itself, and had taken the place of the agent instead of occupying its own of 'the means,' and now stood for ὑπό c. gen.—a thing impossible in Greek. I have searched through several of the best Greek authors for a case in which διὰ c. gen. holds the place of ὑπό, ἀπό, or even of παρά c. gen.; and I have examined every instance in which διὰ c. gen. occurs in the New¹ Testament, without finding one case in which διὰ c. gen. appears to me, really to express the agent, if the right construction, spirit and intention of the Greek sentence with a middle or a passive verb, be taken into account.

For instance, in S. Matt. xxvi. 24, S. Mark xiv. 21, &c., οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παράδοται, or in S. Matt. xviii. 7, δι' οὗ τὸ σκάνδαλον ἔρχεται,—2 Cor. i. 19, ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς,—Heb. ii. 2, 3, ὁ δι' ἀγγέλων λαληθεὶς λόγος,—σωτηρία—ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου,—Acts xii. 9, τὸ γινόμενον διὰ τοῦ ἀγγέλου, &c. the words ὁ υἱὸς τοῦ ἀνθρώπου παράδοται,—τὸ σκάνδαλον ἔρχεται,—ὁ κηρυχθεὶς υἱὸς τοῦ Θεοῦ,—ὁ λαληθεὶς λόγος,—ἡ σωτηρία ἀρχὴν λαβοῦσα λαλεῖσθαι,—τὸ γινόμενον, &c., are, each severally, the idea on which the mind first dwells; and 'how' or 'through whom' these several facts come to pass is, grammatically speaking, only accessory, and διὰ in all these expresses 'the means.' This is made self-evident as regards Heb. ii. 2, by Gal. iii. 19, where nearly the same sentence occurs, διαταγείς δι' ἀγγέλων with the addition of (perhaps, the instrument in) the dative, ἐν χειρὶ μεσίτου. So also in Acts xxiv. 3, πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ,—and in Gal. i. 1, Παῦλος ἀπόστολος οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ.—The idea is, 'the peace enjoyed' by means of Felix; and 'the call of S. Paul to the Apostleship,' neither by human commission, nor by human means, but by divine means. For, however true it be doctrinally, that S. Paul received his commission from our LORD CHRIST, and was appointed Apostle by Him, this truth does not rest on this passage which, does not state the agent but the means. And, if it were not inherent in the Greek language that διὰ c. gen. cannot change places with ὑπό c. gen., it would be proved by such expressions as ὅσοι ἐν νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται, not 'by,' but 'through' the law which cannot be an agent; since it cannot act for itself; but is administered by men.

¹ 384 times, C.H. Bruder. Ταμεῖον, S.V.

The same may be said of the very rare instances in which *διά* c. *gen.* is found in connexion with *Θεός*,

¹ Tim. 16.
p. 277, ed. V.

as e.g. in the *Timæus* of Plato,¹ Ἐπεὶ δ' οὖν πάντες ὅσοι τε περιπολοῦσι φανερώς καὶ ὅσοι φαίνονται καὶ ὅσον ἂν ἐθίλωσι θεοὶ γένεσιν ἔσχατον. λέγει πρὸς αὐτοὺς ὁ τῷδε τὸ πᾶν γενήσας τάδε· Θεοὶ θεῶν, ὧν ἐγὼ δημιουργὸς πατήρ τε ἔργων, ἃ δὲ ἐμοῦ γενόμενα ἅλута ἐμοῦ γ' ἐθέλοντος· and² δὲ ἐμοῦ δὲ ταῦτα γενόμενα καὶ βίου μετὰσχοντα θεοὶς ἰσάζειτ' ἂν, "things brought into existence, not 'by' me *a me*, but 'through' me *per me*, as the means by which they come to exist."

² Ib. p. 278.

That here *διά* cannot be taken otherwise, is proved by Plato, who is not likely to make a mistake in

³ Ib. p. 253.

his own finished style, when he says,³ πᾶν δὲ αὐτὸ γιγνόμενον ὑπ' αἰτίου τινὸς ἐξ ἀνάγκης γίνεσθαι

⁴ Ib. p. 254.

and⁴ τῷ δ' αὐτὸ γιγνόμενον φάμεν ὑπ' αἰτίου τινὸς ἀνάγκην εἶναι γενέσθαι: and this ἀριστος τῶν αἰ-

⁵ Ib. p. 255.

τίων, ὅφ' οὐ καὶ δι' οὗ τὸ πᾶν ἐγένετο, is, he tells us,⁵ ὁ γενήσας πατήρ, ὁ δημιουργὸς ἀγαθός. Aristotle also

⁶ Metaph.
vi. 7, 1, ed. O.

is explicit on this point,⁶ Πάντα δὲ τὰ γιγνόμενα ὑπὸ τέ τινος γίγνεται καὶ ἐκ τινος καὶ τί.—γενέσεις τινες λέγονται ποιήσεις. Πᾶσαι δ' εἰσὶν αἱ ποιήσεις ἢ ἀπὸ τέχνης ἢ ἀπὸ δυνάμεως ἢ ἀπὸ διανοίας.—Τῶν δὲ γενέσεων καὶ κινήσεων ἡ μὲν νόσις καλεῖται ἢ δὲ ποίησις, ἡ μὲν ἀπὸ τῆς ἀρχῆς καὶ τοῦ εἶδους νόσις, ἡ δ' ἀπὸ τοῦ τελευταίου τῆς νοήσεως ποίησις.—And again, ἐπεὶ δὲ ὑπὸ τινός τε γίγνεται τὸ γιγνόμενον (τοῦτο δὲ λέγω ὅθεν ἡ ἀρχὴ τῆς γενέσεως ἐστὶ, κ.τ.λ.) Philo

⁷ De Mund.
Opif. p. 16,
B. ed. Par.

Judæus also, does not use *διά* for *ὑπὸ* c. *gen.*, when he says,⁷ τῷ δὲ πάντων πατρὶ Θεῷ, τὰ μὲν σπουδαῖα δι' αὐτοῦ μόνον ποιεῖν οἰκειότατον ἦν ἔνεκα τῆς

⁸ Legis
Alleg. p. 47,
C. D.

πρὸς αὐτὸν συγγενείας· and still more pointedly, according to his own ideas,⁸ ψυχῆς ἡγεμονικόν ἐστὶν ὁ νοῦς· τούτῳ μόνῳ ἐμπνέει ὁ Θεός, τοῖς δ' ἄλλοις μέρεσιν οὐκ ἀξιῶ—ὑπὸ τίνος οὖν καὶ ταῦτα ἐμπνευσθῆναι, ὑπὸ τοῦ νοῦ δηλονότι. Οὐ γὰρ μετέσχευεν ὁ νοῦς παρὰ τοῦ Θεοῦ, τούτου μεταδίδωσι τῷ ἀλόγῳ μέρει τῆς ψυχῆς· ὥστε τὸν μὲν νοῦν ἐμψυχῶσθαι ὑπὸ Θεοῦ· τὸ δὲ ἄλογον, ὑπὸ τοῦ νοῦ.—τῶν γὰρ γινομένων τὰ μὲν καὶ ὑπὸ Θεοῦ γίγνεται, καὶ δι' αὐτοῦ. Προελθὼν γὰρ ἔρεϊ, ὅτι ἐφύτευσεν ὁ Θεός παράδεισον. τούτων καὶ ὁ νοῦς ἐστὶ. τὸ δὲ ἄλογον, ὑπὸ Θεοῦ μὲν γέγονεν, οὐ διὰ Θεοῦ δὲ, ἀλλὰ διὰ τοῦ λογικοῦ τοῦ ἄρχοντός τε καὶ βασιλευντός ἐν ψυχῇ· and again,⁹ βούλεται οὖν διὰ συμβόλων σοὶ παραστήσαι—ὅτι ἐκλήθη ἡ σκηνὴ μαρτυρίου, σοφία μαρτυρουμένη ὑπὸ Θεοῦ· κ.τ.λ.

⁹ Ib. p. 89.

These remarks will help us to put a right construction on the only parallel but exceptionable instance in the New Testament in which δι' οὗ is said of Θεός.—Πιστὸς ὁ Θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ, κ.τ.λ. I call it exceptionable,

because *διά* c. *gen.* said of Θεός is so little in accordance with Greek taste, that Codex Augiensis¹ and others mentioned by Mill and Tischendorf, have

¹ ed. Scri-
vener, l. c.

ὅφ' οὗ instead of δι' οὗ; and both the Ethiopic and Memphitic versions render it, 'faithful is God who called you.' S. Cyril Alexand., therefore, must have had at hand other MSS. than those from which the

Egyptian version was made, since he brings forward this passage² to say, εἰ δὲ νομίζουσι δύνασθαι τὸ, δι' οὗ λεγόμενον ἐφ' υἱοῦ, καταφέρειν αὐτοῦ τὴν οὐσίαν τὴν πρὸς τὸν πατέρα ἰσότητός τε, καὶ φυσικῆς ὁμοιότητος,

² ed. Scri-
vener, l. c.

ὡς ὑπουργὸν εἶναι μᾶλλον, ἢ δημιουργὸν, διασκεπτέσθωσαν οἱ παράφρονες—ὅταν φαίνεται (ὁ πατήρ) δεχόμενος τὸ δι' οὗ παρὰ τῆς θεῆς γραφῆς· πιστὸς γάρ, φησὶν, ὁ Θεός, δι' οὗ ἐκλήθητε, κ.τ.λ. But the sense of

this passage is obvious: the principal and reigning idea expressed in the immediate context is, the fellowship of JESUS CHRIST and the grace bestowed through Him on the saints at Corinth. And in this

ninth verse S. Paul reminds them that their call to this fellowship was divine, and therefore, well ordered in all things and sure; and he tells them God is faithful by whose means,—he neither affirms nor denies His being the agent—they had been called.

I am not now speaking as to doctrine; but this passage, considered merely as a grammatical authority, cannot make weight against c.g. εἰς Θεός ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτὸν· καὶ εἰς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.³

³ 1 Cor.
viii. 6.

or, ὅτι εὐδόκησε (τῷ πατρὶ) δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ—ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, κ.τ.λ.⁴

⁴ Col. 1. 19.
sq.

Origen, therefore, who knew something of Greek, appears to be essentially right, when he says,⁵

⁵ Comm.
in Joh. p. 55.
E.

οὐδέποτε τὴν πρώτην χώραν ἔχει τὸ, δι' οὗ, δευτέραν δὲ ἀεί. Ὁ γὰρ Θεός τὸ εὐαγγέλιον ἑαυτοῦ προσηγγείλατο διὰ τῶν προφητῶν, ὑπηρετούντων τῶν προφητῶν, καὶ ἐχόντων τὸν λόγον τοῦ, δι' οὗ—καὶ ἔδωκε χάριν τοῖς ἀποστόλοις διὰ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἔχοντος τὸν λόγον τοῦ, δι' οὗ—καὶ ἄλιν—δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε. διδάσκων ἡμᾶς ὅτι ὁ Θεός τοὺς αἰῶνας πεποίηκε διὰ τοῦ υἱοῦ, ἐν τῷ τοὺς αἰῶνας γίνεσθαι τοῦ μονογενοῦς ἔχοντος τὸ δι' οὗ.

Οὕτω καὶ τοῖνον καὶ ἐνθάδε εἰ πάντα διὰ τοῦ λόγου ἐγένετο οὐχ ὑπὸ τοῦ λόγου ἐγένετο, ἀλλ' ὑπὸ κρείττονος καὶ μείζονος παρὰ τὸν λόγον. τίς δ' ἂν

ἄλλος οὗτος τυγχάνῃ ἢ ὁ πατήρ; So speaks Origen on the grammatical construction of this third verse, which does not in any wise affect the eternal truth that our LORD CHRIST is "God of the substance of the FATHER, begotten before the worlds,"—

ρεύτου τοῦ Θεοῦ, καὶ ὅτι ἕτερος ὢν τοῦ πατρὸς ὑποουργὸς ἦν αὐτοῦ, ὥστε ἐπικελευομένου τοῦ μείζονος αὐτὸν δημιουργεῖν. And in order to show that here ἕτερος is not to be taken in a Sabellian or an Arian sense, Eusebius further declares¹ that ὁ λόγος τοῦ Θεοῦ resembles human speech or word, in term only, προσρήσεως ὁμωνυμία—ἀλλὰ γὰρ οὐ καὶ ὁ τοῦ Θεοῦ λόγος τοιοῦτος, ἔχων δὲ καθ' ἑαυτὸν οἰκείαν ὑπόστασιν ἰδίως μὲν ὑφ' ἑστῶσαν, ἰδίως δ' αὖ πάλιν ἐνεργούσαν, κ.τ.λ. So that in the words of S. Chrysostom,² τῶν γεννητῶν κἂν ὁρατὸν τι ᾗ, κἂν νοητὸν, οὐδὲν χωρὶς τῆς τοῦ Υἱοῦ δυνάμεως εἰς τὸ εἶναι παρήχθη. Well may Photius³ quote Ἰωάννης Μοναχὸς who, discoursing on S. John i. 3, Rom. xi. 36, and Heb. i. 2, says, Ναὶ δὴ καὶ ὁ ἐκείθεν φρεῖς τῶν πατέρων ἡμῶν χορὸς, διὰ τοῦ Υἱοῦ τὰ πάντα τὸν Πατέρα πράττειν, θεοπεπῶς, ἀπεδίδαξαν.

There is then no confusion in Greek between ὑπό and διὰ c. gen. because there cannot be. Not so, however, in English. The two corresponding prepositions, 'by,' and 'through,' seem, without apparent reason, to be used very arbitrarily, not only in conversation and in writing, but also in the Authorised Version.

As regards ὑπό c. gen.—ἐλεγχόμενος ὑπ' αὐτοῦ is rendered 'reproved by him,' in S. Luke iii. 19; but in 1 Cor. xiv. 24, Heb. xii. 5, S. James ii. 9, it is 'rebuked,' 'reproved,' 'convinced of all,' 'of the law,' &c. So also τὰ γινόμενα ὑπ' αὐτοῦ is rendered 'that was done by him,' in S. Luke ix. 7, xiii. 17, xxiii. 8; but in Eph. v. 12, it is 'done of them.' Again, τὰ ὑπὸ τοῦ Παύλου λεγόμενα is rendered in Acts xiii. 45, xxvii. 11, 'the things spoken by Paul;' but in ch. xvi. 14, 'spoken of Paul.' In Acts xv. 3, ὑπὸ τῆς ἐκκλησίας is rendered 'by the Church;' and in ch. xii. 5, xv. 4, 'of the Church.' So also ὑπὸ τοῦ ἁγίου πνεύματος in Acts xvi. 6, is rendered 'of the HOLY GHOST;' and in ch. xiii. 4, 2 S. Pet. i. 21, 'by the HOLY GHOST,' &c. This use of the preposition 'of' comes from the Anglo-Saxon, in which it has a far more comprehensive meaning than at present, in English. It answers to *ex* in its various acceptations; and is still preserved in the somewhat obsolete idioms 'taught,' 'sent,' 'loved,' 'called,' 'done,' 'judged,' &c., 'of God,' 'of man,' instead of 'by God,' 'by man.' The use of it, however, is not constant; for there is 'born of a woman,' and 'born from above;' both correct expressions. But ὑπό c. gen. is more generally rendered *fram* in A. Saxon, as, *þat fram Drihtne zæpeðe præg þurh þone pitegan*, τὸ ἐγένετο ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου,⁴ &c.

We find also the same arbitrary rendering of διὰ c.

gen. διὰ πνεύματος ἁγίου is rendered 'through the HOLY GHOST,' in Acts i. 2, xxi. 4, Heb. ix. 14; but in Acts xi. 28, Rom. v. 5, 2 Thess. ii. 2, 2 Tim. i. 14, it is rendered 'by the HOLY GHOST.' In Eph. ii. 8, Col. ii. 12, 2 Tim. iii. 15, Heb. xi. 33, 39, διὰ πίστεως is rendered 'through faith;' but in Eph. iii. 17, Phil. iii. 9, it is rendered 'by faith.' Again, in Eph. ii. 18, 'we have access δι' αὐτοῦ through Him;' but in Heb. vii. 25, 'we come unto God αὐτὸν by Him.' Again, Heb. ix. 26, διὰ τῆς θυσίας, 'by the sacrifice;' and Heb. x. 10, διὰ τῆς προσφορᾶς, 'through the offering.' In S. John i. 7, also, 'that men πιστεύωσι δι' αὐτοῦ should believe through him;' 'who δι' αὐτοῦ by Him do believe,' in 1 S. Pet. i. 21, &c. In the rendering of the instrumental dative, 'through' and 'by' continually change places; thus in Heb. xi. 3, 11, 28, 33, πίστει is rendered 'through faith,' while in vv. 4, 5, 7, 8, 9, 17, 20, 21, 22, 23, 24, 27, 29, 30, 31, it is rendered 'by faith.'

From this it appears that, generally speaking, in the A. V. ὑπό c. gen. is rendered as if it were *ex*, and διὰ c. gen. as if it meant ὑπό; whereas these prepositions *ex*, ὑπό, and διὰ, c. gen. are fairly rendered by 'of,' 'by,' and 'through,' prepositions which, if used as consistently in English as they are in Greek, would greatly reduce the number of loose renderings for which there seems to be no better reason than careless grammar. True, 'by,' both in Gothic and in Anglo-Saxon, holds much the same place in many cases which it does in the English style of the present day. But the radical and ruling meaning of 'by,' which is 'near' or 'close to,' and thence 'agency, command, and authority,' never forsakes it: and this makes it a fit rendering for ὑπό c. gen. by contrast, since ὑπό implies 'dependence on' or 'from,' and 'subjection;' and 'by,' 'action from,' so that ὑπὸ τοῦ Θεοῦ literally 'under God,' i.e. 'at God's behest,' is 'by God,' be *ðær Fæder—ðær cæreper hære* 'by the Father's' or the 'emperor's order.'¹ Such an expression as 'by the way,' or 'by the road,' may, therefore, be correct; since it means either 'near to,' 'along' the road, or through the agency of the way; nevertheless *þurh* is used in this case, as *þurh oðerne weg*,² rendered in the translation 'through another way,' and 'by another way.'³ But 'by the door,'⁴ is more correctly said, 'at the door,' if 'in' be implied or expressed in the verb of motion, as, *ge þe in-zæð æt þam zeate*, 'he that goeth in at the door;'⁵ but if 'in' be not expressed 'through' should be used, as, *ic eom zeat, gpa hpyle gpa þurh me zæð*, ΦΛΙΚΗ ΜΙΚ ΘΛΕΛΙ ΘΑΣ ἸΝΝΓΛΓΓΙΦ 'through Me if any one goeth,' A. S.; 'goeth in,' Goth.; and 'by me,' A. V.,⁶ not

¹ Ibid. p. 230, C.

² Hom. v. 1.

³ Biblioth. p. 581, ed. Reiser.

¹ Alfrie, Hom. Dec. 27, p. 76, 80, &c.

² Alfrie, Hom. Dec. 28, p. 78.

³ Ib. Hom. 1.

⁴ As in S. John x. 1, 2, A. V.

⁵ Ib. x. 2.

⁶ ver. 9.

⁴ S. Matt. l. 22.

so well. This radical meaning of 'by' accounts partly for its use in sundry expressions in which the instrument seems to be the agent, as, 'by hand,' 'by word of mouth,' 'by letter,' 'by a messenger,' &c., although the hand, the mouth, the letter, and the messenger are only means or instruments.

But in English, 'by' seems to be at its proper place when it applies to the agent or to the cause; e.g. *ne leopað þe man be hlape anum, ac be ælcon porðe þe of Godes muþe ƿæð*, "man liveth not by bread alone, but by every word that goeth out of

the mouth of God;"¹ "that which was spoken unto you by God," A. V., τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ;² "they, being sent forth by the HOLY GHOST," ὑπὸ τοῦ πνεύματος τοῦ ἁγίου,³ &c. It is, therefore, equally correct in English to say, 'God made the world' or 'the world was made *by* God;' but not *through* God: for the expression 'through God,' 2 Cor. x. 4, is not in the Greek. Likewise τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, 'that which was spoken by the LORD through the prophet,' is a better and more correct rendering of the Greek than "spoken of the LORD by the prophet," A. V. Indeed, so arbitrary is the use of 'by' in the sense both of ὑπὸ and of διὰ c. gen. that nothing but the ear forbids such a sentence as, 'this message was sent *by* God, *by* the hand of His servant the prophet,' which is grammatical. But clearly, if 'by,' which stands nearer to ὑπὸ than to διὰ c. gen., is made to express both, i.e. both the agent and the means or instrument, as it is often done, it defines well neither the one nor the other, and it leaves the meaning uncertain. Thus, no one could say with equal truth of the same prophecy, 'God said this by the prophet,' and 'this was said by the prophet.' In the first instance, although it might be more correct to use 'through' than 'by,' yet there can be no mistake because the agent 'God' is mentioned, so that the prophet clearly appears as the instrument only. But in the second instance in which no mention is made of the agent God, the preposition 'by' makes it uncertain whether the prophecy be the prophet's own saying, or the burden be received from God to deliver. So true is this, that both the Gothic and the A. Saxon use 'through' and not 'by' in such a case; as e.g. in S. Matt. viii. 17, where A. V. renders τὸ ῥηθὲν διὰ Ἠσαίου by "that which was spoken by Esaias;" but the Gothic has *ƿATA GAMELIÐX ƿAIKH ESĪAN*, and the A. Saxon, *þat þe ƿæcpeðen iƿ þuþh Eƿaiam*, 'that which was, or is, spoken through Isaiah.'

The Gothic of this chapter does not exist; but the A. Saxon renders correctly διὰ c. gen. in vv. 3, 7,

10, 17, &c., by þuþh; whereas the English renderings stand in great contrast to the firmness and beautiful consistency of the Greek; for in all these cases, as ever, διὰ c. gen. has the same meaning; and when said even of the agent or cause construed with a neuter or passive verb, that agent or cause, as I have already remarked, no longer occupies the first place in the sentence which is then left to the action stated in the passive verb—but it occupies a secondary place, and is treated like a means or instrument.

It is of course true doctrinally, that is, as far as we can understand such awful mysteries, that when THE SON is spoken of as GOD, or as THE WISDOM and THE POWER of GOD He is said to be κτίστης καὶ ποιητὴς πάντων. ἈΘΑΝΑΣΙΟΣ, in his valiant contest with Arius,¹ εἶπεν· οὐκοῦν ἂν ἑαυτοῦ δημιουργεῖ ὁ υἱὸς τὸ πᾶν—οὐκοῦν ὁ Χριστὸς δυνάμει ὧν πατρικῇ, ἀχωρίστως πάντα, ἂ πράττει ὁ πατήρ, πράττει ταῦτα αὐτός.—Ὁ τοῦ Θεοῦ υἱὸς πάντα ἐποίησεν, ἢ οὐ; ἈΠΕΙΟΣ εἶπεν· προαποδέδοται, ὅτι πάντα ἐποίησεν ὡς δυνάμει καὶ σοφίᾳ τυγχάνων Θεοῦ. And elsewhere² he says ἐπειδὴ κτίστης ὧν ὁ λόγος αὐτὸς δημιουργὸς γέγονε τῶν κτισμάτων—ὅτι ἡ πίστις τῆς καθόλου Ἐκκλησίας, κτίστην οἶδε τὸν τοῦ Θεοῦ λόγον καὶ δημιουργὸν τῶν πάντων. Eusebius, however, who seems to lean towards Plato's idea of the λόγος, should be read with great caution, both in his Greek and in his Syriac writings, when he says, e.g. ὁ τοῦ Θεοῦ λόγος, ὁ καὶ ἡλίου, καὶ οὐρανοῦ καὶ τοῦ σύμπαντος κόσμου δημιουργικὸς, δραστηκὴ δύναμις τοῖς πᾶσιν ἐπιπαρὼν καὶ διὰ πάντων ἡκων, ἡλίῳ μὲν, καὶ σελήνῃ, καὶ ἀστροῖς ἐξ οἰκείας τῆς ἀενάου δυνάμεως φῶς ἐπομβρεῖ, κ.τ.λ. And again, "Plato appears to me to be, of all the Greeks, the one who adhered especially to (true) philosophy, and discoursed rightly on the Good One, who is the principal or First Cause of all and Almighty, *ὁ ἀρχαῖος καὶ ὁ πρῶτος καὶ ὁ παντοκράτωρ* and he showed himself rightly wise on the second (cause) which is the Creator of all."—And καὶ δὴ τόνδε τὸν ἔνθεον λόγον, ἡ θεία γραφή—οἷα νοσοῦντων Σωτῆρα καὶ ψυχῶν Ἱατρὸν πρὸς τοῦ μείζονος ἀπεσταλμένον, ὧδε πῇ θεσπίζει, κ.τ.λ.³

But this is not a question of doctrine, on which all but gainsayers of the Truth are agreed; since while we speak of a First, of a Second, and of a Third Person of the MOST HOLY TRINITY, we nevertheless profess and believe that "in this TRINITY none is afore or after other; none greater or less than another." It is only a question of grammar, by the rules of which, human words are set to tell of holy mysteries, and according to which (as far as

¹ S. Matt. iv. 4; Elfric, Hom. p. 10; S. John vi. 7.
² S. Matt. xxii. 31.
³ Acts xlii.

¹ In Nicen. Conc. contra Ar. disp. p. 115, A. B. sq.

² Epist. ad Adelph. p. 161, C. D.; ad Serap. p. 171, C., &c.

³ Dem. Ev. iv. p. 152, D, 154, A.; Præp. Ev. vii. 321, D, xii. 623, sq.; Theophan. Syr. ii. 24, and Note to Dr. Lee's Tr.

I know) undflinching rules in Greek, διὰ c. gen. ἔχει πᾶν δευτέραν χάραν, as Origen very truly says, whereas according to these same rules which, in this respect, appear very lax in English, ‘by’ one of the many renderings for διὰ c. gen. often seems to hold equally the first and the second place. But the eternal truth that αὐτὸς ἐστὶ πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε, is not told in this 3rd verse.

On the contrary, S. Cyril¹ says distinctly, ἀλλ' ἔστι
 δῆλον, ὡς ἕτερον μὲν τινα νοεῖν ἀναπεῖθει τὸν
 ποιῶντα, καὶ ἐργαζόμενον, ἕτερον δὲ τινα τὸν δι' οὗ
 τὰ πάντα ἐργάζεται. δύο γὰρ προσώπων ὡς ἐξ ἀνάγκης
 παράστασιν ἔχει τὸ, δι' οὐοῦ—ἐπειδὴ δὲ τὸν πατέρα
 δι' οὐοῦ τὰ πάντα εἰργάσθαι, καὶ αὐταὶ κη-
 ρύττουσιν αἱ θῆαι γραφαί. But elsewhere he shows
 that, of course, this does not in any way touch the
 Eternal Godhead and Power of the Son who, αὐτός

ἔστι τῶν αἰῶνων ποιητὴς² συναΐδιος τῷ πατρὶ, καὶ τῶν
 ὄλων δημιουργός.³ For the Church Catholic holds
 that **επε πισοϋτε εἰτ λλλϣ εἰεεκεῖ**
εβολζιτοοϣ επεεϣμρε "God created
 nothing except through His Son;"⁴ that "of things
 old and of things new, not one **ωλωηγ ρυφ**
γορρλθῒν κηλ came into existence without
 the power and efficacy of CHRIST;"⁵ and that **je**
Almihitza God **polde** maneynn **ahpeddan** **ryph**
done **je** **ealla** **zercearta** **mud** **zerophete**, **ryph**
hij **azen** **Bearyn**; "God Almighty would redeem
 mankind through Him with whom He had wrought
 all creatures, through His own SON."⁶

There is, also, the best authority for rendering *διὰ c. gen.* by 'through.' *Διὰ c. gen.* occurs sixty-seven times in the four Gospels,⁷ but only thirty-six times in those portions of the Gospels which exist in Gothic. In these, *διὰ c. gen.* is rendered ten times by other idioms, and twenty-six times by **ΦΑΙΡΗ** 'through.' In the A. Saxon, which we possess complete, *διὰ c. gen.* is rendered forty-five times by *þurh*, 'through,' twelve times by different idioms, and ten times not at all, giving a very large majority in favour of 'through;' especially when we consider that the A. Saxon renders the Greek through the Old Latin Version, and that the Gothic is very fond of using the dative where the Greek would have *διὰ c. gen.* So consistent is the use of *þurh* in A. S., that Ælfrie, who was master of his own tongue, says of THE WORD, even when He is styled the Wisdom of God, that *pe Almihtiga Fader ƿereop þurh þone Wƿrdom ealle ƿereapta*, and *hi ealle þurh þone Ðalȝan Lȝaft ȝeliffaƿte* "the FATHER Almighty created all beings through that Wisdom, [*'by wisdom,'* A. V.,] and gave them all life through the HOLY GHOST."⁸ But, that A. Saxon is a good pat-

tern for English to follow, is shown through Mr. B. Thorpe's translation of Ælfric's Homilies. In it the constant A. S. þuþh is but seldom rendered 'by,' even in this passage, quoted in Homil. Dec. 27, p. 70, the learned and correct editor translates ealle þing and þuþh hine ƿeolpote, "all things are made through Him." And, in truth, 'through' might be used in English in almost every instance in which *hið c. gen.* occurs in the New Testament.

It seems, therefore, that since διὰ c. gen. has precisely the same meaning in this 3rd verse as in the 7th v. where A. V. renders it correctly 'through,' there is no sufficient reason for which King James's translators should not have rendered διὰ c. gen. 'through' in vv. 3, 10, 17, &c., as well as in v. 7. Neither does it appear why the Revisers who corrected 'by' to 'through' in v. 19, left it unaltered in vv. 3 and 7. Doubtless, this alteration would have alarmed or surprised some who fancied they saw Ariánism creeping in at that joint. But there is no Arianism in the Scripture of Truth; no more in πάντα δι' αὐτοῦ ἐγένετο, than in δι' οὗ (ὁ Θεός) καὶ τοὺς αἰῶνας ἐποίησεν. On the contrary; these words proclaim the Eternal ONENESS of the FATHER and SON; of which SON δι' αὐτοῦ is told, "lest," says Theophylact,¹ "the SON should be thought ἀντίθετος;" if ὑπό, 'by,' were used. Arianism then, exists in the understanding of those who construe these words, but not in the words which, of themselves, are as clear as they are true. Our part is to endeavour to render the text faithfully and consistently, and not sometimes one way, sometimes another, to suit our fancy; the issue may then be left with God, more safely than after we have allowed our private judgment, bias, or fears to warp too much the stern rules of sound scholarship. Assuredly, the Eternal Godhead, Might and Dominion of our LORD JESUS CHRIST who is GOD BLESSED FOR EVER, do not rest on this verse which, if properly rendered would help Arians at present no better than in the days of their great and holy champion-foe Athanasius. For the Supreme Rule of the KING OF KINGS, "Who upholdeth all things by the word of His power," and "unto Whom every knee shall bow," cannot depend on the weak rendering of a word in the original. It rests higher,—with God in Eternity.

The Syriac, both Peshito and Harkel, render *ἐν* αὐτοῦ in this verse by ܠܗ ܕܝܡܝܬܗ ܕܝܡܝܬܗ ܕܝܡܝܬܗ ܕܝܡܝܬܗ. Although ܠܗ is generally dismissed by grammarians with 'abit in prepositionem, per, ad,' &c., yet like most prepositions made up of a noun and another preposition ܠܗ never loses its signification, which

1. Comm.
l. c. p. 19, A.

² thus interpreting
Heb. i. 1
"and Noster,
Symb. ap. n.
ed. Routh.

4 Decreta
Conc.Nleen.
Zoega,Codd.
Sahid. p.248.

S. Seper.
Horn. n. p.
28, IV. 140,
sq.; V. 150,
sq.

Hom. Marc.
25, p. 192;
and Hom. I.
p. 24.

Ἰ Ταμεῖον,
C II Bn 187,
s. v.

⁹ Ælfrie,
Mon. Dec.
23, p. 40.

¹ Quoted above, p. 16.

preposition forms the so-called ablative case in Coptic, and with active verbs it is not liable to be misunderstood; but with neuter or passive verbs it presents the same difficulty as the corresponding expression in Syriac, Ethiopic, and Armenian.

The Anglo-Saxon renders *ἐν αὐτῷ* by *þurh hýne*.

The Arabic renders *πάντα δι' αὐτοῦ ἐγένετο* by *كُلُّ شَيْءٍ بِكَ* 'all was, or came into existence, by, through, or in Him;' and it adopts the same preposition in the following verse, *ἐν αὐτῷ ζῶν ἦν*, *وَبِهِ كَانَتِ الْحَيَاةُ* as well as in Heb. i. 2, &c. But in Heb. ii. 10, and Col. i. 16, Eph. iv. 6, Gal. i. 1, it renders *διὰ c. gen.* by *بِيدِ* 'in or by His hand;' and in 1 Cor. i. 8, *δι' οὗ* by *بِهِ*. In the Nicene Creed,

given by Abulfeda,¹ *δι' οὗ τὰ πάντα ἐγένετο* is thus given, *الذي بيده اتنتت العوالم وكل شيء* 'by whose hand the worlds and all things were framed;' but in other copies we read *الذي كان كل شيء* in the terms of this 3rd verse.

Lastly, the Persian for *δι' αὐτοῦ* which affects to be a literal rendering of the Syriac, is *در دست او* 'in his hand;' evidently a mistake of the translator.

Yet, in my translations of these versions I have adhered to 'all things were made by Him,' although I do not think it a correct rendering; because I would not take upon myself the responsibility of introducing this alteration, against the greater authority of the Authorised and Revised Versions, both of which seem to differ from me.²

Ver. 5.

Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει.—"In darkness," A. V.; "in the darkness," R. V.—right.

Τὸ φῶς 'the (true) light' shone *ἐν τῇ σκοτίᾳ* in the (special) darkness of ignorance and unbelief of the world in general; or, perhaps also, in the Mosaic dispensation, which was one of shadows, compared with the light, the reality and substance of which is in CHRIST.

Ver. 7.

Οὗτος ἦλθεν εἰς μαρτυρίαν.—"The same came for a witness," A. V.; "for witness," R. V.

Although A. V. reads more fluently than R. V., owing to 'a' before 'witness,' yet R. V. is the more correct of the two. A. V. takes 'witness' for a subst., but R. V. treats it as an abstract or verbal noun, which does not require the indef. article. If 'testimony,' a concrete noun, were used, then the indef. art. must be prefixed.

It is easy to fall into the error of always rendering

into English by the indef. art. 'a,' the absence of all article in Greek. But the two differ widely. Thus a recent translator of the New Testament rendered *εἰ υἱὸς εἶ τοῦ Θεοῦ* in S. Matt. iv. 3, by "if Thou art a Son of God;" thus putting our LORD CHRIST, as it were, on a par with other sons of God, whereas the Greek means, 'if Thou art Son of God.' This is proved by the parallel passage in S. Luke iv. 3, *εἰ υἱὸς εἶ τοῦ Θεοῦ*, and v. 9, and S. Mark iii. 11, *εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ*.¹ And that *υἱός*, in this case should be rendered 'Son,' according to the Greek, and not 'a Son,' is further made plain by this passage from Origen,² *καὶ τοῦ μονογενοῦς, αὐτοῦ ποίας ἐστὶ φύσεως, καὶ τίνα τρόπον υἱὸς τυγχάνει Θεοῦ* —*ἐχρῆν εἰς τοὺς λόγους ἀνελήφθαι κ.τ.λ.* in which the 'Only-begotten' cannot be 'a Son,' but He must be 'Son' of God.

The Memphitic, which has both a def. and indef. article, reads *ⲁϥⲓ ⲉⲧⲉⲙⲉⲧⲉⲓⲑⲉⲣⲉ* 'he came for a witness.' The Arabic has here the def. art.; the Syriac the emph. form; and the A. Saxon has *to ȝepitnesse* 'for witness.'

Ver. 8.

Οὐκ ἦν ἐκεῖνος τὸ φῶς.—"He was not that light," A. V.; "He was not the light," R. V.

R. V. agrees with Syr., Eth., Armen., Memph., and Arab.; the A. S. reads, *leoht*—*þam leohte*. The other Versions have no article. Both A. V. and R. V. are right. Seeing the def. art. is but a kind of demonstrative pronoun in all the languages in which it exists, and that, in particular, the English 'the,' the A. S. *þe*, was originally the A. S. *þæt* or *þat*, and became a substitute for it in later A. Saxon,—R. V. renders the Greek, while A. V. expresses it.

Ver. 9.

Ἦν τὸ φῶς τὸ ἀληθινόν.—"That was the true light," A. V.; "that was the true light," R. V.

Almost in the words of Pindar,³—

*ἀστὴρ ἀρίζηλος, ἀλαβινὸν
ἀνδρὶ φέγγος.*

Here R. V. introduces 'that' as part of the text, because, obviously, 'that' is understood; so that it might have been left in the preceding verse. Some of the Old Versions adopt a masc. personal or relative pronoun, expressed or implied in the verb; because 'light' is masc. in Syr. Arab. Copt., and Eth. —*ὁ φωτίζει*—"which lighteth," A. V.; "which lighteneth," R. V.

Authorities seem to be in favour of 'lighteth,' although 'lighteneth' is more usual. 'Enlighteneth'

¹ See also S. Matt. vii. 29, xlii. 33, xlv. 22; comp. with xvi. 9, xlv. 64, &c. ² Philocal. p. 11, ed.

¹ Hist. A. Isl. p. 164.

² See Preface to R. V. p. xlii.

³ O. B. 101.

might be better still, if its general acceptation did not render it inadmissible in this place.

—πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον—"every man that cometh into the world," A. V.; "every man coming into the world," R. V.

Ἐρχόμενον is by some referred to φῶς, but the construction is then forced, and the sense unnatural. None of the patriarchs and saints of old could, none of us can, be put under the influence of this eternal and true Light, but by coming into the world, in which the true Light was and on which it already shone, ere they, and we, were born. Πῶς οὖν, says S. Chrysostom,¹ φωτίζει πάντα ἄνθρωπον; τό γε εἰς αὐτὸν ἦκον.—*'H μὲν γὰρ χάρις εἰς πάντας ἐκκέχυται—πάντας δὲ ὁμοίως προσιεμένη, καὶ μετὰ τῆς ἰσῆς καλοῦσα τιμῆς.* The reading of A. V. therefore, seems best, because the participle 'coming,' although apparently a more literal rendering of the Greek ἐρχόμενον, is yet liable to ambiguity. The Revisers, in their preface, p. xiii., admit the difficulty, and do not pretend to solve it. Neither do I, certainly, though it does not appear very great. I only mention the construction which seems to me most natural. Nonnus² refers ἐρχόμενον to ἄνθρωπον and explains it thus—

καὶ γὰρ ἐοῦ μετὰ πατρὸς ἐτήτυμον ἀρχέγονον φῶς
μουνογενὲς λόγος ἦεν, ὃς ἀνέρα πάντα καθαίρει,
πνευματικαῖς ἀκτίσι καταυγάζων φύσιν ἀνδρῶν
ἐρχομένων ἐπὶ γαῖαν.

So does S. Cyril,³ who, while he admits that ἦν δὲ οὐ σφόδρα τοῖς ἀκρωμένοις συμφανές· πότερὸν ποτε τὸν ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον φωτίζει τὸ φῶς, ἢ αὐτὸ τὸ φῶς τὸ ἀληθινόν, ὡς ἀπὸ τινος ἐτέρου τόπου μεταχωρῶν εἰς τὸν κόσμον, he goes on to say,⁴ πῶς ἂν νοῖτο κατὰ τὸν πρέποντα λόγον τοῦ ἀνθρώπου κατηγορούμενον, τὸ, ἐρχόμενον εἰς τὸν κόσμον· ἦν γὰρ ἐν αὐτῷ τὸ φῶς, καθάπερ οὖν καὶ αὐτὸς, ἡμῖν ὁ Εὐαγγελιστὴς διεμαρτύρατο, καὶ οὐ τὸ φῶς εἰς τὸν κόσμον ἐρχεσθαι μᾶλλον, ἀλλὰ τὸν φωτιζόμενον ἄνθρωπον διεβεβαιούμεθα.

Ἦν also can only refer to τὸ φῶς. There is, it seems, very little ambiguity in Greek, because, as in Armenian, ἦν has here no pronoun or prefix. But in some of the Old Versions, as I have already said, owing to 'light' being masculine, the pronoun or prefix attached to ἦν might be misconstrued as referring to John the Baptist; though τὸ φῶς so plainly belongs to CHRIST that, when masculine, as in Syr., Memph., &c., it adds great force to the passage.

Ver. 10.

—καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο.—"and the world was made by Him," A. V., R. V.

S. Cyril sums up on δι' αὐτοῦ when he says:¹ ὁ Εὐαγγελιστὴς οἶδεν ἓνα κατὰ φύσιν ὄντα τῶν ἀπάντων δημιουργόν. οὐκ ἄρα ταῦτ' ἂν νοοῖτο ποτε παρά γε τοῖς εἰδόσι πιστεύειν ὁρθῶς, ποιήμα, καὶ ποιητὴς, Θεός, καὶ κτίστης, ἀλλ' ἡ μὲν ὑποκείμεται δουλοπρεπῶς, τὸν τῆς οἰκείας φύσεως ὄρον ἐπιγινώσκουσα. βασιλεύσει δὲ ἐπ' αὐτὴν ὁ υἱός, μόνος ἔχων μετὰ τοῦ πατρὸς τὸ δύνασθαι καὶ ὡς ὄντα τὰ μὴ ὄντα καλεῖν, καὶ τὸ μῆπω ὑπάρχον ἀρρήτῳ δυνάμει παράγειν εἰς γένεσιν. And he ends with these words: ἐκεῖνο χρησίμως προσθήσομεν, ὅτι δι' αὐτοῦ τὸν κόσμον πεποιθῆσθαι λέγων, εἰς ἔννοιαν ἡμᾶς ἀναφέρει τὴν περὶ πατρὸς, καὶ συνεσφέρει τῷ δι' οὗ τὸν ἐξ οὗ. πάντα γὰρ παρὰ πατρὸς δι' υἱοῦ ἐν ἀγίῳ πνεύματι.

Ver. 11.

Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι.—"He came unto His own, and His own received Him not," A. V.; "He came unto His own, and His own people received Him not," R. V.

R. V. is best; τὰ ἴδια 'own country,' οἱ ἴδιοι 'own people.' 'His own,' A. V. may, indeed, imply the neut. and masc. of the original; but R. V. expresses it more correctly. It must, however, be owned that if οἱ ἴδιοι is rendered 'His own people,' τὰ ἴδια should be rendered 'His own land,' or 'possessions;' τὰ ἴδια δὲ αὐτοῦ ἢ τὸν ὅλον κόσμον νόησεις, says Theophylact,² ἢ τὴν Ἰουδαίαν, ἣν ἐξελέξατο ὡς σχολίσμα κληρονομίας. This would give great force to the passage, and bear at once on the parable of the husbandmen and the vineyard. However, 'people' introduced by R. V. is but a necessary paraphrase of the Greek, and so is 'land' or 'possessions;' because 'His own' does not express the distinction made in the Greek, and means rather οἱ ἴδιοι than τὰ ἴδια. So that either both 'people' and 'land' should be introduced, or neither, as in A. V. For 'His own' means obviously, in English, 'His own people,' which is not the sense of τὰ ἴδια.

The Syr., Armen., Georg., Memph., Arab., and Pers. do not make any distinction between τὰ ἴδια and οἱ ἴδιοι. The Eth., Slav., and Vulg., render the Greek literally; the A. Saxon has 'to His own He came, and they received Him not.' And Nonnus,³ ἐγγὺς ἦν ἰδίων, ἰδιοὶ δὲ μιν ἄφρονι λύσῃ ὡς ξένον, οὐκ ἐγέραιον—

Ver. 12.

—ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι.—"to them gave He power to become the sons of God," A. V.; "to them gave He power to become children of God," R. V.—right.

According to its probable etymology, υἱός pro-

¹ Hom. viii.

² l. c. 1. 28.

³ Comm. in J. B. p. 79, A.

⁴ p. 77, B.

¹ Comm. p. 87, B.

² Comm. l. c. p. 563.

³ l. c. 1. 30.

perly means 'issue;' but τέκνον is 'child' without distinction of sex, 'offspring;' Πατὴρ υἱός, μητὴρ τέκνον. Τίς then, is only said of persons, or of inanimate things personified; but τέκνον belongs both to animate and to inanimate beings, as πατὴρ, μητὴρ, τοκεῦν, ἀλώπεκος, γῆς, ἐλπίδος, νυκτός, αἰθέρος τέκνα. But υἱοὶ Θεοῦ, —τῆς βασιλείας, —τοῦ πονηροῦ, —τοῦ νυμφῶνος, —υἱοὶ Ἰσραὴλ, —ἀναστάσεως, —παράκλησεως, —τῆς ἀπειθείας, —φωτός, —ἡμέρας, &c., are so-called Hebraisms, or rather Shemitisms. S. John adopts this style only once, ch. xii. 36; but the other Evangelists often.

¹ Cal. Cer. Thus as regards τέκνον Callimachus says,—¹

τέκνον, ἐλίνυσον, τέκνον πολυέστε τοκεῦσιν

² Persae, and Æschylus,—²

ἄννη τε πλεκτὰ, παμφόρου γαίης τέκνα,

³ Prom. V. and—³

Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,

or παῖδες, as in Plato, Hesiod, &c. But when the Earth is personified παῖς or υἱός is used; as by Sophocles—⁴

Ῥέας φίλος υἱός

⁵ Ol. ii. 22. and by Pindar,—⁵

ὦ Κρόνιε παῖ Ῥέας.—

But since υἱός 'a son,' is an offspring, it is also τέκνον. Thus Philoctetes is called by Sophocles,⁶ Ποιάντος υἱός and Ποιάντος τέκνον. Yet, as τέκνον is not always υἱός, so also is υἱοθεσία (in the New Testament only) more special than τέκνωσις, in later writers; although both are rendered 'adoption.' Υἱοθεσία is our highest prerogative. It is the right to call God through the Spirit of adoption, Abba, FATHER.—Εὐλογητός ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωσαν—προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν.⁷ On this 12th verse, Theophylact remarks:⁸ τίνος δὲ χάριν οὐκ εἶπεν, ὅτι ἐποίησεν αὐτοὺς τέκνα Θεοῦ, ἀλλ' ὅτι ἐξουσίαν ἔδωκεν αὐτοῖς τέκνα Θεοῦ γενέσθαι; τίνος ἔνεκεν; ἄκουε, ὅτι οὐκ ἐξαρχεῖ πρὸς τὴν φυλακὴν τῆς καθαρότητος τὸ βαπτισθῆναι, ἀλλὰ καὶ πολλῆς σπουδῆς χρεῖα, ὥστε τὴν ἐν τῷ βαπτίσματι τυπωθεῖσαν εἰκόνα τῆς υἱοθεσίας ἀκηλίδωτον διαφυλάξαι. διὸ πολλοὶ ἔλαβον μὲν τὴν διὰ τοῦ βαπτίσματος χάριν τῆς υἱοθεσίας, ῥαθυμήσαντες δὲ οὐκ ἐγένοντο τέκνα Θεοῦ ἄχρι τέλους.

The distinction between τέκνον and υἱός is observed also in the New Testament; e.g., S. Matt. iii. 9, τέκνα τοῦ Ἰβραάμ, 'children of Abraham,' both men and women; but in Acts xiii. 26, we read, υἱοὶ γένους Ἰβραάμ said to ἄνδρες ἀδελφοί, to 'men' only, in the synagogue. R. V. 'children of God,' for τέκνα Θεοῦ therefore is most correct.

—τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.—"to them that believe on His name," A. V.; "that believe in His name," R. V.—better.¹

Few more important words than πιστεύειν occur in the New Testament, and yet few are more difficult to render accurately. 'To believe,' in its common acceptation does not express fully πιστεύειν which, in classic Greek, always implies 'trust.' Even in such a passage as this, ἦν διὰ τὸ αἰσχροὺν δὴ βοηθήσειν ὑμῖν πιστεύετε αὐτούς,² in which πιστεύετε might be rendered 'you believe, imagine, or think,' it would be still better 'you trust.' So also πιστεύοντες τοῖς ἐπὶ τοῦ καταστρώματος ὀπλίταις,³ &c.; and ἐκπτώσεις γὰρ μεγάλαι παῖ σκληραὶ γίνονται, ὅταν τις τῇ τύχῃ πιστεύσῃ, &c.⁴

Πιστεύειν is generally construed with the dative in good Greek writers; and it is worthy of notice, that some of the Fathers use it in its classical sense: as, for instance, S. Clemens Alex.⁵ thus, πιστεύσαι μὲν ἀληθῶς τῷ υἱῷ θεῷ, ὅτι τε υἱός, καὶ ὅτι ἦλθεν, καὶ πῶς, καὶ διὰ τί, καὶ περὶ τοῦ πάθους, γινώκειν δὲ ἀνάγκη, τίς ἐστὶν ὁ υἱός τοῦ Θεοῦ, κ.τ.λ. For πιστεύειν εἰς, ἐπὶ, ἐν, &c., are Hebraisms borrowed from "בּי משה" "לע" "בּי נב" 'to trust,' 'rely on,' &c. 'To believe on,' used in A. V., but now obsolete, is a remnant of the A. Saxon gelypan on, as in S. Matt. xxvii. 43, which the Gothic renders TRILHAN AN 'to trust to,' though it renders gelypan in the preceding verse by GALLHESGAN. 'To believe a person,' πιστεύειν τινι, is readily understood; but 'I believe in God' must be explained to every child at school. Not so, however, 'I trust in God,' which implies belief, and explains itself.

The Syr., Eth., Armen., Arab., and Memph., read 'that cometh;' the Slav. and A. Saxon read with the Vulg. 'hominem venientem;' but the Georg. both Eccles. and Civil refer ἐρχόμενον to τὸ φῶς.

Ver. 14.

Καὶ ὁ λόγος σὰρξ ἐγένετο.—"And the Word was made flesh," A. V.; "and the Word became flesh," R. V.

'Was made' is far from being a correct rendering of ἐγένετο, which properly means, as S. Chrysostom remarks, εἰς τὸ εἶναι παράχρη—'was brought forth into being' or 'existence;' but 'became' is probably still worse. 'Was made' conveys the idea of a thing being 'made' which, is not told by ἐγένετο; but 'became' implies 'a change of nature' which, in this case, is still further from the truth.

Κατὰ τρεῖς δὲ τρόπους τὸ ὄν γίνεταί, says Euthymius on this verse,⁶ καὶ ἓνα μὲν, ὅταν, ἡ τοῦ ὄντος φύσις εἰς τὴν τοῦ γενομένου μεταβληθῇ, καὶ

¹ See Pref. to R. V. p. 105.

² Thucyd. v. 105.

³ Ib. l. 49.

⁴ C. C. p. 171. Cf. A. V. p. 171.

⁵ Strom. Lib. V. p. 105.

¹ Cal. Cer.

² Persae,

³ Prom. V.

⁴ Ol. ii. 22.

⁵ Phil. 5,

⁶ and 318.

⁷ 1 S. Pet.

⁸ Eph. i. 3;

⁹ Heb. ii. 11.

¹⁰ Comm.

¹¹ p. 564, A.

¹² Vol. III.

¹³ p. 27.

ὃν τὸ γάλα γίνεται τυρὸς, καὶ ὁ πηλὸς ὄστρακον· καὶ ἕτερον δὲ, ὅταν τῆς οὐσίας σωζομένης ἀμεταβλήτου, προσγένηται τι κατὰ συμβεβηκός, καὶ ὃν ὁ χαλκὸς γίνεται ἀνδριάς, καὶ ὁ ἄνθρωπος δίκαιος ἢ ἄδικος, καὶ τὰ τοιαῦτα κατὰ τὸν τρίτον δὲ, ὅταν τῆς οὐσίας σωζομένης ἀμεταβλήτου, καὶ ἄλλῃ οὐσία προσληφθῇ, καὶ ὃν ὁ στρατηγὸς γίνεται ὠπλισμένος. Ἀλλ' οὔτε κατὰ τὸν πρῶτον τρόπον σὰρξ ἐγένετο· οὐ γὰρ ἡ φύσις μετεβλήθη· οὔτε κατὰ τὸν δευτέρον· οὐ γὰρ ἡ προσγενομένη σὰρξ συμβεβηκός, ἀλλ' οὐσία καὶ αὐτή. λοιπὸν οὖν κατὰ τὸν τρίτον τρόπον χρὴ νοεῖν τὸ ῥητόν· δίκην γὰρ στρατηγῷ τὴν σάρκα περιθήμενος, τὸν πολέμιον τῆς ἡμετέρας φύσεως κατεπολέμησε.

The πρῶτος τρόπος in this remarkable passage expresses exactly 'to become.' This term, both from its etymology and use, implies a gradual and natural process, during which the nature of the object is changed; but it conveys no idea of a miracle. Thus grass 'becomes' hay through drying, and is no longer grass; a child 'becomes' a man, and never returns to childhood, &c.; but 'was made' is so far a better rendering, that it implies an agent by whose will the work is wrought. Thus, at Rome, a slave 'became free' after a certain period of slavery; but he was sometimes 'made free' by the spontaneous will of his master, for some special service, &c. Now, the conception of THE WORD in the womb of the Virgin Mary was not a natural and gradual development or change of THE WORD—ὁ γὰρ Λόγος σὰρξ ἐγένετο, says S. Epiphanius,¹ οὐ τροπὴν ὑποστάς· οὐδὲ μεταβαλὼν τὴν ἑαυτοῦ θεότητα εἰς ἀνθρωπότητα· εἰς μίαν συνενώσαντα ἑαυτοῦ ἀγίαν τελειότητά τε, καὶ θεότητα. But it was the most mighty miracle ever wrought through the operation of the HOLY GHOST. It was "the Divine image, habitation of THE WORD of God," says Eusebius,² **ὁ υἱὸς τοῦ θεοῦ ὁ λόγος τοῦ θεοῦ**· "and the Holy Temple of the Holy God that was prepared by the power of the HOLY GHOST." So that R. V. 'became' which, of itself, betokens a natural process, and precludes all idea of a miracle in the mind of such as knew it not beforehand, seems a less fit rendering of ἐγένετο than even 'was made,' which of itself implies an intelligent agent, by telling his wonderful work.

Theophylact³ guards us against taking ἐγένετο in this place in the sense of 'became': ὅταν δὲ ἀκούσῃς ὅτι σὰρξ ἐγένετο, μὴ νομίσῃς ὅτι ἐξέστη τῆς οἰκειάς φύσεως, καὶ ἐτραπή εἰς σάρκα, οὐ γὰρ ἂν Θεὸς ἦν, εἴπερ ἐτρέπετο, καὶ ἡλλοιοῦτο, ἀλλ' ὅτι μένων ὁ ἦν, ἐγένετο ὁ οὐκ ἦν. For the figurative

meaning here conveyed by ἐγένετο, is simply, the 'fact' of THE WORD taking upon Himself our human nature, and existing as such, without any reference to either the 'process' or the 'duration' often implied in the aor. ἐγένετο. We find, therefore, this ἐγένετο repeatedly rendered by γέγονε, as e.g.¹ οὕτω καὶ σὰρξ ἐγένετο, οὐ τραπείς εἰς σάρκα, ἀλλ' ὅτι σάρκα ὑπὲρ ἡμῶν ἀνέλαβε, καὶ γέγονεν ἄνθρωπος. καὶ γὰρ τὸ εἰπεῖν, ὁ Λόγος σὰρξ ἐγένετο, ἴσόν ἐστι πάλιν εἰπεῖν, ὅτι ἄνθρωπος γέγονε. And S. Cyril,² ὅτι γὰρ υἱὸς ἀνθρώπου γέγονε τε ἤδη, καὶ κεχρημάτικεν ὁ μονογενὴς, ἐξηγεῖται σαφῶς· σημαίνει γὰρ τοῦτο, καὶ ἕτερον οὐδὲν, τὸ σάρκα γενέσθαι τὸν λόγον εἰπεῖν. So also S. Athanasius,³ σὰρξ ἐγένετο ἴσον τῷ εἰπεῖν ἄνθρωπος γέγονε, κ.τ.λ.

I cannot, however, differ on this subject from the Revisers, without great diffidence in my own judgment. They, doubtless, weighed well the merits of their rendering for ἐγένετο and they probably had for it reasons stronger than any I have to bring against. Yet, as their reasons do not appear on the surface, I cannot help feeling some surprise at their leaving unaltered the same rendering 'was made' of A. V. for ἐγένετο in parallel cases.

Thus in chap. v. 6, A. V. and R. V. render ὑγιὺς γενέσθαι 'be made whole;' and v. 9, ἐγένετο ὑγιής, both A. V. and R. V. 'was made whole.' There ἐγένετο implies a miracle quite as much as in this 14th verse, as proved by ὁ ποιήσας με ὑγιῆ, v. 11; as it also does in ὑγιὺς γέγονας, A. V., R. V., 'thou art made whole,'—ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ, v. 15. So also in chap. ii. 9, τὸ ὕδωρ οἶνον γεγεννημένον, is rendered, 'the water that was made wine,' by A. V. and is left unaltered in R. V. Our previous knowledge of the miracle invests γεγεννημένον with the idea of 'being made,' borne out by ἐποίησε τὸ ὕδωρ οἶνον,⁴ which however, does not belong to γίνομαι, and belongs to the older γίγνομαι only in the sense of 'begetting' in which it frequently occurs in Attic writers in the perf. pass. It is true that there is more action implied in γεγέννημαι and γεγεννημένον than in the idea conveyed by ἐγένετο. Yet 'was made,' which may pass for a fair conventional rendering in this case, might have been altered to 'was become' with as much reason, perhaps, as ἐγένετο in this 14th verse. For while the difference and relative meaning of γέγονα and γεγέννημαι, of γεγονός and γεγεννημένον, are felt at once, yet τὸ γεγονός and τὸ γεγεννημένον are put one for the other in several MSS. of S. Luke viii. 34, and of S. James iii. 9. And the perf. part. pass. in, τὸ γεγεννημένον αὐτῷ,—ζῶα ἐντὸς αὐτοῦ γεγεννημένα,—ἐν οὐδετέρῳ ποτὲ γεγεννημένον ἐν,⁵—πρῶτα μόνον δὴ τῶν πάντων ἐλπίδος κρείσσον

¹ Anacort.
p. 124, A. ed.
Col.

² Theophyl.
Syr. iii. 39.

³ Comm.
p. 7.

¹ S. Epiphanius.
Adv. Hær.
Vol. i. p. 1004
A.

² Comm.
p. 91, C. sq.

³ ad Serap.
p. 171, C.
quoted above,
p. 12.

⁴ Ch. iv. 6.

⁵ Timæus,
p. 236, 278,
299, ed. V.

¹ Thucyd. ii. 63. γεγενημένον,¹ could not be rendered 'was made;' in τῆς τῶν Ἰακκιαιμονίων τῶνδε ἥδη ἐπὶ τῷ Μήνῳ Συμμαχίας γεγενημένης;² either 'was made,' or 'had taken place,' would suit; while in τηλικαύτης τηλικαύτης γεγενημένης —καὶ τηλικούτων κακῶν αἰτίας γεγενημένος Δημοσθένης,³ the perf. part. pass. should be rendered 'having happened,' and 'having become.'

We have seen that although the idea of a natural process is often told by ἐγένετο, and that so far, 'became' is a fit rendering for it in many cases, yet in this case there is no 'process' stated, but merely the fact ἄνθρωπος γέγονε: whereas a natural 'process' is of necessity implied in 'became;' so that unless the process be mentioned beforehand, 'to become,' or 'became,' is inadequate to tell a miracle. Let us examine briefly the various cases in which γίνεσθαι is rendered 'become' or 'became' in the A. V.

In 1 Cor. ix. 20, we read καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, "and unto the Jews I became as a Jew," A. V. correctly. It could not be rendered 'was made,' because this would imply an agent other than the Apostle himself. But the agent is ἐγὼ implied in the process ἐμαυτὸν ἐδούλωσα, and the result was, 'I became,' &c.

In Rev. xvi. 3, καὶ ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν, καὶ ἐγένετο αἷμα ὡς νεκροῦ "and it became as the blood of a dead man," A. V. correctly. Here the agent is the angel, the process is the pouring of the vial, and the result is that 'the sea became,' &c.

In Heb. x. 33, κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες "ye became companions of them that were so used," A. V. correctly. For the process is in θλίψεσι θεατριζόμενοι, trials which they suffered in common with others, and so 'became companions of them,' &c.

But in S. Matt. iv. 3, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γίνωνται, which A. V. renders "he made bread," might be rendered equally well 'become bread,' because the agent and process are both implied in εἰπέ, 'command,' that the miracle be wrought.

In S. Matt. xiii. 22, 32, S. Mark iv. 19, 32, γίνεσθαι is said of the growth of plants, and the gradual process is well rendered by 'becometh.'

In S. Matt. xxi. 42, S. Mark xii. 10, S. Luke xx. 17, Acts iv. 11, ἐγενήθη is said of the stone which, being rejected, 'became' the head of the corner. In this case 'was made' would be as correct.

In S. John i. 12, τέκνα Θεοῦ γενέσθαι is well rendered to 'become.' See Note on that verse.

In 2 Cor. v. 17, γέγονε καινὰ τὰ πάντα, is well rendered "all things are become new," A. V. The process being ἐν Χριστῷ καινὴ κτίσις.

Lastly, as regards the New Testament, in Rev. xi. 15, ἐγέναντο αἱ βασιλεῖαι, "the kingdoms are become," states no miracle, but simply the progress of time and of events through which kingdoms passed from one dominion to another, and so 'became,' &c.

In the Old Testament, the first instance we meet with of the term 'became,' is in Gen. ii. 7, where it is said of a miracle, ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν, LXX., הָיָה הָאָדָם לְנֶפֶשׁ חַיָּה "and man became a living soul," A. V. correctly. For in this case the agent God, is mentioned, and the process is, the two miracles ἐπλασεν καὶ ἐνεφύσησεν—πνοὴν ζωῆς: these two preliminary miracles being wrought, the result was, that man 'became' a living soul after he had received it. In this case 'was made' would have been out of place, as Philo properly remarks: ἄνθρωπον δὲ τὸν ἐκ τῆς γῆς λογιστέον εἶναι νοῦν εἰσκρινόμενον σώματι, οὕτω δ' εἰς κεκραμένον, ὁ δὲ νοῦς οὗτος γεωδῆς ἐστὶ τῷ ὄντι καὶ φθαρτὸν εἰ μὴ ὁ Θεὸς ἐνεπνευσεν αὐτῷ δύναμιν ἀληθινῆς ζωῆς: τότε γὰρ γίνεται καὶ οὐκέτι πλάττεται εἰς ψυχὴν, οὐκ ἀργὴν καὶ ἀδιάπτωτον ἀλλ' εἰς νοεράν καὶ ζῶσαν ὄντως. The Memphitic also renders correctly הָיָה in that verse, by אֶשְׁמַעְבִּי 'became,' and not by אֶשְׁמַע 'was made' as in this 14th verse.

In Gen. xix. 26, Lot's wife ἐπέβλεψεν εἰς τὰ ὀπίσω —καὶ ἐγένετο στήλη ἀλάς—"and she became a pillar of salt," A. V. correctly. The agent was, the command μὴ περιβλέψῃ εἰς τὰ ὀπίσω, the process was καὶ ἐπέβλεψεν, and the result was that she 'became,' &c. I shall remark presently on the Hebrew of this verse.

The same applies to ch. xlix. 14, where Issachar τὸ καλὸν ἐπεθύμησεν—ἀναπαυόμενος—the result of which was that ἐγενήθη he 'became' a servant.

In Exod. iv. 3, 4, where ἐγένετο applies to Moses' rod, the agent was God, His command to Moses was the process, and the result was that the rod 'became' a serpent.

The same may be said of ch. xxxvi. 13, though 'was' might be more correct; and for the same reasons the rendering of A. V., 'became' is right in 1 Sam. xxv. 37, 1 Kings xii. 30, xiii. 34, and Dan. ii. 35. But in Gen. xix. 26, and Ex. xxxvi. 13, where we have הָיָה only, without הָיָה the action or fact told thereby is more sudden and complete than can be well expressed by 'became.'

So that not one of these examples, when carefully examined, can be taken as a precedent for rendering ἐγένετο in this 14th verse by 'became;' inasmuch as in every one of them an agent and a process are either stated or clearly understood; whereas no such a thing is done in this case. Had the miraculous con-

This, however, seems to lie, not so much in the sense, which is obvious in Greek and in other languages which admit the same construction, as in the impossibility of rendering the original into grammatical English without a paraphrase. The sense appears to be this: ὁ ἐρχόμενος, He that is coming, about to appear publicly as a preacher of the gospel, — ὀπίσω μου, behind, after me, for I was sent before Him to announce His coming and to prepare His way; — γέγονεν ἔμπροσθέν μου, is (a declared fact) before me, far preferable to me, because He is far greater than I; whose shoes I am not worthy to unloose; and therefore, He is, shall, or ought to, be preferred to me; ἐντιμότερος ἐφάνη, S. Chrysostom, why? — ὅτι πρῶτός μου ἦν, because He existed long before me, even from all eternity.

We must not forget to connect ἔμπροσθεν with ὀπίσω, and to take γέγονε in a prophetic sense: οὐ γὰρ εἶπε, γενήσεται, says S. Chrysostom,¹ ἀλλὰ, γέγονεν. ὅτι ἔθος τοῦτο τοῖς προφητεύουσιν ἀνθρώποις ἐστι, ὡς περὶ γεγενημένων πολλαχοῦ περὶ τῶν μελλόντων διαλέγεσθαι. But Nonnus² understood it somewhat differently, —

πρῶτος ἐμεῖο βέβηκεν, ὀπίστερος ὅστις ἰκάνει
ὅτι μεν ἦν πρῶτιστος —

while Origen³ says: Διδάσκει δὲ ὁ βαπτιστὴς πῶς ἔμπροσθεν αὐτοῦ γέγονεν Ἰησοῦς τῷ πρῶτος αὐτοῦ, ἐπεὶ πρωτότοκος πάσης κτίσεως εἶναι, διὰ τοῦ ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν. διὰ τοῦτο γὰρ φησιν ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Διὰ τοῦτο δὲ νοῶ αὐτὸν πρῶτόν μου ὄντα καὶ τιμιώτερον παρὰ τῷ πατρὶ, ἐπεὶ ἐκ τοῦ πληρώματος αὐτοῦ ἐγώ τε, καὶ οἱ πρὸ ἐμοῦ προφῆται εἰλήφαμεν, χάριν τὴν θειοτέραν, καὶ προφητικὴν, ἀντὶ χάριτος τῆς κατὰ τὴν προαίρεσιν ἡμῶν ἀποδεχθεῖσαν παρ' αὐτοῦ. But S. Chrysostom's explanation given above is better; ἔμπροσθεν cannot be taken otherwise than in antithesis to ὀπίσω; otherwise it is made to mean the same thing as πρῶτός μου. To this S. Chrysostom says,⁴ τίς γὰρ οὕτως ἡλίθιος καὶ ἀνόητος, ὡς ἀγοῆσαι ὅτι ὁ ἔμπροσθεν αὐτοῦ γενόμενος, πρῶτος αὐτοῦ ἦν; Εἰ γὰρ περὶ ὑπάρξεως τῆς προαιωνίου, οὐδὲν ἕτερόν ἐστι τὸ λεγόμενον, ἀλλ' ἢ, ὅτι ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν. — Τούναντίον γὰρ, εἰ τοῦτο ἐβούλετο δηλῶσαι, ἐχρῆν εἰπεῖν, ὅτι, Ὁ ὀπίσω μου ἐρχόμενος πρῶτός μου ἦν, ἐπειδὴ καὶ ἔμπροσθέν μου γέγονε.

In reading the sayings and doings of John the Baptist recorded by S. John, we must bear in mind that he very probably wished to establish the fact, from the Baptist's own lips, that 'he was not the CHRIST,' but inferior to Him in all respects; against the opinion of the disciples of John the Baptist who

held him to be the Messiah. We know from the Gospel, that John the Baptist was held in great honour among the Jews, and even by Herod. Indeed, Josephus tells us,¹ that Herod was defeated by Aretas, King of Arabia Petraea, as a punishment for his having beheaded John the Baptist. Τισὶ δὲ τῶν Ἰουδαίων ἐδόκει δλωλέναι τὸν Ἡρώδου στρατὸν ὑπὸ τοῦ Θεοῦ, καὶ μάλα δικαίως τινυμένου κατὰ ποινὴν Ἰωάννου τοῦ ἐπικαλουμένου Βαπτιστοῦ. κτείνει γὰρ αὐτὸν Ἡρώδης, ἀγαθὸν ἄνδρα, καὶ τοὺς Ἰουδαίους κελεύοντα, ἀρετὴν ἐπασκοῦντας, καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν Θεὸν εὐσεβεῖα χρωμένους, βαπτισμῷ συνίναί, &c. S. Chrysostom² alludes to this passage, which he understood of the destruction of Jerusalem, and says, Ἐπειδὴ γὰρ πολὺ τὸ θαῦμα εἶχον τοῦ ἀνδρὸς τούτου πάντες οἱ Ἰουδαῖοι — ἀπ' αὐτοῦ τοίνυν τοὺς Ἰουδαίους ἐντρέψαι βουλόμενος (ὁ μακάριος Ἰωάννης,) συνεχῶς αὐτοὺς ἀναμινύσκει τῆς τοῦ Προδρόμου μαρτυρίας. This throws light, not only upon this passage, but upon the scope of a great portion of S. John's Gospel.

The Syriac has ܐܘܬܝܢ ܡܡܝܢ ܡܢ ܐܡܝܢ ܡܢ ܡܡܝܢ ܡܢ ܐܡܝܢ ܡܢ ܐܡܝܢ. "And He was before me, because He is older, anterior to me." The Arab. and Eth. read the same. The Memph. ܐܘܬܝܢ ܡܡܝܢ ܡܢ ܐܡܝܢ ܡܢ ܐܡܝܢ ܡܢ ܐܡܝܢ. "He hath preceded me because He was 'prior me ipso.'" Georg. and Arm. agree with the Syr., and A. Sax. with Vulg., 'ante me factus est quia prior me erat.'

On the whole then, it does not appear that the R. V. 'is advanced before me,' is so good a rendering of the Greek as the A. V. 'is preferred before me.' I would, perhaps, suggest the alteration, if admissible, of 'to' instead of 'before;' 'He is greater, more honourable than I; therefore He is preferable, or preferred to me.'

Ver. 16.

Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. — "And of His fulness have all we received, and grace for grace," A. V.; "out of His fulness," R. V. — more correct.

The Revisers translated first χάριν ἀντὶ χάριτος by 'grace upon grace;' but afterwards they returned to the rendering of A. V.,³ although they consider this less intelligible. Their moderation in this and other instances of revision, is a lesson to certain reckless translators who deal with the Word of God as they would with one of Lucian's dialogues. I will not, of course, speak positively, but only remark that as every one knows there are two interpretations of χάριν ἀντὶ χάριτος. One is this beautiful paraphrase of S. Chrysostom,⁴ who says that χάριν

¹ Antiquit. Jud. lib. xviii. c. 6. ed. Huds.

² in Hom.

¹ Hom. xiii. l.c.

² Par. 49.

³ Comm. in SS. Vol. II. p. 99, ed. Col.

⁴ Hom. xiii. l.c.

¹ Hom. xiv.

mentioned in the Note on Ver. 3, q.v. I will only further notice that the Georg. has *ἡμεῖς* 'from,' or 'by Moses,' and *ἡμεῖς* 'through,' or 'from,'¹ JESUS CHRIST; apparently coinciding with Theophylact, who says,² ὅρα πῶς ἐπὶ μὲν τῆς παλαιᾶς εἶπε, τὸ, ἐδόθη διὰ Μωσέως, ὑπουργὸς γὰρ καὶ ὑπηρετῆς οὗτος ἦν ἐπὶ δὲ καινῆς, οὐκ εἶπε τὸ, ἐδόθη, ἀλλὰ τὸ ἐγένετο—αὐθεντικὸν μὲν τὸ ἐγένετο, δουλικὸν τὸ ἐδόθη. Theophylact, however, is here, it seems, at variance with himself, in saying that ἐγένετο is αὐθεντικόν. See above Note on δι' αὐτοῦ ἐγένετο, p. 16.

Ver. 18.

—ἐκείνος ἐξηγήσατο.—“He hath declared Him,” A. V.; “He declared Him,” R. V.

‘Declared’ is perhaps the best rendering, if ‘declare’ be taken in its etymological sense, although it does not, even then, fully render ἐξηγεῖσθαι, especially in this place. Ἐξηγεῖσθαι not only means ‘to tell in detail,’ narrate, but also ‘to interpret’ the will or the oracles of the gods. It is ‘verbum rituale’ used especially for that purpose, and well suited to this place, when said of Him who has not only told us of the FATHER, but who has revealed, interpreted, and explained His will to us.

Thus Euripides,—³

οὐκοῦν δόκει νῦν στάντ' ἐν Ἀργείοις μέσοις
λέξιν, ἃ Κάλχας θέσφατ' ἐξηγήσατο.⁴

But the A. V. ‘hath declared’ seems better than R. V. ‘declared.’ It is not always possible to render correctly the Greek aorist by the English imperfect; or the Greek perfect by the English perfect. On the contrary, this seems a fit instance for the rule of Greek grammar, according to which the Aor. Indic. is used, either instead of the perfect, or in the sense of the present, with the idea of continuity, e.g.,

ἡ. xv. 95. νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον εἶπες⁵
“pro ὠνόω σε κατὰ τοῖον οἷον (τοῦτο δ) εἶπες” says Heyne.

In addition to the examples mentioned by Kühner,⁶ and by Viger,⁷ to prove it, the following may be mentioned: from Æschylus,—⁸

τοιῶνδ' ἂν ἀρχῶν νῦν ὑπερμνήσθην πέρι.
πολλῶν παρόντων δ' ὀλίγ' ἀπαγγέλλω κακά.

⁹ Id. lb. 914. and—⁹

ὁτοτοὶ βασιλεῦ στρατιᾶς ἀγαθῆς
κόσμου τ' ἀνδρῶν
οὓς νῦν δαίμων ἀπέχει εἰς ν'

¹⁰ Trach. 690. from Sophocles,—¹⁰

—νῦν δ', ὅτ' ἦν ἐργαστίον

ἔχρισαν μὲν κατ' οἶκον ἐν δόμοις κρυφῇ
μαλλῶ—

and—¹

νῦν δ', ὡς ἔληξε καὶ ἀνέπνευσε τῆς νόσου,
κεῖνός τε λύπη πᾶς ἐλήλათαι κακῇ—

and from Xenophon,² καὶ γὰρ νῦν, ὅτε ἄνευ ἡμῶν
προσελάσαντες ἐκινδυνεύετε—μάλα δὲ αἰσ-
χύνεσθαι ἡμᾶς ἐποιήσατε, &c.

In these, and many other like passages, the Aor. Indic. would be rendered by the English perfect. The rendering of the A. V. ‘hath declared,’ for ἐξηγήσατο, does not, therefore, seem incorrect; especially when taken in connexion with ὁ ὢν.

Ver. 19.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία.—“And this is the record,” A. V.; “the testimony,” R. V.

‘Witness’ would be better than ‘testimony.’ The difference between ‘witness’ and ‘testimony’ is great and real in etymology; but it is often overlooked in practice. One is A. Saxon, the other is Latin; the former therefore is, generally speaking, the better English of the two.

The Sanscrit *vid*, ‘to perceive,’ thence ‘to wit,’ and hence ‘to know,’ has a perfect with a present signification; *veda*, ‘I perceived,’ and therefore ‘I wit’ and ‘know.’ So also in Latin ‘video’ often means ‘animo agnosco, intelligo,’ e.g. Cicero writes,³ “Summa tamen eadem est, et idem exitus, quem ego tam video animo, quam ea, quæ oculis cernimus; nec vero quidquam video, quod non idem te videre, certo scio.” Hence also the Greek pres. εἶδω, ἵδω, ‘I see,’ perf. οἶδα, ‘I know;’ hence, too, the use of the past ἐγνωνκα, ‘novi,’ in a present sense. From the Sanscrit *vid*, ‘to perceive,’ pret. *veda*, ‘I know,’ come the Goth. *VEIT-AN* ‘to see,’ *WIT-AN* ‘to know.’ A. Sax. *wit-an* ‘to know,’ ‘perceive,’ or ‘understand.’ Engl. ‘to wit,’ and pret. probably ‘wist,’ and ‘wot.’ Hence A. S. *wit*, seeing at once with the mind, ‘understanding;’ *wit-tiz*, ‘ingenious,’ ‘quick,’ ‘witty;’ *wit-nep*, *zet-wit-neppe*, ‘a knowledge from perception,’ ‘witness,’ and ‘a witness,’ pers. Hence, too, the difference between ‘wit,’ and ‘wits,’ in English, though both have the same etymology. ‘Witness,’ then, is knowledge of a thing from having seen it with the eyes of the mind; on the other hand, ‘testimony,’ from Lat. ‘testis,’ a word probably of Sabine origin, implies nothing but attestation of a fact. ‘Witness,’ even in English, is an abstract subst. and may be construed without any article;⁴ not so ‘testimony.’ John the Baptist, therefore, could not give a ‘testimony’ in this case, for he could not be present.

¹ Id. AJ. 274, 445, 450, &c.

² Cyrop. iv. 5, 49.

³ Epist. vi. ad Torquat.

⁴ See ver. R. V.

¹ In the sense of ‘by,’ see v. 6.

² Comm. p. 370.

³ Iphig. in Aul. 518.

⁴ See also Phoen. 1009.

⁶ Gr. Gr. vol. ii. p. 79.
⁷ Idiot. Gr. p. 74, ed. S.
⁸ Pers. 327.

¹⁰ Trach. 690.

where no event took place; but he might well bear 'witness' of what he 'knew' to be true. 'Witness,' therefore, is better than 'testimony.'

Ver. 20.

—καὶ ὡμολόγησεν.—“but confessed,” A. V.; “and he confessed,” R. V.

The R. V. reads very heavily, owing to ‘and’ occurring three times in this short verse. *Kaí* is not always reducible to rule; it often constitutes the idiom of the language which may be felt, but is very difficult to translate. This second *καὶ ὡμολόγησε* is evidently an asseveration of the first, and is fairly rendered ‘even’ or ‘but;’ it is not meant as a simple repetition of the first, and cannot therefore be rendered ‘and’ equally well. For *καί* often means ‘but,’ ‘sed’ in classic Greek, as well as in¹ *καὶ ἅπαξ καὶ δις, καὶ* (but) *ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς*, although in² *καὶ ἐπειράσω—καὶ οὐκ εἰσὶ—καὶ εὗρες*—the third *καί* is correctly rendered by ‘and,’ as it depends on the first; the second being in an incident. and relat. proposition. The asseveration of John the Baptist must be read in connexion with the object of this Gospel, as regards the Jews and his disciples, at that time. See above, ver. 15.

Ver. 21.

—Ἠλίας εἰ σύ;—“Art thou Elias?” A. V.; “Elijah,” R. V.—right.

—ὁ προφήτης εἰ σύ;—“Art thou that prophet?” A. V.; “the prophet?” R. V.—right.

Although ‘the,’ as already observed, is a corruption, in lower A. S. of ‘that,’ and is therefore originally the same, yet in the present state of the language ‘that’ points to something antecedent. The prophet, however, has not been mentioned, though we know it to mean a prophet that was then expected. ‘The prophet,’ therefore, defines it sufficiently, and is a more correct rendering of *ὁ προφήτης*, which never could be rendered ‘a prophet’ as A. V. states in a marginal note.

Ver. 22.

Εἶπον οὖν αὐτῷ.—“Then said they unto him,” A. V.; “they said therefore unto him,” R. V.—right.

Οὖν in this place seems to indicate consequence rather than sequence only. The Pharisees asked John ‘who art thou,’ a second time, because he had answered every one of their questions in the negative. Οὖν is on this account correctly rendered ‘therefore’ by R. V.

Ver. 23.

—καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.—“As said the prophet Esaias,” A. V.; “as said Isaiah the prophet,” R. V.—much better.

Ver. 25.

—Τί οὖν βαπτίζεις.—“Why baptizest thou,” A. V., R. V.

The English term ‘baptize’ does not convey the meaning which the Greek did to those who said or heard it. *Βαπτίζω* is a common term, but ‘baptize’ is a special one, and shows that such terms as ‘to baptize,’ ‘bishop,’ ‘priest,’ ‘deacon,’ &c., lose much in force and meaning by not being translated, but only as it were transcribed. Thus *βαπτίζω* meant ‘to dip, to wash;’ it is rendered in Syriac *ܒܝܬܐ* ‘to stand’ (in the water) ‘to wash,’ ‘to plunge’ or ‘dip;’¹ in Memphitic, *ⲙⲁⲣⲥ*; Sahidic, *ⲉⲙⲁⲣⲥ*, ‘to plunge,’ ‘to immerse;’ in Ethiopic, *ተጠቅፍ*: ‘to be immersed;’ in Armenian, *մկրտել*, ‘to wash or purify the body;’ in Georgian, *βαπτίζειν* is rendered by *იუბესელეჟა*, ‘to give light to,’ ‘to enlighten.’ *Βαπτίζόμενοι φωτιζόμεθα*, says S. Clement Al.² *φωτιζόμενοι υἱοποιούμεθα* υἱοποιούμενοι τελειούμεθα τελειούμενοι ἀπαθανατιζόμεθα.

—καλεῖται δὲ πολλαχῶς τὸ ἔργον τοῦτο χάρισμα, καὶ *φώτισμα*, καὶ *τέλειον*, καὶ *λουτρόν* κ.τ.λ. *Ἡ γὰρ διὰ τοῦ βαπτίσματος γέννησις*, says Theophylact,³ *φωτισμὸν ἐμποιοῦσα τῇ ψυχῇ τὴν τοῦ Θεοῦ βασιλείαν, ἥτοι τὸν μονογενῆ υἱὸν αὐτοῦ βλέπειν, τουτέστι, νοεῖν διδωσι.*⁴ The Arabic renders *βαπτίζειν* like the Syriac, from which the term was borrowed, by *عَمِد* ‘to stand (in the water);’ in Persian of the Polygl. *شويیدن* ‘to wash;’ in Gothic, *𐌳𐌹𐌸𐌹𐌳𐌰* ‘to dip, immerse;’ in A. Saxon, *fullan*, ‘to wash clean,’ whence ‘fuller;’ in Slavonic, *крестити*, ‘to sign with the Cross.’ Those languages have simply given a Christian meaning to terms in constant use in daily life, and so far have the advantage over other languages in which, from some original mistake in translation perhaps, the Greek term has been only transcribed; thus imparting a very imperfect, if not an altogether incorrect idea. For to say that a child in the Church is either ‘washed,’ ‘purified,’ ‘enlightened,’ ‘dipped,’ or ‘signed with the Cross,’ are all expressions more readily understood and more significant than that he is ‘baptized.’

So also are ‘inspector’ for ‘bishop,’ ‘minister’ or ‘attendant’ for ‘deacon,’ ‘elder’ for ‘priest,’ &c.

—εἰ σὺ οὐκ εἰ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ προφήτης;—“If thou be not that Christ, nor Elias, neither that prophet,” A. V.; “if thou art not the Christ, nor Elijah, neither the prophet,” R. V.

¹ 1 Thess. ii. 18.

² Acts x. 28, Rev. ii. 2.

³ See Asseman, Bib. Or. vol. iii. p. 2, p. 251, sq. for this word.

² Predag. Lib. i. c. 6.

³ Comm. p. 592, D.

⁴ See above, ver. 19.

The R. V. is right in rendering εἰ—εἴ by 'if thou art'—and 'the Christ.' 'That Christ,' an A. Saxon expression, in the present state of the language implies that there were two or more Christs at the time; whereas ὁ Χριστός, 'the Christ,' 'the Messiah,' is plain, and points to the only one. See above, ver. 21, ὁ προφήτης. But 'neither' would come better first, and 'nor' second, thus: 'if thou art not the Christ, neither Elijah, nor the prophet.'

Ver. 26.

—μέσος δὲ ὑμῶν ἕστηκεν.—"But there standeth one among you," A. V.; "but in the midst of you there standeth one," R. V.

The construction of the A. V. is the better of the two. Subject,—verb,—place. There standeth—where? among or in the midst of you. The Greek construction of this passage, although correct, is not so natural, and therefore, it does not answer so well in English; in English it is not emphatic as it is in Greek, but rather involved. Μέσος ὑμῶν 'in the midst of you,' A. S. middeþ eoþ is more correct than 'among you.' Doubtless the R. V. adopted this construction in order to bring the antecedent 'one' close to the relat. 'whom,' and, so far, correctly; but 'there standeth one in the midst of you whom' would read better, and be as correct; for 'whom' cannot relate to 'you' just before it. The Arab., Armen., Eth., Slav., Memph., Pers., read 'in the midst;' Syr., 'among;' Georg., locative dat. of you 'in you.'

Ver. 27.

Αὐτός ἐστιν ὁ ἐπίσω μου ἐρχόμενος.—"He it is, who coming after me," A. V.; "this is He that cometh after me," R. V.

The A. V. is liable to misconstruction; it may mean either that He is preferred 'because He cometh after,' or, 'although He cometh after;' whereas the Greek is, as it were, a simple reference to ver. 15. S. Cyprian,¹ quotes this passage thus: "ego quidem baptizo in aqua, in medio autem vestrum stat, quem vos nescitis, ipse est enim de quo dixi, Post me veniens homo, ante me factus est—"

On the other hand 'this is,' R. V., does not seem exact. 'This' is too near a demonstr. pron. for αὐτός 'ipse,' not 'hic,' οὗτος; moreover it refers to ἕστηκεν 'there standeth' and not 'here standeth,' in the preceding verse. It is true that αὐτός ἐστι ὁ μέλλων ἐρχεσθαι in S. Matt. xi. 14, is rendered by A. V. 'this is;' but so is οὗτος γάρ ἐστι in ver. 10, 'for this is he;' and both cannot be right. But in S. Matt. xvi. 20, Acts x. 42, Eph. v. 23, &c., αὐτός ἐστι is rendered 'He is,' or 'He it is,' correctly; because

αὐτός is a personal pron. like 'he,' and expresses greater emphasis than 'this,' which may be said of any object. Αὐτός ἐστι in this place, 'ipse est,' is properly 'that one,' 'that same one,' 'that very one,' all of which are well expressed by 'He it is,' but not by 'this is,' because in this case 'this,' standing at the beginning of the sentence, is made to take the place of οὗτος, and to receive the emphasis that rests on αὐτός. If an alteration is necessary, 'He it is that cometh after me, who,' &c., might perhaps be preferable. See ver. 15.

—αὐτοῦ τὸν ἱμάντα τοῦ υποδήματος.—"Whose shoe's latchet," A. V.; "the latchet of whose shoe," R. V.—better.

But ἐρχόμενος is changed in ver. 9, by R. V., from 'that cometh,' A. V., to 'coming;' and here from 'coming,' A. V., to 'that cometh.' Is the alteration necessary?

Ver. 28.

Ταῦτα ἐν Βηθαβαραῖ ἐγένετο.—"These things were done in Bethabara," A. V.; "these things were done in Bethany," R. V.

The authority of the best MSS., and of the oldest Versions is in favour of 'Bethania;' while the probability is that 'Bethabara' is the proper reading. The Codd. Vatic. and Alexand.;—the Syriac, Peschito, ed. Widm., Polygl., Oroomiah, and Harkel;—the Arabic, Polygl. Erpen. Medic.;—the Memphitic, ed. Wilk., Schw., and 1847;—some Sahidic MSS.;¹—the Persian, Polygl.; the Vulgate, and the A. Saxon, read BETHANIA: other less important MSS.; and the Ethiopic, Polygl. and Platt;—the Armenian, ed. Venice 1805, 1816, 1825, 1828, 1838, Anc. and Ararat; 1848, Mod.; 1857, Anc.; 1858, Mod.;—the Georgian Eccles. and Civil; the Slavonic 1811, 1822, all read BETHAPRA, BETHAPARA, or BETHABARA.

Yet it is hardly possible not to suspect some mistake among the early MSS.; because on the one hand this Bethania is unheard of elsewhere, and on the other hand Bethabara suggests the ready meaning of 'Fording-house,' or בית-עברָה, or of בית ברָה and later, perhaps, בית הברָה Bethbara, or Beth-'abara, 'house' or 'place of the wilderness,' at the fords of Jordan, Judg. vii. 24;² which the men of Ephraim took, even 'the waters unto Bethbara and Jordan.' This may be בית ערְבָה Baith'araba, or Βηθαραβָα, 'house or place of the wilderness,' mentioned in Josh. xv. 6, 61, 'in the wilderness, Betharabah,' &c., and xviii. 17; on the borders of Judah and Benjamin 'in the wilderness of Judea,' where John was baptizing. Origen³ says, ὅτι μὲν σχιζὸν ἐν παλαιῇ

¹ See G. W. H. N. T. Sahid. p. 62, 79; and also for other MSS. of the same text, see the same work, p. 81, sq.

² J. Simonis Onom. V. T. p. 197, and N. T. p. 41; Relandi Pa. p. 626, 631; V. T. p. 127, 8; Geogr. Ant. vol. ii. p. 553; Disc. Cho. Opp. vol. ii. p. 100, c. l.

³ Comm. in p. 100, c. l.

¹ Adv. Jud. ii. 20.

applicable to John the Baptist who, did not mean that he had come the year before and had finished his mission; but that he was delivering at the time he spake, the message he was come to bring. The perf. of ἔρχομαι is not so often used as the Aorist. See above, Note on ver. 18, and below, ch. viii. 42.

Ver. 32.

Καὶ ἐμαρτύρησεν Ἰωάννης.—“And John bare record,” A. V.; “bare witness,” R. V.—much better. See Note on ver. 19.

—ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστέρην ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ’ αὐτόν.—“I saw the Spirit descending from heaven like a dove, and it abode upon Him,” A. V.; “I have seen the Spirit descending as a dove from heaven, and it remained upon Him,” R. V.

Τεθέαμαι is best rendered by the English perf.; but one might ask why the Revisers who, often render θεάομαι by ‘to behold,’ have not done so in this case which, ‘behold’ would suit very well. The date was not far distant. Our LORD was living among the people, and He was beginning His ministry. The use of the perfect in this verse, implies that our SAVIOUR was baptized within a period of time not yet elapsed, either one year or one month. The Aorist would not have been so correct in this case.

—καταβαῖνον ὡσεὶ περιστέρην ἐξ οὐρανοῦ. The sense of the Greek is, ‘I have seen the Spirit in the shape of,’ or, ‘like a dove, descending from heaven upon Him, and resting there.’ The construction in Greek is rugged, but grammar allows of no other rendering. Ὡσεὶ does not occur often in classic Greek; hardly ever in prose; and only in poetry to help out the metre: it is sometimes written ὡς εἰ, and has that meaning, ‘as if.’ As a conj. it governs no case; with mid. or neut. verbs we find it construed with the nom. and with act. verbs, as in this case, with

¹ Sup. 784. the accus. e.g. in Æschylus,¹—

ἀμπῶσα δ’ ὡσεὶ

κόνις ἄτερθε πτερόγων ὀλοῖμαν.

² Sc. II. 189. and in Hesiod—²

—ὡσεὶ ζωὴ περ ἑόντες

³ v. 194. but—³

—ὡσεὶ ζωὴς ἐναρίζων—

⁴ v. 298. and—⁴

—οἶγε μὲν ἡμῶν—ὡσεὶ Δημήτερος ἀκτὴν.

The Greek construction, therefore, is perhaps, τεθέαμαι τὸ πνεῦμα—ὡσεὶ περιστέρην, καταβαῖνον ἐπ’ αὐτόν, καὶ ἔμεινεν αὐτόν· or καταβαῖνον καὶ μένον ἐπ’ αὐτόν. This is proved beyond doubt by the manner in which

⁵ De Hom. Nat. p. 611, A. S. Athanasius quotes this passage.⁵ He says: σωματικῶ γὰρ εἶδει, τουτέστιν, ὡς περιστέρα ὡφθη τὸ

πνεῦμα τὸ ἅγιον, καταβαῖνον καὶ μένον ἐπ’ αὐτόν. For, ἐπὶ c. acc. is not often construed with verbs of rest in classic Greek, although it is so in the New Testament, as e.g. S. Luke ii. 25, ἦν ἐπ’ αὐτόν. But Origen’s remark,¹ is perhaps applicable to this case:

ὁ διαιρῶν παρ’ ἑαυτῷ φωνὴν καὶ σημαίνόμενα, καὶ πράγματα, καθ’ ὧν κείται τὰ σημαίνόμενα, οὐ προσκλύθει τῶ τῶν φωνῶν σολοικισμῷ· ἐπ’ ἃν ἐρευνῶν εὕρισκε τὰ πράγματα, καθ’ ὧν κείνται αἱ φωναί, ὕγι· And ἐπὶ c. acc. in this place, whether it be or be not connected with καταβαῖνον, may be intended to imply that the Spirit did not actually ‘rest’ on our SAVIOUR, but that it flew down towards, and ‘remained fluttering’ over Him. The expression used by Justin Martyr² seems almost to mean it: ὡς περιστέρην τὸ ἅγιον πνεῦμα ἐπιπτήναι ἐπ’ αὐτὸν ἔγραψαν οἱ ἀπόστολοι αὐτοῦ τούτου τοῦ Χριστοῦ ἡμῶν· although he uses the dative in, τὸ πνεῦμα τὸ ἅγιον—ἐν εἶδει περιστέρως ἐπίπτη αὐτῷ.³

It does not seem, however, that either the A. V. or the R. V. renders the Greek accurately. The A. V. is perhaps the better of the two; ‘like a dove,’ ‘in the likeness or form of a dove.’ But the R. V. seems to imply that the Spirit, whatever His appearance might be, came down from heaven ‘as a dove’ comes down. All ambiguity would be removed by translating the Greek: ‘I have seen the Spirit like a dove coming down from heaven, and it rested upon Him.’ There can be, of course, no doubt as to the visible form of a dove in which the Spirit then appeared. John the Baptist must have seen it, ver. 33; and he saw it, ver. 34. Τεθέαμαι τὸ πνεῦμα—ὡσεὶ περιστέρην, κ.τ.λ. Had it not been so, John the Baptist would have said, Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστέρα (i.e. καταβαίνει). The witness of the Fathers is general on this point. Among others S. Cyril⁴ says, μαρτυρεῖ τοιγαροῦν ὅτι τὸ πνεῦμα θεάσοιτο—περιστέρως ἐν σχήματι· and⁵ ἀπέπτη μὲν γὰρ ἐξ ἡμῶν διὰ τὴν ἁμαρτίαν, κ.τ.λ.; and S. Chrysostom,⁶ Πῶς οὖν οὐκ ἐπίστευσαν Ἰουδαῖοι φησὶν; οὐδὲ γὰρ μόνοι. Ἰωάννης εἶδε τὸ Πνεῦμα ἐν εἶδει περιστέρως.⁷ Ὅτι εἰ καὶ εἶδον, ἀλλὰ τὰ τοιαῦτα οὐχὶ τῶν τοῦ σώματος ὀφθαλμῶν δεῖται μόνον, ἀλλὰ πρὸ τούτων τῆς κατὰ διάνοιαν ὄψεως, ὥστε μὴ φαντασίαν περιττὴν τὸ πρᾶγμα νομίσαι, κ.τ.λ. And Theophylact⁸ is of the same opinion, καὶ σωματικῶς κατέβη τὸ πνεῦμα, κ.τ.λ. Nonnus also writes,⁹

ὅτι περ αἰθερίων κατανέμενον ἔδρακε κόλπων

πνεύμα θεοῦ, πτερόγων πεφορημένον ἐμφρονι παλμῷ,

ἀντίτυπον μίμημα πελειᾶδος, ἄχρις ἐπ’ αὐτὸν

ἦλθε, καὶ αὐτῷ μίμνην.

Besides, the appearance of the Spirit in the form of a dove at the baptism of our LORD Jesus, and the dove fluttering over the waters of the flood with a

¹ Philocal. I. c. iv. p. 24, 25, ed. Cant.

² Dial. c. Tryph. I. c. p. 315, E.

³ De S. Athan. I. c. 30, c. 5, Op. II. p. 316, A. c. 1, c. 1, this as, πνεύματος ἐπιφοίτησις περιστέρως ἐν εἶδει τῆς κορυφῇ ἐπιπτόουσα.

⁴ Comm. p. 116, D.

⁵ Ibid. p. 124, E.

⁶ Hom. xvi. 3.

⁷ De S. Athan. I. c. 30, c. 5, Op. II. p. 316, A. c. 1, c. 1, this as, πνεύματος ἐπιφοίτησις περιστέρως ἐν εἶδει τῆς κορυφῇ ἐπιπτόουσα.

⁸ Theophylact. I. c. 30, c. 5, Op. II. p. 316, A. c. 1, c. 1, this as, πνεύματος ἐπιφοίτησις περιστέρως ἐν εἶδει τῆς κορυφῇ ἐπιπτόουσα.

⁹ Nonnus. I. c. 30, c. 5, Op. II. p. 316, A. c. 1, c. 1, this as, πνεύματος ἐπιφοίτησις περιστέρως ἐν εἶδει τῆς κορυφῇ ἐπιπτόουσα.

¹⁰ Ibid. p. 124, E.

¹¹ Ibid. p. 124, E.

¹² Ibid. p. 124, E.

¹³ Ibid. p. 124, E.

¹⁴ Ibid. p. 124, E.

¹⁵ Ibid. p. 124, E.

¹⁶ Ibid. p. 124, E.

¹⁷ Ibid. p. 124, E.

¹⁸ Ibid. p. 124, E.

¹⁹ Ibid. p. 124, E.

token of peace, is far too remarkable an instance of a type with its antitype ever to be overlooked. Ταύτης (τῆς περιστερᾶς) ἔφερε τύπον μερικῶς κατὰ τινος ἢ ἐπὶ Νῶε περιστερᾶ—οὕτω φασὶ, καὶ τὸ πνεῦμα τὸ ἅγιον

¹ S. Cyril Hierosol. Catech. xvii. p. 196, A. B.

κατήλθεν ἐπὶ τὸν ἀληθινὸν Νῶε, κ.τ.λ.¹

Ver. 33.

—ἐφ' ὃν ἂν ἴδῃς.—“upon whom thou shalt see,” A. V.; “upon whomsoever thou shalt see,” R. V.

A. V. seems best; for ἂν affects ἴδῃς and makes the certain fact of what is foretold uncertain as to the time of its appearance; and so it influences ὃν only indirectly, and not so far as to make it mean ‘whomsoever;’ for this would imply that John the Baptist should see the Spirit come down and rest on more than one person. But ‘whom,’ which seems a good rendering for ὃν in this place, defines and determines well the only one on whom the Spirit rested.

—καὶ μένον ἐπ' αὐτόν.—“and remaining on Him,” A. V.; “and remaining upon Him,” R. V.—not so well.

It seems more correct in English to use ‘upon’ with verbs of motion, and ‘on’ with verbs of rest. Thus it is correct to say, ‘he fell on his feet upon the earth;’ ‘he is sitting on the ground.’ The same remark applies to the corresponding prep. ‘in’ and ‘into.’ ‘He is in the house;’ ‘he is gone into the house,’ &c. The translators of the A. V. were probably misled in ver. 32 by ἐπὶ with the acc. ἐπ' αὐτόν, and rendered it ‘abode upon Him,’ the acc. belonging in Greek rather to a verb of motion, and there possibly to καταβαῖνον; for in this verse they render correctly μένον ἐπ' αὐτόν by ‘remaining on Him.’ ‘Upon whom—descending,’ and ‘remaining on Him.’ The R. V. translates ἐπ' αὐτόν in both places ‘upon Him.’

Ver. 34.

Κἀγὼ εἶρακα καὶ μεμαρτύρηκα.—“And I saw, and bare record,” A. V.; “And I have seen and have borne witness,” R. V.—better.

Ver. 35.

Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰ.—“Again the next day after John stood,” A. V.; “Again the next day John was standing,” R. V.—better.

‘After’ is redundant in A. V.; the ‘next day’ must be ‘after,’ and the pl. p. εἰστήκει is better rendered by the expression of continuance ‘was standing,’ than by ‘stood’ only.

Ver. 38.

Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτούς.—“Then Jesus turned, and saw them following,” A. V.; “But Jesus turned, and saw them following,” R. V.

‘But’ is hardly a better rendering of this troublesome particle δὲ than ‘then,’ which might pass for a sufficient equivalent; ‘but’ is too adversative for this place. It does not appear, however, why both A. V. and R. V. should have rendered the Greek participle by the indicative. ‘Then’ or ‘but JESUS having turned (or turning) and seeing them following, saith unto them,’ would be as well; for στραφεὶς may be rendered by the present part. in English. The rendering of A. V. and R. V. call for ‘and,’ which is not in the Greek.

—ποῦ μένεις;—“where dwellest Thou?” A. V.; “where abidest Thou?” R. V.—see next verse.

Ver. 39.

—ποῦ μένει—καὶ ἔμειναν.—“where He dwelt,” “and they abode,” A. V.; “where He abode,” “and they remained,” R. V.

The present ind. μένει expresses a continued action, which is not told in the imperf. ‘abode,’ or ‘dwelt;’ and for this reason it is rendered in Syr., Armen., Georg., Memph., &c., by ‘was.’ As it is the present we may choose the past tense in English which suits best the context and the language. ‘Where He was dwelling,’ or ‘abiding,’ would perhaps be better.

As to ‘abide,’ ‘dwell,’ and ‘remain,’ by which A. V. and R. V. render μένειν, their respective meaning is this:—

‘To abide,’ A. Sax. an-bidan, a-bidan, bidan, Goth. **BEIDAN** is properly ‘to await,’ or ‘bide,’ προσδοκᾶν, e.g. S. Matt. xi. 3. Goth. **PH IS SA UIMANΔA. PHAN ANPHARIZNH BEIDAIMA**: A. Sax. Eart þu þe to cumenne eart. oððe þe oþþe ꝥeeolon abidan: “Art Thou He that art coming, or shall we wait for, or await, another?”

‘To dwell,’ is the Scandin. ‘dvelia,’ pres. ‘ek dvel;’ ‘dvöl, a dwelling,’ Swed. ‘dveljas,’ Dan. ‘dvæla,’ ‘to delay,’ or ‘tarry,’ ‘to detain;’ e.g.¹

¹ Edda, Hadd. Sk. 30.

Dagr er nu Hrimgerþur.

En þik dvalda hefir

Atli—

It is now day, Hrimgerthur;

But Attalus has detained thee—

Hence, perhaps, the various derivations from ‘dvala,’ a ‘trance,’ ‘sleep,’ &c.

'To remain,' is 'remanco,' from μένω; (Sanse. *man* 10th C. 'to oppose,' or 'stop?') But Latin words are seldom best in English, and do not carry with them the same meaning as words of Northern origin, e.g. 'dwelling,' 'abode,' and 'mansion.'

On the whole then, the A. V. 'where dwellest Thou,' and 'where He dwelt,' or 'was dwelling,' is a good rendering of the Greek. The A. S. reads *hƿar eapdarp þu*; 'where dwellest or livest Thou?' from *eapd*, a native place, a station, 'earth.' And they came and saw *hƿar he punode*, 'where He wonnede;' to won, obs. for to dwell, or inhabit, e.g.¹

"Lordynges, he seyde, arme yow all sone,
Here ys no dwellyng for us to wonne."

—ὥρα δὲ ἦν ὡς δεκάτη.—"for it was about the tenth hour," A. V.; "it was," R. V.

Δέ was, it appears, introduced by Stephen. It is, however, found in Nonnus,² perhaps for the sake of metre.

—δεκάτη δὲ ποδὴνμος ἔτρεχεν ὥρη,

and S. Chrysostom,³ ὥρα γὰρ ἦν ὡς δεκάτη, φησίν. The Memph. also has *ⲁⲓ ⲛⲉ ⲫⲏⲁⲧ ⲁⲉ ⲓ ⲁⲭⲛ ⲓ ⲛⲉ*. 'for it was the tenth hour.' The Syr. and Arab. have 'and it was;' Armen. 'for,' or 'because it was;' Georg. 'it was;' Eth. 'until the tenth hour;' Pers. 'that day at the tenth hour;' Slav. 'for it was;' A. S. 'it was then the tenth hour;' Vulg. 'hora autem erat.' So that the reading of the A. V. is not so objectionable as to be rejected. It was near sun-set which is the end of the day in the East, and the disciples would naturally stay with our Lord until the morrow; 'for' is therefore not out of place, and it is supported by some authorities.

Ver. 40.

—ἀκουσάντων παρὰ Ἰωάννου.—See ch. vi. 45.

Ver. 41.

—τὸν Μεσσίαν—ὁ Χριστός.—"the Messiah," A. V.; "the Messiah," R. V.—better. "The Christ," A. V.; "Christ," R. V.—right.

The art. *ὁ* is found in the Memph. *ⲛⲥ* but it is not of much weight in this case, because 'CHRIST' is never written otherwise in Memphitic than as a monogram of three letters, *ⲛ* for the article and *ⲥ* for CHRIST. S. Chrysostom quotes twice this passage, thus,⁴ ὁ ἔστι μεθερμηνεύμενον Χριστός and Nonnus,⁵—

σύγγονε, Μεσσίαν σοφὸν εὖρομεν, ὃς Θεὸς ἀνὴρ,
Χριστὸς Ἰουδαίοισιν ἀκούεται Ἑλλάδι φωνῇ.

The Armen., Georg., Eth., Slav., and A. Sax. write CHRIST without the article; the Syr. leaves

out, of course, ὁ ἔστι μεθερμηνεύμενον Χριστός. The Arabic has *وجدنا مسيا الذي تلوينا المسيح*. 'We have found Misia whose interpretation is the MESSIAH.' As the Arab. has no other term than *المسيح* 'the MESSIAH,' for CHRIST, the translator borrowed from other Versions the term Misia, which has no meaning, in order to represent τὸν Μεσσίαν, and so as to render Χριστός 'by the MESSIAH.' For this cannot refer to the true and false Messiah alluded to in Arabic writings.

Ver. 42.

—ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς.—"and when Jesus beheld him," A. V.; "but Jesus looked on him," R. V.

In the best Greek prose ἐμβλέπω (with dat.; seldom with ἐπί and acc.) means 'to look at or into with attention and interest;' 'to fix one's eyes upon;' whereas to 'look on' or 'upon,' to 'consider,' often with pity, is, ἐπιβλέπω with dat. Generally speaking, one 'looks at' with interest; one 'looks into' with attention; and one 'looks on' with pity, or only 'to consider.' Thus, a sick man ἐνέβλεψέ τε τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἶον—says Plato,¹ at the man who, he thought, had a remedy for him; and again,² ὃς ἐμβλέψας μοι καὶ θαυμάσας εἶπε, Μὰ Δί, οὐκ ἔγωγες. On the other hand, in Lucian we find,³ τῷ μὲν ἡ Ἀφροδίτη—τῷ δὲ ὁ Ἀρης ἐπέβλεψεν and in Sophocles,⁴—

ὅστις οὐ ζήλω πολιτῶν καὶ τύχαις ἐπιβλέπων.

Both verbs occur but seldom in classic Greek; ἐμβλέπω is found but once in Sophocles,⁵ in the sense of 'looking here and there with earnestness.' Both, however, occur frequently in the LXX.; but, as might be expected in a degenerated style, with εἰς and the acc. They render several Hebrew words, but especially *בִּיחַ* 'to look at or into with attention.' Our SAVIOUR did not contemplate nor stare at Peter, but He looked at him with deep interest, not with pity. It seems, therefore, that 'having looked at' would be a better rendering of ἐμβλέψας αὐτῷ than either 'beheld' or 'looked on, him.' But it does not appear why the participle in Greek should be rendered in English by the indicative. S. Chrysostom⁶ connects καὶ ἔγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν, with the preceding verse; and begins another clause at καὶ ἐμβλέψας αὐτῷ ὁ Ἰησοῦς, which seems to make a better division.

—ὁ υἱὸς Ἰωνᾶ.—"the son of Jona," A. V.; "the son of Jonas," R. V.—better; Ἰωνᾶ is the gen. of Ἰωνᾶς which was a Galilean name. The prophet Jonah, Ἰωνᾶς, was from Gath-hepher in the tribe of

¹ Halliwell Dict. s. v.

² Hom. xviii. 2.

¹ Charm. 7. v. 5.

² Id. Rep. X. v. 5.

³ De Ac. troi. 20, ed. Bip.

⁴ G. B. 1526.

⁵ Soph. Trach. 102.

⁶ Hom. xiv.

⁴ In Hom. xiv.

⁵ Par. 157.

Zabulon; a fact which the Pharisees (S. John vii. 52) seem to have forgotten.¹

The R. V. is right in rendering Cephas by 'Peter,' and not like A. V. by 'Stone;' although this should be put in the margin. But Cephas and Peter were both at that time proper names, of the same meaning in different languages; like 'Frederick' in Teutonic, *Eirēnaios* in Greek, 'Pacifico' in Roman, *פִּיפֶּה* in Hebrew and its derivatives, 'Tae-ping' in Chinese, &c., which all mean the same thing. The R. V. therefore correctly renders one proper name by another.—The Syr. has 'the son of a dove,' and of course omits *ὁ ἔρμ. Πέτρος*; Eth. 'son of John'; Arab. 'thou shalt be called Petros which is interpreted, a stone;' Pers. 'thou shalt be called *سفا* Ssapha (Arab. a rock or stone,) which is interpreted *سنگ* (Pers.) a stone;' Vulg. 'Cephas,' 'Petrus';

Armen. 'Cephas,' 'Betros'; and Nonnus,²—

υἱὸς Ἰωάννα σὺ μοι πέλες ἔσσι δὲ *Σίμων ἐργατίνης πόντοιο, σὺ μοι κεκλήσκειο Κηφᾶς. δευτερον οὐνομα δέξο νεώτερον, ἀνέρες ἄλλοι Πέτρον ὕπερ καλέουσιν. ἐπωνυμίην δὲ καλύψει πρεσβυτέρην Σίμωνος, ὑπέρτερον οὐνομα Πέτρον, πίστιος ἀβράγαῆος σημήϊον.*

This shows that Nonnus understood rightly the meaning of *ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοῦ*. S. Matt. xvi. 18.

Ver. 43.

Τῇ ἐπαύριον.—"The day following," A. V.; "The next day," R. V.—is the same thing. "On the morrow" would be a better rendering than either.

—*ἠθέλησεν ὁ Ἰησοῦς*.—"Jesus would," A. V.; "Jesus was minded," R. V.

Ἐθέλω is 'simple volition'; *βούλομαι*, (*βουλῶ, volo, boullé,*) implies a 'plan and choice.' *Βούλεσθαι μὲν* says Ammonius, s.v. *ἐπὶ μόνου λεκτέον τοῦ λογικοῦ*: τὸ δὲ θέλειν, καὶ ἐπὶ ἀλόγου ζώου. This definition, which is, generally speaking, correct, seems not to favour the rendering of R. V. *Ἐθέλω* is often said even of inanimate objects, as in Herodotus,³ τὸ δὲ ἔπος τοῦτο ἐθέλει λέγειν, ὡς εἰ μὴ ἐθέλῃσιν σφί ὕειν ὁ θεός—εἴ σφί θέλοι—ἢ χῶρη, —εἰ μὴ γε ὕσεται σφί ἢ χῶρη, &c. From this use of *θέλω* is doubtless derived that of its serving sometimes in classic and always in modern Greek, like 'will' in English, to express the future. The distinction between *θέλω* and *βούλομαι* is set forth in this passage of Thucydides,⁴ εἰ δὲ τις τὸ παραντίκα μὲν μὴ θέλοι συμπεῖν, μετέχειν δὲ βούλεται τῆς ἀποικίας—and, in the sense of this verse, εἰ δὲ τι ἀντιποιοῦνται, ὅκας ἤθελον δοῦναι—ἤθελον δὲ καὶ τῶν ἐν Δελφοῖς μαντείᾳ ἐπιτρέψαι.

The sense of *ἠθέλησεν ὁ Ἰησοῦς ἐξελεῖν* is, that Jesus would, and did, go; and S. Chrysostom⁵ twice quotes

this passage; once as it is in the text, and the second time he says, *τῇ ἐπαύριον ἐξῆλθεν ὁ Ἰησοῦς*. Nonnus,¹ ¹ c. i. 167.

Ἰησοῦς μετὰ νύκτα λιπόσκιον ἤβλε βαίνειν εἰς πόλιν εὐάδινα τανυπλοκάμων Γαλιλαίων. καὶ σχεδὸν εὗρε Φίλιππον—

From these examples, and from Buttman's opinion,² ² Lexilogus, vol. i. p. 26, ed. 1818. it appears that 'would go forth' is not a bad rendering of the original, although this expression in English seems to imply a certain doubt, which does not exist in the Greek.

Ver. 44.

Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαῖδᾶ, ἐκ τῆς π.—"Now Philip was of Bethsaida, the city," A. V.; "Now Philip was from Bethsaida, of the city," R. V.—*πατρίδος μὲν οὐδεμιᾶς, κώμης δὲ εὐτελοῦς*,³—*μικρὰ δέ τις ἦν αὐτῇ ἡ πόλις, καὶ κώμη μᾶλλον ἀρμόδιος λέγεσθαι*.⁴ ³ S. Chrysost. Hom. ii. 1. ⁴ Theophyl. Comm. p. 581, B.

There is something unusual in the construction of R. V., 'from—of,' which is, perhaps, an oversight. *Ἀπὸ Βηθσαῖδᾶ* is 'à Bethsaida oriundus,' i. q. *Βηθσαῖδᾶις*, if there could be such a term; e.g. Herod. viii. 70, οἱ ἀπὸ Πελοποννήσου are called a little after *Πελοποννήσιοι*, also ch. 79. So also οἱ ἀπὸ Σπαρτῆς ch. 114, i. q. *Σπαρτιῆται*, &c. This, in English, is 'of Sparta,' 'men of Peloponnesus,' i. e. Peloponnesians. So also Philip was 'of Bethsaida,' of the city of Andrew and Peter. The Greek may be rendered thus; or as the A. V. renders it, omitting the second 'of,' which is implied in the first. But see also Note on *ἐκ* and *ἀπό* in ch. xi. 1.

Ver. 45.

Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.—"Jesus of Nazareth, the son of Joseph," A. V.; "Jesus the son of Joseph, which is from Nazareth," R. V.—not clear.

The R. V. renders the Greek literally, but is not so intelligible as the A. V. *Τόν* refers clearly to *Ἰησοῦν*, but 'which,' despite the comma after 'Joseph,' may refer either to Jesus or to Joseph, in the reading of this verse.

Ver. 46.

Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;—"Can there any good thing come out of Nazareth?" A. V.; "Can any good thing come out of Nazareth?" R. V.—'There' in A. V. is unnecessary.

Ver. 51.

—*ἀπ' ἄρτι*.—"hereafter," A. V.; "from henceforth," R. V.

The Revisers in their Preface⁵ quote this place as an instance of a word that has undergone a change ⁵ p. vii.

¹ For much interesting matter on this subject see Jac. Bryant's Essay on the Prophet Jonah.

² Par. c. i. 167.

³ ii. 13, 11.

⁴ i. 27, 28.

⁵ HORTON.

of meaning since 1611. "In the time of King James the word *hereafter* meant 'from this time forward,' (comp. the end of the General Confession, 'that we may hereafter,' &c.) but it has now come to mean 'at some future, perhaps distant, time.'" This does not appear quite correct, because the translators of the A. V. used both 'hereafter' and 'from henceforth,' each in its present meaning. Thus, "shew the things that are to come hereafter,"¹ at some future, indefinite time;—"what should come to pass hereafter,"² with the same meaning, although the interpretation of the dream began with the head of gold; for the Chald. has in ver. 29, **בְּאַחֲרִית יָמַי**, 'in the end of days,' Targ. **בְּסוֹף יָמַי**, LXX. **ἐπ' ἐσχάτων τῶν ἡμερῶν**; and in ver. 45, **דְּנַן דְּנַן לXX. מֵעַתָּה**.—"Hereafter shall ye see the Son of Man,"³ &c., **ἀπ' ἄρτι** ὁφείσθαι, it could not be 'from henceforth.' So also in S. Luke,⁴ where we have **ἀπὸ τοῦ νῦν**, which in Greek must have been taken like 'hereafter,' in not quite a strict sense. For our Lord was not from that moment sitting on the right hand of God; and not until after His ascension. In S. John,⁵ "thou shalt know hereafter," **μετὰ ταῦτα**—"which should hereafter believe," **τῶν μελλόντων πιστεύειν**.⁶ So also Rev. i. 19, "hereafter," **μετὰ ταῦτα**, and iv. 1; ix. 12.

On the other hand we find 'from henceforth,' in "from henceforth thou shalt have wars,"⁷ **לְנֶחֱמָה**, LXX. **ἀπὸ τοῦ νῦν**. So also "the Lord is about His people from henceforth and for ever."⁸ S. Luke,⁹ "from henceforth," **ἀπὸ τοῦ νῦν**. S. John,¹⁰ "from henceforth," **ἀπ' ἄρτι**. "from henceforth," **τοῦ λοιποῦ**.¹¹ and "blessed are the dead which die in the Lord, from henceforth," **ἀπ' ἄρτι**.¹² 'Henceforth' is also used repeatedly in the same sense.¹³

From this it is clear that both 'henceforth' and 'from henceforth,' (which is a tautology,) and 'hereafter' were used by King James' translators in the same sense as that which those adverbs now have. The question is, therefore, as to the meaning of **ἀπ' ἄρτι** and **ἀπὸ τοῦ νῦν**. **Ἀπ' ἄρτι** or **ἀπάρτι**, is written **ἀπάρτι** in classic Greek, in which it hardly ever occurs, although **ἄρτι**, modo, nunc, and **ἀπαρτι** i. q. **ἀπηρτισμένως** 'exactly,' are frequently met with. Even in this passage of Aristophanes,¹⁴

—τοὺς χρηστὸὺς μόνους
ἔγωγε καὶ τοὺς δεξιούς καὶ σώφρονας
ἀπάρτι πλουτῆσαι ποιήσω

in which Bekker contends for **ἀπάρτι**, there are high authorities in favour of **ἀπαρτι**.¹⁵ **Ἀπάρτι** does not appear to occur in the LXX., which uses **ἀπὸ τοῦ νῦν** in its stead. In the New Testament alone is it found in the sense of 'hereafter' or 'henceforth,' written

ἀπ' ἄρτι, or **ἀπάρτι**.¹ From the examples above quoted it is also evident that **ἀπ' ἄρτι** does not necessarily imply a succession, beginning from the moment to which it alludes. S. Chrysostom did not understand it to mean that angels were seen from that moment continually ascending and descending upon our SAVIOUR, as 'from henceforth' necessarily implies; for he says,² **Ὡς γὰρ ἐπὶ υἱὸν βασιλέως γνήσιον, οὕτως ἀνέστησαν καὶ κατήσαν οἱ διάκονοι οἱ βασιλικοὶ, τοῦτο μὲν παρὰ τὸν καιρὸν τοῦ σταυροῦ, τοῦτο δὲ παρὰ τὸν καιρὸν τῆς ἀναστάσεως καὶ τῆς ἀναλήψεως, καὶ πρὸ τούτου ἐξ, ὅτε προσήλθον καὶ διηκόνουν αὐτῷ, ὅτε εὐηγγελίζοντο αὐτοῦ τὸν τόκον, ὅτε ἐβόων Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη ὅτε πρὸς τὴν Μαριάμ ἡ λθόν, ὅτε πρὸς τὸν Ἰωσήφ.** Theophylact³ is of the same opinion. S. Cyril⁴ simply says, **ἀγγέλους ὁφείσεσθαι**,—**ὅτι προσήλθον—καὶ διηκόνουν αὐτῷ**. Euthymius, i. e., follows S. Chrysostom, and says, **Ἀναβαίνοντας εἶπε πρῶτον, δηλῶν τοὺς ἄρτι τούτου συμπαρόντας καὶ διακονούντας αὐτῷ**. And Nonnus,⁵ like these authorities, only considers **ἀπ' ἄρτι** as indicating an indefinite future, for here he omits it altogether, although he renders **ἀπ' ἄρτι** by **ἄρτι** in ch. xiii. 19, and says:

οὐρανὸν ἀθρόοις κεχρῖντά θέσπιδι βίπῃ,
πεπταμένων στεφανηδὸν ἀνθήτων κενεώνων,
ἀγγελικῆς τε φάλαγγος ἑυπερον ἐσμὲν ὀδίτην—

But of this **στεφανηδὸν** we find no account whatever in Holy Scripture. The Syr., Ar., and Slav., render **ἀπ' ἄρτι** by 'from now;' Pers., 'from this hour;' Vulg., Eth., Armen., Georg., A. Sax. omit it altogether, and translate simply by the future. It appears, therefore, that although the strict meaning of **ἀπ' ἄρτι** or **ἀπάρτι** is 'from now,' or 'henceforth,' the reading of the A. V. 'hereafter' is not without good precedent.

CHAP. II.

Ver. 2.

Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.—"And hath Jesus was call'd, and His disciples, to the marriage," A. V.; "And Jesus also was bidden, and His disciples, to the marriage," R. V. The A. V. is not flowing, but the R. V. is still less so.

The meaning of this verse is, that both Jesus and His disciples were called to the marriage, as well as His Mother. This is said in good Greek, readily understood; the difficulty is to render it also in good English. The R. V. gets rid of 'both' in A. V., which refers, more correctly, to 'was called,' and to 'His disciples';⁶ but R. V. retains 'was' in a

¹ Rev. xlv. 13; see Note on ch. xiii. 19.

² Hom. xxi.

³ Comm. p. 382, A.

⁴ Comm. p. 131, C.

⁵ Nonnus, p. 131, C.

⁶ See the

on Phrynic.

Ecl. p. 29, sq.

on ch. viii.

on ch. viii.

on ch. viii.

on ch. viii.

on ch. viii.

on ch. viii.

on ch. viii.

on ch. viii.

on ch. viii.

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on ch. viii.

on ch. viii.

on ch. viii.

on ch. viii.

on ch. viii.

on ch. viii.

on ch. viii.

on ch. viii.

on ch. viii.

place it cannot hold. As regards this I will only remark, that the sing. ἐκλήθη preceding the subjects of the sentence, may and does refer according to a Greek, and also a Hebrew, idiom to Ἰησοῦς and to μαθήται, that is to a plural; whereas the sing. 'was,' cannot be made to act such a part in English without violence to the language. Thus, Homer,¹

¹ Il. xvi. 844. ἦδη νῦν, Ἔκτορ, μεγάλη εὐχέο' σοὶ γὰρ ἔδωκε νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ με δάμασσαν ῥῆιδίως·

² vii. 385. also—²

Ἀτρεΐδαι τε, καὶ ἄλλοι ἀριστῆες Παναχαῖων, ἡνώγει Πριάμος τε καὶ ἄλλοι Τρῶες ἀγανοὶ, εἰπεῖν,—

³ Anab. ii. 4, 16, ed. Oxf. and Xenophon:³ Proxenus then said, ἔπεμψε με Ἀριῶς καὶ Ἀρτάξος πιστοὶ ὄντες—καὶ κελεύουσιν φυλάττεσθαι. Plato also uses the expression φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ, &c. But the other ex. from Il. i. 255, given by Kühner⁴ is not good, inasmuch as γηθήσαι may well refer to Πρίαμος, and κεχαριστάο to Πριάμοι τε παῖδες and ἄλλοι τε Τρῶες.

The object of this Greek idiom is to consider the two or more subjects as one; e.g. 'father and mother' as parents; 'Jesus and His disciples,' as also one in the straitest of bonds.⁵ S. Chrysostom gives this passage thus,⁶ καὶ ἐκλήθη ὁ Ἰησοῦς εἰς τοὺς γάμους. Ἦν δὲ καὶ ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ, καὶ οἱ ἀδελφοὶ αὐτοῦ.

If, therefore, the sing. 'was called' is retained for ἐκλήθη, then the second καὶ should be rendered by 'with,' 'Jesus with His disciples' was called to the marriage; or, (not so well) 'Jesus was called with His disciples' to the marriage. Since δέ must probably be rendered 'and,' and καὶ 'also,' it might run thus, 'And Jesus with His disciples was also called to the marriage.'

"Was called," A. V.; "was bidden," R. V.—Both verbs are used in the A. V. for the same purpose, but not in exactly the same sense; as, "And he sent forth his servants to call them that were bidden to the wedding."⁷—"When thou makest a supper call the poor."⁸—"To call," is καλ-εῖν, 'to bid,' is A. S. biddan 'to bid,' or 'command.' 'To bid' is therefore chiefly used by a superior, e.g. "The Lord hath bidden His guests;"⁹—"The king sent servants to bid to the marriage."¹⁰—A Pharisee, also,¹¹ desired or asked, ῥῶατα, our SAVIOUR to eat with him, and bad Him, &c.; and¹¹ "call not thy rich neighbours lest they bid thee again," &c. 'To call,' in this sense of 'calling' to a feast, is certainly neither so formal, nor so positive; it is merely giving notice, and is best in the mouth of an inferior. Doubtless,

our SAVIOUR's friends at Cana were, like Him, poor, but they felt for Him the greatest respect; so that 'called' would seem better than 'bidden,' in this verse.

Ver. 3.

Καὶ ὑστερήσαντος οἴνου.—"And when they wanted wine," A. V.; "And when the wine failed," R. V.

The meaning is the same, but the rendering of R. V. is much the best.

Ver. 6.

³ Ἦσαν δὲ ἐκεῖ.—"And there were there," A. V.; "Now there were there," R. V.—better.

Δέ introduces a new subject, which is best done with 'now.'

Ver. 8.

—Φέρετε τῷ ἀρχιτρικλίνῳ.—"bear unto the governor of the feast," A. V.; "bear unto the ruler of the feast," R. V.

The A. V. uses 'governor' in this verse, and 'ruler' in the next. Of these two terms 'ruler' seems the most appropriate for a steward or master of ceremonies, who in some cases was the chief guest. Nonnus renders ἀρχιτρικλίνος by εἰλαπίνης μεδέων, ταμίης, and πομπός; and if this were a strictly Greek narrative of Greek manners, we might perhaps form an idea from the word ἀρχιτρικλίνος of the station of our SAVIOUR's host at Cana. For Jul. Pollux¹ in his enumeration of the μέρη οἴκας,

says, οἶκος τρίκλινος, πεντάκλινος, ἢ δεκάκλινος, καὶ ἀπλῶς πρὸς τὸ τοῦ μεγέθους μέτρον ὁ τῶν κλινῶν ἀριθμός.² But this was probably a marriage according to Jewish customs, so that by the ἀρχιτρικλίνος, a term found only in the New Testament, is meant one who presided over the feast to see that everybody was attended to; in some cases he was a Levite; ἂν μήτε τῷ μεθύειν εὐάλωτος ἦ, μήτε πρὸς τὸ πίνειν ἀπρόθυμος, as Plutarch says of the συμποσίαρχος³ who παροινίας ἀρχὴν λαβούσης—δεῖ οἰκεῖως ἔχειν καὶ φιλικῶς πρὸς ἅπαντας—παντί που δῆλον.

Ver. 9.

Ὦς δὲ ἐγεύσατο ὁ ἀρχιτ.—"When the ruler of the feast had tasted," A. V.; "But when the ruler of the feast tasted," R. V.—better.

Δέ cannot well be left out; and ἐγεύσατο is better rendered 'tasted,' than 'had tasted.' Ἀνθρώπου δὲ πρὸς οἶνον οὐκ ἔστιν ἰδία κρασις, ἦν τῷ συμποσίαρχῳ γινώσκειν προσήκει.⁴

—ἦντληχότες "had drawn," R. V., is also better than "drew;" likewise φωνεῖ "callet," instead of "called."

⁵ S. John

⁶ Hom. xxi.

⁷ S. Matt.

⁸ S. Luke

⁹ Zeph. i. 7.

¹⁰ ch. xiv. 12.

¹¹ ch. xiv. 12.

¹ i. 79, ed. Bekk.

² Also vi. 7.

³ Sympos. iv. 2.

⁴ Plut. Sympos. I. iv. 2.

Ver. 10.

—πρῶτον τὸν καλὸν οἶνον τίθησι.—“at the beginning doth set forth good wine,” A. V.; “setteth on the good wine first,” R. V.

The A. V. seems to have understood πρῶτον as an adverb, and R. V. as an adj. agreeing with οἶνον. The sense of the verse is the same, although R. V. is perhaps the better of the two. *Πρῶτον* adv. which should be rendered ‘at first,’ ‘at the beginning,’ is rather ἐξ ἀρχῆς, as in Lucian,¹ ὡ μὲν ἐξ ἀρχῆς γὰρ οὐδ’ αὐτὸς ἅπασι παρεγένετο.

The description of this marriage-feast is certainly not Greek, for in Greece little or no wine was drunk during the meal itself, only one draught of pure wine, ἀκρατὸν ἀγαθοῦ δαίμονος; but when the dishes were removed and the dessert was brought in the drinking began, hence συμπόσιον—but generally of wine mixed with water. This, however, was not called ἐλάσων οἶνος, for it was the custom to mix the best wine with water, e.g. in Aristophanes,²

ἔχε καὶ πινὼν κεκραμένον τρία καὶ δύο,

on which the Scholiast adds, ἀρίστη δὲ κρᾶσις οἶνου δύο μέρη καὶ ὕδατος τρία. And Athenæus,³

Πῶς δὲ καὶ κεκραμένον

πίνειν τὸν οἶνον δεῖ; κατὰ τέτταρα καὶ δύο.

‘H δ’ οὖν κρᾶσις αὕτη παρὰ τὸ ἔθος οὔσα ἐπέμνησε τάχα καὶ τὴν θρυλλουμένην παροιμίαν,

ἢ πέντε πίνειν, ἢ τριῖ, ἢ μὴ τέτταρα.

Also in Anacreon.⁴ This does not seem to have been the custom among the Jews, since wine mixed with water is coupled with ‘silver turned to dross.’⁵ This then, makes our SAVIOUR’S mode of working this miracle all the more significant; and it tends to refute such fond expressions as this, for which there is no warrant in Scripture: ‘Likewise after having eaten, Thou didst take the cup, ἀκοῦτε ἐβόλζετο ποτταρ, ἵτε τῷ ἢ ἄλλοι κει οὐλωτ, Thou didst mix it of the fruit of the vine with water.’⁶

Πρῶτον adv. occurs in a somewhat similar occasion in Athenæus,⁷

A. Οἶνον σε πρῶτον τέττορον, πάρεστι δέ.

B. Τὸ δεύτερον δὲ τῷ με κηλήσεις τρώγῃ;

A. Μόρφ σε χρίσω πάμπαν εὐόσμου θέμας, &c.

The Syr., Arab., Vulg., Eth., Pers., Armen., Georg., Slav., and A. Sax. read πρῶτον as adv.; the Memphitic may be construed either way, like the Greek.

—ταὺς ἀνθρώπους.—“when men have well drunk,” A. V.; “when men have freely drunk,” R. V.—same sense; but ‘have drunk freely’ would read more fluently, for ‘have freely’ clash with each other.

—σὺ τετερέγκας.—“but thou hast kept,” A. V.; “thou hast kept,” R. V.—better, if it be read with proper emphasis. Otherwise ‘but’ is necessary for the understanding of the congregation when this is read in public.

Ver. 11.

Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς.—“This beginning of miracles did Jesus,” A. V.; “This beginning of his miracles did Jesus,” R. V.

The R. V. is probably an oversight; for ‘His’ is here introduced although not in the Greek, and it is moreover objectionable in point of grammar. ‘His’ cannot come before its subject, JESUS, otherwise it necessarily refers to some one else. This is a familiar but incorrect idiom, since it really means that ‘Jesus did this beginning of some one else’s miracles.’ The A. V. is better.

—καὶ ἐφάνερωσε.—“and manifested forth,” A. V.; “and manifested,” R. V.—is better; as ‘forth’ is implied in ‘manifest.’

—ἐπίστευσαν.—“believed on,” A. V.; “believed in,” R. V.—best.¹

¹ See ch. i. 12.

Ver. 12.

—κατέβη εἰς Καπερναούμ—shows how accurate the Evangelist is in his description. For from Cana-el-Jelil, in the Plain of El-Buttāf, the road goes down to the shore of the sea of Galilee, where Capernaum lay.

—καὶ ἐκεῖ ἔμειναν.—“and they continued there,” A. V.; “and there they continued,” R. V.—literal, and more flowing.

Ver. 13.

Καὶ τὸ πάσχα τῶν Ἰουδαίων.—“And the Jews’ passover,” A. V.; “and the passover of the Jews,” R. V.

“The Jews’ passover” is best. ‘Of’ gives too much emphasis to this genitive, and implies that there were other passovers, of other nations; whereas it was the only feast of the kind, and the Jews’ own. In ‘this is that man’s work,’ the attention is drawn to the work; but in ‘this is the work of that man,’ the mind turns to the man.

Ver. 14.

—καὶ εὑρέθη.—“and found,” A. V.; “and He found,” R. V.

The A. V. is correct, because of the comma after ‘Jerusalem’ in ver. 13; but as the R. V. has a full stop, ‘He’ is requisite in this place.

¹ Conviv. i. ed. Bip.

² Eq. 1183.

³ Deipnos. Lib. x. 28, ed. T.

⁴ Od. iv. ed. T. &c.

⁵ Isa. i. 22.

⁶ Lit. S. Gregor. p. 212.

⁷ xlv. 49. ed. T.

Ver. 15.

—πάντας ἐξέβαλε.—“He drove them all,” A. V.; “He drove all,” R. V.

—τά τε πρόβατα καὶ τοὺς βόας.—“and the sheep, and the oxen,” A. V.; “both the sheep and the oxen,” R. V.

The Revisers seem to have read πάντα instead of πάντας, which clearly refers to πωλοῦντας and to κερματιστάς; if it were not so, τά τε πρόβατα καὶ τοὺς βόας which are mentioned in the preceding verse, would not have been added in this place; but they were added because they are not included in πάντας. ‘Them all,’ of the A. V. is, therefore, a better rendering than R. V. ‘all.’ Moreover, R. V. reads as if ‘both the sheep and the oxen’ were ‘all’ that was driven out of the temple. But neither A. V. nor R. V. seems to render the Greek exactly; it might run thus: ‘He drove them all out of the temple, with the sheep and the oxen.’ The A. V. comes nearer the Greek than R. V., but ‘and’—‘and’ is heavy; ‘with’—‘and’ is, at least, as good a rendering of τε—καί as ‘and’—‘and,’ and reads better.

—τὰς τραπέζας.—“the tables,” A. V.; “their tables,” R. V.

This rendering cannot be said to be incorrect, although αἱ τραπέζαι were not so necessary a part of their owners as κεφάλαι, χεῖρ, &c. which require no possessive pronoun.

Ver. 16.

Καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν.—“And said unto them that sold doves,” A. V.; “And to them that sold doves, He said,” R. V.—more exact.

Ver. 17.

—γεγραμμένον ἐστίν.—“it was written,” A. V.; “it is written,” R. V.—right.

—ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.—“the zeal of Thine house hath eaten me up,” A. V.; “the zeal for Thine house shall eat me up,” R. V.

‘The zeal for’ is better than ‘the zeal of,’ although the A. S. has þiner huper anda; but the Revisers translate the fut. 2, m. καταφάγεται because, say they, κατέφαγε was introduced by Stephen in his last editions; for his ed. of 1549 has καταφάγεται. But κατέφαγε is the correct reading of the LXX. for the Heb. וַיִּחַלֵּץ in Ps. lxi. 10. S. Chrysostom¹ reads καταφάγησε; S. Cyril and Origen² have, together with many MSS., καταφάγεται, which Cod. Vat.³ gives incorrectly κατεφάγεται. Nonnus⁴ renders it, ζῆλος ἐμὲ ζαλέειο Θεοῦ καταδύνεται οἶκον.

The Syr., Arab., Eth., Pers., Georg., Vulg., Memph., A. Sax., and Theophylact. read κατέφαγε; the Armen.

καταφάγεται; the Slav. prest. ‘eateth me up.’ There does not appear a sufficient reason to make this change, since κατέφαγε is the reading of both LXX. and Heb., and would most naturally occur to S. John, who records the feelings of the disciples after their Master had shown His zeal for His FATHER’s house.

Ver. 18.

Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον.—“Then answered the Jews and said unto Him,” A. V.; “The Jews therefore answered and said unto Him,” R. V.—better.

Ver. 20.

—ἐγερεῖς αὐτόν.—“wilt Thou rear it up,” A. V.; “raise it up,” R. V.—better.

The A. V. need not have made any alteration in the rendering of ἐγείρω in these two verses.

Ver. 22.

—ἔλεγεν αὐτοῖς.—“said unto them,” A. V.; “said,” R. V.

The R. V. omits αὐτοῖς as having been introduced by Stephen, although it is not found in his ed. of 1549. Theophylact has αὐτοῖς, S. Chrysostom¹ and Origen² have ὅτι τοῦτο ἔλεγε. Nonnus,³

—ἀναμνήσαντο μαθηταί,

ὅτι δόμον δέμας εἶπε.

The Syr., Armen., Arab., Memph., Eth., Slav., Georg., Pers., and Vulg. read ἔλεγε only; the A. Sax. alone has ‘said to themselves.’ The R. V. therefore is best.

—ὃ εἶπεν ὁ Ἰησοῦς.—“which Jesus had said,” A. V.; “had spoken,” R. V.

‘Had said’ is a better rendering of εἶπε. As observed above, ‘to speak’ is λαλεῖν; but λόγον λαλεῖν is only found in the New Testament; whereas εἰπεῖν, ‘to say,’ or ‘tell,’ which is far more pointed and definite than λαλῶ, is found for that reason with λόγον in the best authors, as in Plato,⁴ Φαῖδρον μὲν τοιοῦτόν τινα λόγον ἔφη εἰπεῖν, and 21, ἐγὼ δὲ δὴ βούλομαι πρῶτον μὲν εἰπεῖν ἢ χρὴ με εἰπεῖν, ἔπειτα εἰπεῖν, and in Demosthenes,⁵ Φίλων, εἰς τῶν πρέσβων, εἶπεν, ὧ ἄνδρες Ἀθηναῖοι, λόγον—ὕπερ ὑμῶν ἄξιον εἰρησθαι.

—ἐπίστευσαν—τῷ λόγῳ,—in the words of Pindar,⁶

—τελευτα-

σαν δὲ λόγων κορυφαί

ἐν ἀλαλήϊα πετοῦσαι.

—ὃ εἶπεν ὁ Ἰησοῦς—is a very frequent idiom; ἐκ δὲ τῆς κληρίων, ὧν ἐπὶ μακρότατον σκοποῦνται μοι πιστεῦσαι, ξυμβαίνει, says Thucydides.⁷

Ver. 23.

—ἐν τῇ ἑορτῇ.—“in the feast day,” A. V.; “at the feast,” R. V.—better.

¹ Hom.

² Comm. p. 168.

³ ed. Nutt.

⁴ ii. 19.

¹ Hom.

xxiii.

² Comm.

p. 189.

³ c. ii. 166

⁴ Sympos.

8, ed. V.

⁵ περί τῆς

παραπρεσβ.

p. 427, ed. Ox.

⁶ OLYMPIUS.

⁷ Hk. i. 1.

—θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίησεν.—“when they saw the miracles which He did,” A. V.; “beholding His miracles which He did,” R. V.

‘Beholding’ is better for θεωροῦντες than ‘when they saw;’ but the Greek αὐτοῦ τὰ σημεῖα ἃ ἐποίησεν, appears to be a Shemitism,¹ which occurs in other languages, such as Syr., Eth., Georg., &c., in which double pronouns cannot be rendered in the same manner into English. ‘His miracles which He did’ is a tautology in English; His miracles were done by Him; and the miracles which He did were His. Αὐτοῦ therefore should be left out in the translation. This is what the Syr., Armen., A. Sax., Memph., Arab., have done; the Georg. and Slav., consistently with their own idiom render the Greek literally; while the Eth. has ‘the sign which He had done.’

Theophylact² omits αὐτοῦ, which S. Cyril retains;³ and S. Chrysostom⁴ has ἐπίστευσαν εἰς αὐτόν—for εἰς τὸ ὄνομα αὐτοῦ.

Ver. 24.

—οὐκ ἐπίστευσεν ἑαυτόν—“did not commit Himself unto,” A. V.; “did not trust Himself to,” R. V.—better.

—διὰ τό—“because,” A. V.; “for that,” R. V.—better.

—γινώσκειν πάντας—S. Chrysostom⁵ has πάντα. Some MSS. of him read πάντας.

Ver. 25.

Καὶ ὅτι οὐ χρείαν εἶχεν—“And needed not,” A. V.; “And because He needed not,” R. V.

The A. V. left out ὅτι without reason.

—ἵνα τις—“that any,” A. V.; “that any one,” R. V.—better.

The Revisers seem more correct in this place, as regards ‘any,’ than in ch. viii. 48, q. v.

—αὐτὸς γάρ—“for He,” A. V.; “for of Himself,” R. V.

The A. V. renders the Greek, which might also be translated here, ‘for Himself;’ but the authority for ‘of Himself’ does not appear.

CHAP. III.

Ver. 1.

Ἦν ἐξ—“There was,” A. V.; “Now there was,” R. V.—better.

‘Now,’ at the beginning of a narrative and of another chapter, is a good rendering for ἐξ, left out by A. V.

Ver. 2.

Οὗτος ἦλθεν πρὸς τὸν Ἰησοῦν—“The same came to

Jesus,” A. V.; “The same came to Him,” R. V.—The A. V. is right.

The Revisers discard τὸν Ἰησοῦν, which appears to have been introduced by Stephen.¹ S. Chrysostom, l.c. reads αὐτόν; so do Cod. Vat. and several other MSS.,² together with Armen., Slav., Eth., and A. Sax.; but Syr., Vulg., Memph., Arab., and Pers. read τὸν Ἰησοῦν. Nonnus³ also writes, Χριστῷ νυκτὸς ἴκανε.

This addition of τὸν Ἰησοῦν was probably brought in by the division of the text into paragraphs, and later into chapters, to be read in churches, not consecutively, as originally written, but separately and disjointly. If this third chapter were always read as part of the second, and in connexion with it, then τὸν Ἰησοῦν would not be necessary, because αὐτόν in Greek, and ‘Him’ in English, would of course refer to ‘Him’ in ver. 24 of the preceding chapter. But with the present division into chapters, our SAVIOUR’S name must necessarily be brought in for the better understanding of the people, who may hear this read for the second Lesson, and cannot read it themselves. ‘JESUS’ should be inserted into the English text, and ‘Him’ added in the margin.

Ver. 3.

—γεννηθῆ ἄνωθεν—“born again,” or, “from above,” A. V.; “born anew,” or, “from above,” R. V.—better; since ὥστε εἰ τις ἐν Χριστῷ, καινὴ κτίσις.

Nicodemus, however, did not understand ἄνωθεν in the sense of ‘from above,’ but in that of ‘again,’ or ‘anew;’ hence his reply.

Ἄνωθεν is ‘from above,’ and all other meanings derive from that; e.g. Euripides,⁴—

Ζεὺς—ὅταν ἄνωθεν ὀμβρον ἐκχέῃ.
and Sophocles,⁵—

ἄνωθεν, ἢ κάτωθεν; οὐ γὰρ ἐννοῶ.
and—⁶

ΦΙ. κρατ’ ἐμὸν τοῦ αὐτίκα

πέτρα πέτρας ἄνωθεν αἰμάξω πεσών, &c.

Hence figuratively, ‘from the beginning,’ as in Demosthenes,⁷ βούλομαι δὲ καὶ περὶ ταύτης ὑμῖν ἐξ ἀρχῆς : κατὰ εἰπεῖν καὶ διηγῆσασθαι—καὶ ἄνωθεν ἀρχεσθαι δοκῶ; and thus ‘over again,’ ‘anew.’ All these meanings are applicable to ἄνωθεν in this verse; for it is both ‘from above,’ ‘again,’ and ‘anew.’ Hence the different ways in which it has been rendered in the Old Versions: τὸ ἄνωθεν ἐνταῦθα, οἱ μὲν ἐκ τοῦ οὐρανοῦ φασιν, οἱ δὲ ἐξ ἀρχῆς, says S. Chrysostom, l.c. and S. Cyril, ἄνωθεν λέγει τὴν διὰ πνεύματος ἀναγέννησιν, ἐκ τῆς οὐσίας τοῦ Θεοῦ.⁸ Thus the Armen. has ‘from above;’ Memph. ‘another time;’ Pers. ‘anew;’ Arab. ‘another time;’ Syr. ‘from the beginning;’

¹ This idiom is not constant. Comp. the Pesch. with Hrk. in ch. v. 32; and the Syr. with the Greek in this verse, and also in ch. v. 32.

² Comm. p. 591, C.

³ Comm. p. 143, E.

⁴ Hom. xxiv.

⁵ Hom. xxiv.

¹ It is found in his ed. of 1549.

² Met. and in Mill's ed. fol. Rot. 1710.

³ ch. iii. 4.

⁴ Cycl. 923.

⁵ Phil. 28.

⁶ P. 1001.

⁷ κατὰ Μειδ. p. 602, ed. Oxf.

⁸ Comm. on John p. 140.

Eth. 'again;' Vulg. 'denuò;' Slav. 'from above;' Georg. 'a second time;' A. Sax. 'anew.' Nonnus¹ renders it εἰ μὴ τις—θνήσκος ἀνὴρ τίχτοιο τὸ δεύτερον—¹ Ἀνωθεν occurs frequently in the LXX., but not in the sense of 'again,' or 'anew.'

Ver. 5.

—ἐξ ὕδατος καὶ πνεύματος—"of water and of the Spirit," A. V.; "of water and the Spirit," R. V.

As both A. V. and R. V. understand πνεῦμα of 'the Spirit,' i.e. the HOLY GHOST, A. V. is right in inserting *of* before 'the Spirit,' according to the rule which requires that 'of' as mark of the gen. should be repeated before every word in the sentence to which it belongs. It is not always necessary in Greek, because the Greek has distinctive endings for every case, so that in Greek two words in the genitive may be governed by one preposition, without any ambiguity. Not so, however, in English. But the R. V. 'of water and the Spirit' implies that 'water and Spirit' are one thing, or compound, since 'water' alone is in the gen.; whereas they are distinct, and should both in English be put in the gen. by prefixing 'of' to each, as in A. Saxon: buton zehpa beo ze-edcenned of pætere and of þam Dalzum Farre.²

Nevertheless, the fact deserves some notice, that here πνεῦμα has no article; καὶ πνεύματος, not καὶ τοῦ πνεύματος. It is, therefore, like ὕδωρ, stated in an indefinite sense in this verse, because it is explained in vv. 6 and 8. It seems as if our SAVIOUR'S words meant simply that 'except a man be 'renewed' or 'born' again in body and spirit, he cannot enter into the kingdom of God;' having in view the ἀναγέννησιν διὰ τοῦ πνεύματος,—the spiritual and moral part of man renewed, and as it were recreated by the

seems to be τὸ πνεῦμα αὐτοῦ, i.e. he that soweth (to) for his flesh shall of the flesh reap corruption; but he that soweth (to) for (the or) his spirit, i.e. by mortifying the flesh, and living in and through the Spirit, shall of (the or of) his spirit, thus renewed and purified, reap as a reward, life everlasting, for which his spirit is then fitted; that man being then renewed ἐν τῷ πνεύματι τοῦ νοῦς αὐτοῦ.¹

¹ Eph. iv. 23.

This might be the reason for which ἐξ is prefixed only to ὕδατος. If our SAVIOUR wished to have specified the agent, the HOLY GHOST, rather than His work ἀναγέννησις διὰ τοῦ Πνεύματος, He probably would have said ἐξ ὕδατος καὶ ἐκ τοῦ πνεύματος. In ἐξ ὕδατος, ἐκ is taken in the same modified sense as in ἐκ τοῦ καρποῦ γινώσκεται,—ἐκ τοῦ ἱεροῦ ἐσθίειν,—ἐκ τοῦ εὐαγγελίου ζῆν,—and, indeed, in ἐκ τοῦ Θεοῦ γεγεννημένον, all of which, and many more, cannot be taken in the strict and literal sense of ἐκ in ἐκ τοῦ στόματος,—τῶν μνημείων,—ἐκ τῆς γῆς, &c.; but like ἐκ in τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἐστὶν ἁγίου,² and not as in Μαρίας—ἐξ ἧς ἐγεννήθη Ἰησοῦς,³—for in these verses we take ἐκ once in its strictly literal, and once in its modified sense, though it relates to the same Person. Moreover, we must bear in mind, that if we take ἐξ ὕδατος in a literal sense of 'out of water,' no baptism but by immersion can be scriptural or valid. But we do not think so, because we take ἐκ in this place in a modified sense, which seems to be applicable both to ὕδωρ and to πνεῦμα—so as to justify the rendering of this passage by "except a man be born of water and of spirit." This rendering of the original, which is as literal as it can be made in a language that has no cases, might remove many a stumbling-block in the way of weak brethren; as it only states two facts which, none of them denies; the difference among them being only as to the time at which the second of these births takes place.

² S. Matt. i. 18, 20.
³ ib. 16.

But these remarks are hints only, for the consideration of better scholars than myself. It would be presumptuous in me to speak positively on so grave a matter. The Armen. reads, 'of water and of Spirit;' Memph., Syr., Arab., Slav., 'of water and Spirit;' the Eth. and A. Sax., 'of water and HOLY GHOST;' Georg., 'of water and Spirit;' and Vulg., 'ex aqua et Spiritu Sancto.'

Ver. 7.

—ἀνωθεν—See Ver. 3.

Ver. 8.

—οὐκ οἶδας—"canst not tell," A. V.; "knowest not," R. V.—Same sense; but R. V. is alone correct.⁴

⁴ See Note on ch. i. 19.

² Ælfric.
Hom. in Circ.
Vol. I. p. 94.

³ Tit. iii. 5. ἀνακαίνωσις τοῦ Πνεύματος ἁγίου,³—but not the HOLY GHOST Himself, whom He mentions, also explaining πνεῦμα, when He says, ver. 6, τὸ γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά ἐστι. 'that which is born of the Spirit, is spirit,' i.e. is spiritual and holy, meet partaker of the kingdom of God. When in the New Testament Πνεῦμα is applied to the HOLY GHOST, it almost invariably takes either the article τὸ Πνεῦμα, 'the Spirit,' or it is qualified by either ἁγίου or Θεοῦ, &c. In very many instances in which πνεῦμα is said of the spirit of man, it either does not take the article, or if it has it, there can be no room

for misinterpretation. Thus,⁴ ὁ σπείρων εἰς τὴν σάρκα αὐτοῦ ἐκ τῆς σαρκὸς θερίσει φθорάν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.—Σάρξ and πνεῦμα are placed here in opposition to each other exactly as they are in ver. 6; and τὸ πνεῦμα

¹ Comm.
p. 594, A.

Some of the Versions render πνεῦμα in this verse by 'spirit,' and some by 'wind.' Theophylact remarks,¹ ἀπὸ αἰσθητοῦ παραδείγματος πειρᾶται διδάσκειν αὐτὸν—ἀπὸ ἀνέμου, φησὶ, μάνθανε τὰ μείζονα, κ.τ.λ.

Ver. 10.

—ὁ διδάσκαλος τοῦ Ἰσραὴλ—"a master of Israel," A. V.; "the teacher of Israel," R. V.—correct.

It does not appear how Nicodemus was the only teacher of Israel, unless he was remarkable among others; yet the Greek leaves no choice in the rendering.

Ver. 11.

—ὁ οἶδαμεν λαλοῦμεν—"we speak that we do know," A. V.; "we speak that which we know," R. V.—better.

'That' of the A. V. may be an original misprint for 'what;' or 'which' was left out by mistake. The A. V. seldom has the relat. 'that' without 'which,' e.g.² 'that which was,' 'that which we have seen.' 'That which' occurs about sixty times in the A. V., whereas 'that' alone, in the sense of 'that which,' is found but rarely. We also find 'that that,'³—"for that that is determined shall be done," &c. This seems to show that equal care was not bestowed on all parts of the Bible by King James's translators; and that some of them had not so good an ear as others.

—μαρτυρίαν—Here, 'testimony' is introduced in R. V. in preference to 'witness,' probably on account of 'testify,' which is well said in the same verse in connexion with 'what we have seen.'⁴

² 1 S. John
i. 1, 9.

³ As in
Dan. xi. 36.

⁴ See Note
on ch. i. 19.

Ver. 12.

—τὰ ἰπουράνια—"of heavenly things," A. V.; "heavenly things," R. V.—better.

Ver. 13.

—ἀναβέβηκεν εἰς τὸν οὐρανόν—"hath ascended up to heaven," A. V.; "hath ascended into heaven," R. V.—better. 'Gone up' would be preferable.

Vv. 15 and 16.

—μὴ ἀπόληται—ἀλλ' ἔχῃ ζωὴν αἰώνιον—"should not perish, but have eternal life," A. V.; "may not perish, but may have eternal life," R. V. And v. 16, "might not perish, but might have eternal life," R. V.

Ἰδοὺ τοὶ λάθεται

ἄρμενα πράξαις ἀνέρ.⁵

'Should' seems a better rendering than 'may' or 'might.' In these two verses 'eternal life' is spoken

of as the necessary consequence of 'believing in the Son of God;' 'whosoever believeth shall not perish, but shall live,' is assuredly different from 'whosoever believeth may not perish, but may live.' 'Shall' or 'should' implies certainty; 'may' or 'might' only possibility. Now, however we may frustrate God's promise by our want of faith or otherwise, that promise is nevertheless sure, 'yea and amen' in Christ. We cannot therefore have 'may' or 'might' in the wording of a promise on God's part; for then it would be no promise, but an uncertain or conditional agreement only. This would not become the Majesty of God towards poor sinners such as we are, unto whom eternal life is a free gift from Him, though depending on our own efforts to win it at the last.

'Should' is the past of A. S. *ſceal*, p. *ſceolde*, subj. *ſceyle*, 'to owe, to be obliged.' *Æt̃yƿ hæƿ þu me ſcealt*, "pay what thou owest me;"¹ *him ſcealde ten þýrañd punða*, "owed him ten thousand pounds." Ver. 24, *ſceal* is also a sign of the fut. with an infinitive, e.g. *þe týt ſcealon gelyfan* "that shall yet believe."² In Goth. *GAINS SKAÐ VΛHS-GAN*, "he must increase."³ *ΦΑΤΕΙ SKH-LANS SIGΛIMA-SKHΛAM HN-SAKAIM*, "what we may owe," or "be in debt"—"to our debtors."⁴ *IK SKAÐ VΛHKKGAN*, "I must work."⁵ *ΦΑΤΕΙ SKHΛAETHM TΛHGAN*, "what we must, i.e. are bound to do."⁶ It renders the Greek *ὀφείλειν* and *μέλλειν*; and this obligation implied in 'shall' and 'should,' explains why, in English, this verb can be construed only with the first pers. in the fut. and condit. or subj., because the speaker alone can bind himself to anything, but must leave it to the option of the second or third person; thus 'I shall' but 'you' or 'he will,' 'I should,' 'you would,' &c.

On the other hand, 'may' and 'might, A. S. *maȝan*, perf. *mihce*, is 'to be able,' or 'can.' It expresses power and might from strength only; for power from authority is rendered by *apealb*.⁷ When strength fails, might goes; but strength is uncertain with man, and so is might. This explains the uncertainty implied in e.g. 'I may,' or 'I might;' and in this place it seems to take away from the unconditional nature on God's part, of God's free gift of life to us in His Son; whereas 'should' expresses it fully.

¹ S. Matt.
xviii. 28.

² S. John
xvii. 29.
³ ch. iii. 30.

⁴ S. Matt.
vi. 12.

⁵ S. John
ix. 4.

⁶ S. Luke
xvii. 10.

⁷ As in S.
Luke i. 12.

Ver. 17.

—ἵνα κρίνῃ—"to condemn," A. V.; "to judge," R. V.

⁵ Pind. Ol.
viii. 60.

R. V. is a better rendering of κρίνειν; but it does not appear why this subj. with ἵνα should not be rendered by the same mood in English, and thus correspond with ἵνα σωθῇ. "For God sent not His Son into the world that He should judge the world, but that the world should be saved through Him;" or, "but that through Him the world should be saved." Δι' αὐτοῦ,—see note on ch. i. 3, l.c.

—ἵνα σωθῇ—"might be saved," A. V., and R. V.—'should' be saved, would, perhaps, be better.

Ver. 18.

—οὐ κρίνεται—"is not condemned," A. V.; "cometh not into judgment;" i.e. as in the marg. reading, "is not being judged," R. V.

Κρίνω, both from its probable Sanscrit etymology, and from its original use in Homer, means simply 'to discern,' 'to set apart,' either good fruit from bad, or right from wrong. Hence 'to judge,' i.e. to form a judgment, τὸ κυρίως δοκιμάζειν—but independently of praise or censure, either of which is a separate act. Thus Sophocles,¹

καὶ νῦν, ἀναξ, τήνδ' αὐτὸς, ὡς θέλεις, λαβὼν

καὶ κρίνει, καὶ ἐλέγχει—

The M. κρίνομαι is 'to be the object of that judgment;' to be judged, but not necessarily condemned; for κρίσις is the whole procedure in court, from the accusation to the sentence, whether this be an acquittal or a condemnation; κρίνεσθαι, 'to be accused,' 'to be called to judgment;' and περὶ θανάτου, for a capital offence and death. When this is understood from the subject matter, then κρίνομαι may mean 'to receive a verdict of condemnation,' as in Demosthenes,²

² κατὰ φιλ. i. p. 60. κακούργου μὲν γὰρ ἐστὶ κριέντ' ἀποθανεῖν; or when a

³ id. p. 234. verb in antithesis implies it, as³ τοὺς νόμους—λύειν, τοὺς μὲν κεκριμένους ἐν τοῖς δικαστηρίοις ἀφίεντες.

Since κρίνομαι means 'to condemn' only by implication, it is safer, as in this passage, to render it by its real meaning of 'judging.' For there is here nothing to justify our deciding on the sense of 'condemnation,' but 'judgment' expresses quite enough. The R. V. is, therefore, preferable to the A. V. All the Old Versions except the Armenian read 'judged.'

Ver. 19.

—ἡ κρίσις—"condemnation," A. V.; "judgment," R. V.—better.

For if κρίσις is rendered 'condemnation' in this place, where it means rather 'judgment,' 'a cause for judgment,' it ought the more to be rendered so in ch. xvi. 11, where, however, the A. V. has 'judgment,' and 'judged,' correctly.

—τὸ φῶς, τὸ σκότος—See ch. i. 7.

—ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα—"because their deeds were evil," A. V.; "for their works were evil," R. V.—right.

'Work,' and not 'deed,' is the English for ἔργον; since a 'deed' may be evil, yet not liable to judgment, not so, however, with a 'work,' which when evil always deserves punishment.

'To work,' which has probably one common origin with ἔργον, is the A. S. pýrcan, Goth. **VALHKK-GAN**, and implies 'making,' 'putting together;' and not 'doing,' which is expressed in A. S. by do. Ἔργον is the action of will, purpose, and intelligence; οἱ μὲν γὰρ, νεωτεροποιοὶ, καὶ ἐπινοῆσαι ὀξείας, καὶ ἐπιτελέσαι ἔργω ὃ ἂν γινώσκιν,—ἐνθυμεῖται γὰρ οὐδεὶς ὁμοῖα τῇ πίστει καὶ ἔργῳ, says Thucydides;¹ whereas

¹ 1. 70, 120.

'doing' expresses simple action. As regards ἔργον, Aristotle says:² τέλος ἐκάστου τὸ ἔργον.—Τῶν δὲ ἐν ψυχῇ τὰ μὲν εἴησις ἢ δυνάμεις εἰσὶ—τὰ δ' ἐνέργειαι καὶ κινήσεις.—καὶ ὡς ἔχουσιν αἱ εἴησις πρὸς ἀλλήλας, οὕτω καὶ τὰ ἔργα τὰ ἀπὸ τούτων πρὸς ἀλλήλα ἐχέτω.—ἔτι ἔστω ψυχῆς ἔργον τὸ ζῆν ποιεῖν, τοῦ δὲ χρῆσις καὶ ἐργήγοσις.—ὥστ' ἐπεὶ τὸ ἔργον ἀνάγκη ἐν καὶ ταῦτὸ εἶναι τῆς ψυχῆς καὶ τῆς ἀρετῆς, ἔργον ἂν εἴη τῆς ἀρετῆς ζωὴ σπουδαία. The ἔργον, then, is according to the εἴησις, and this is in the ψυχῇ. It is beautifully set forth in 'Happiness and all the Virtues crowning τὸν νεικηκότα τοὺς μεγίστους ἀγῶνας—καὶ τὰ μέγιστα θηρία—τὴν ἄγνοϊαν—τὴν πλάνην—τὴν λύπην—τὸν ὀδυρμόν—τὴν φιλαργυρίαν—καὶ τὴν ἀκρασίαν, καὶ τὴν λοιπὴν ἅπασαν κακίαν. Πάντων τούτων κρατεῖ, καὶ οὐ κρατεῖται, ὥσπερ τὸ πρότερον. Ὡ καλῶν ἔργων, ἔφη ἐγὼ, καὶ καλλίστης νίκης.'³

² Eth. End. ii. 2, sq.

³ Tab. Cebet. p. 212, ed. Anst.

Πονηρὰ ἔργα, therefore, are sentenced because of the εἴησις and of the ἐνέργεια that wrought them; and this explains⁴ ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Θεοῦ, μωρία γὰρ αὐτῷ ἐστὶ— and it further shows why we have ἦν γὰρ in this place, instead of ὅτι ἦν. The R. V. therefore, "for their works were evil," is much the best rendering of the Greek.

⁴ 1 Cor. ii. 14.

Ver. 20.

—καὶ οὐκ ἔρχεται—"neither cometh," A. V.; "and cometh not," R. V.—right.

The A. V. had, perhaps, in view the 'not' implied in 'hateth,' i.e. 'loveth not;' for 'neither,' conj. requires 'not' before it, or 'nor' after; like the A. S. náþor—ne. But the pronom. adj. 'neither,' náþor, may stand alone. See note on ch. v. 22, vii. 5.

Ver. 21.

Ὁ δὲ ποίων τὴν ἀλήθειαν—"But he that doeth truth," A. V.; "But he that doeth the truth," R. V.

—better; although neither expression renders the Greek fully.

The A. S. has, *ge þe rýneþ godraetneþre*, 'he that worketh truth,' which, perhaps, expresses better the meaning of *ὁ ποίων*. And Nonnus,¹

ὅς δὲ θεοῦδείξιν ἐτήτυμα πάντα φυλάσσει,
ἵξεται αὐτοκέλευστος ὅπῃ φάος, ὅφρα φανείη
ἔργα, τάπερ ποίησε Θεοῦ τετελεσμένα βουλῇ.

Ver. 23.

'*Ἦν δὲ καὶ Ἰωάννης*—“And John also was,” A. V.;
“But John also was,” R. V.—better.

Ver. 25.

'*Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων*—“Then there arose a question between some of John's disciples and the Jews,” A. V.;
“Then there arose a question on the part of John's disciples with a Jew,” R. V.

'On the part' is a far more correct rendering of *ἐκ* in this place, than 'between,' inasmuch as it shows that the question arose on the side of John's disciples, whereas 'between' leaves it undecided. 'With a Jew' is supported by Cod. Vat. and several other MSS., together with the Ethiopic, Syriac, and Persian Versions. The others have 'with Jews.' Nonnus² paraphrases it thus:

—ἔρις δὲ τις ἀμφὶ καθαρμοῦ
ἐπλετο μυστιπόλοιςιν Ἰωάνναο μαθηταῖς
Ἑβραίου μετὰ φωτός.—

and S. Chrysostom, who also read *μετὰ Ἰουδαίου* explains it in these words:³ *οἱ μαθηταὶ Ἰωάννου λαβόντες ἓνα τῶν βαπτισθέντων ἐπεχείρουν, τοῦτον πείθειν, ἀλλ' οὐκ ἔπειθον. Ὅτι γὰρ αὐτοὶ οἱ ἐπιδραμόντες εἰσὶν, ἀλλ' οὐκ ἐκεῖνος ἐζήτησεν, ἀκουσον πῶς τοῦτο ὁ Εὐαγγελιστὴς ἠνέκατο. Οὐ γὰρ εἶπεν, ὅτι Ἰουδαῖός τις μετ' αὐτῶν ἐζήτησεν, ἀλλ' ὅτι ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου ἐγένετο μετὰ Ἰουδαίου τινὸς περὶ καθαρισμοῦ.*

Ver. 26.

—*ὃν σὺ μεμαρτύρηκας*—“to whom thou barest witness,” A. V.; “to whom thou hast borne witness,” R. V.—unquestionably right.

Ver. 27.

—*οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ*.—“a man can receive nothing except it be given him,” A. V.; “a man can receive nothing except it have been given,” R. V.

The A. V. is the better rendering of the two; for the past, 'have been given,' of R. V. is not easily accounted for; the A. V. however, would have done

well to insert into the text the marginal reading 'take unto himself,' which is clearly the sense of *λαμβάνειν* in this place; as in ch. x. 17, 18, *τίθῃμι τὴν ψυχὴν μου ἵνα πάλιν λάβω αὐτήν*;—*ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν*;—*ταύτην τὴν ἐντολὴν ἔλαβον* 'I received' *παρὰ τοῦ πατρὸς μου*. In English 'to receive,' implies necessarily that a thing should be 'given.' It is, therefore, a pleonasm to say that a man can receive nothing except it be given him; not so, however, that a man cannot 'take a thing' unto himself, but that it must be given him, as in this parallel passage, Heb. v. 4, *καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρών*. “And no man taketh this honour unto himself, but he that is called of God, as was Aaron.” A. V. S. Chrysostom understood *λαμβάνειν* here in the sense of *ἐλεῖν* 'to take,' when he said l.c. *τὸ γὰρ εἰπεῖν, οὐδεὶς δύναται λαμβάνειν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ, ἐντεῦθεν οὐδὲν ἄλλο δηλοῦντός ἐστιν, ἢ ὅτι καὶ ἀδυνάτοις ἐπιχειροῦσι, καὶ ὅτι θεομάχοι ἐντεῦθεν πάλιν εὐρίσκονται*. This is also the sense Nonnus¹ gives it,—

οὐδὲν ἐλεῖν δύναται τις ἐπουρανίων ἀπὸ κόλπων,
εἰ μὴ τοῦτο γέρας θεῶν κεχαρισμένον εἴη.

The Armen. has 'take unto' or 'for himself';
Memph., 'take aught from' or 'of himself alone';
Syr., 'a man cannot take aught from' or 'of the impulse, or wish of his soul,' i.e. 'of himself';
Eth., 'take for himself,' or 'unto himself';
A. S., *he nað mann nauþinð undeþfon*, 'man cannot undertake, receive, or take';
Slav., 'take,' to which the Russian Version adds, 'unto himself,' or 'for himself';
Georg., 'take of' or 'for himself,' &c.

Ver. 29.

—*χαρᾷ χαίρει*—“rejoiceth greatly,” A. V.; “rejoiceth with joy,” R. V.

The Greek, and also Eastern, idiom *χαρᾷ χαίρειν*, &c., cannot well be rendered literally into English. In translating one has to take into consideration the ideas, the habits of thought, and the customs of the people, who spoke and wrote the language; hence the difficulty, the responsibility, and often the impossibility of the task. In English, 'rejoiceth with joy' is a pleonasm, since one cannot rejoice with grief. But as the sense of the expression is simply intensive, 'rejoiceth greatly,' A. V., appears to be a better rendering of the Greek than R. V.

Ver. 31.

—*ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστί*—“he that is of the earth, is earthly,” A. V.; “he that is of the earth, is of the earth,” R. V.

The A. V. renders the Greek better than R. V., and is more likely to be 'understood by the people.' 'Ex means 'from,' 'out of,' and 'of;' and it is used here in this twofold sense. 'Of,' it is also true, means both 'from,' 'out of,' and 'of;' but the meaning is not obvious, and the sentence runs heavily if 'of' be used twice in it, and each time in a different sense. 'He that is of the earth, is of the earth,' sounds like saying the same thing twice over. The A. V. obviated this by rendering the second ἐκ τῆς γῆς by 'earthly,' which is its meaning; for 'earthly' would be χοϊκός, as in 1 Cor. xv. 47: ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός that is, 'of earth,' of the dust of the earth, and therefore 'earthly;' where the A. V. is wrong in adding the article, and rendering as it does ἐκ γῆς, 'of the earth.' 'Ο δὲ γῆινος (ἄνθρωπος), ἐκ σποράδος ὕλης, ἣν χοῦν κέκληκεν, ἐπάγει.¹

In this passage 'from above' and 'from below' are placed in direct antithesis. He that is from above is heavenly; he that is from the earth is earthly, and therefore speaketh of the earth or of earthly things. The first ἐκ τῆς γῆς is as in Rev. xiii. 11, ἀναβαῖνον ἐκ τῆς γῆς, 'out of the earth;' the second ἐκ τῆς γῆς, means, 'partakes of the earth, is earthly,' inferior in every way to Him who is above all.² John the Baptist said this of himself to those of his disciples who wished to extol him above CHRIST in the eyes of the Jew whom they brought to him, in their dispute about purification (by baptism.) All the sayings of John the Baptist, recorded by S. John, make it probable that, as before remarked, the Evangelist had in view the disciples of John the Baptist, when he wrote portions of his Gospel. S. Chrysostom³ says, 'Ο ἐκ τῆς γῆς ὦν, φησὶν, ἐκ τῆς γῆς ἐστὶ. Καίτοι γε οὐκ ἐκ τῆς γῆς ἦν αὐτῷ τὸ πᾶν, ἀλλὰ τὰ κυριώτερα οὐράνια' καὶ γὰρ ψυχὴν εἶχε, καὶ πνεύματος μετέιχεν οὐκ ἐκ τῆς γῆς. Πῶς οὖν ἀπὸ τῆς γῆς αὐτὸς εἶναι λέγει; οὐδὲν ἄλλο ἐντεῦθεν αἰνίσσεται, ἢ ὅτι Μικρὸς ἐγὼ καὶ οὐδενὸς ἄξιος λόγου, ἅτε χαμαὶ ἐρχόμενος καὶ ἐν τῇ γῇ τεχθεῖς· ὁ δὲ Χριστὸς ἀνῶθεν ἡμῖν ἀφίκεται. And Nonnus.⁴

—ὁ δὲ χθονὸς αἷμα κομιζων,

φθεγγόμενος χθονὸς ἔργα, πέλει γαιήιος ἀνὴρ. γαιήιος, terrestris, not 'terrenus.' Most of the Old Versions render the Greek literally, because the prepositions they use for ἐκ have the same twofold meaning: the Armenian, however, in order to make it more clear, has *որ յերկրէ աստի է, յերկրէ է* 'he that is of this earth,' or 'of the here earth,' is 'of the earth.' The Memphitic also makes it clear by means of *Οϛ* and of *ΙϛΕ*. The A. V. may stand; but if it must be altered, then it should be altered

thus: 'He that is 'from' or 'out of' the earth, is of the earth.'

Ver. 32.

—καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς—"and no man receiveth His testimony," A. V.; "and His testimony no man receiveth," R. V.

This inversion which is not so natural in English as in Greek, renders this clause less simple than in the A. V., and is therefore needless. But 'witness' would be better than 'testimony.'¹

¹ See note on ch. i. 19.

Ver. 33.

—ἐσφράγισεν ὅτι—"hath set to his seal that God is true," A. V.; "hath set his seal that God is true," R. V.

The difference of idiom makes it difficult to render accurately this passage, which is not very well translated in A. V., and perhaps less so in R. V. Σφραγίζω means both 'to seal,' 'to set a seal to,' and 'to stamp.' In this place it refers to the custom prevalent in the East where writing is known only to a few, where all letters are written by amanuenses, and the person who dictates the letter sets his seal to that letter, at the foot of the page, as vouching for its authenticity. 'To seal a letter,' however, in the West, or 'to set seal to a deed,' are two very different acts; although they are both expressed by the same word, σφραγίζω, 'to impress a stamp' with a σφραγίς upon a soft substance, which then becomes the σφράγισμα, seal, and thing sealed, e.g. in Euripides.²

² Hipp. 859, cd. M.

φίρ', ἐξελίξας περιβολὰς σφραγισμάτων ἰδῶ, τί λέξαι δέλτος ἦδε μοι θέλει.

Σφραγίζειν, however, was chiefly 'to set one's seal to the foot of a letter whether in ink or wax;' but 'to seal that letter' was expressed by σφραγιδα ἐπιβάλλειν, as in Aristophanes,³ for the passage of Euripides,⁴ σφραγίζεις γράμματα, does not imply 'the sealing up of the letter,' but the stamping of the letters or writing with a seal or stamp on the δέλτος, probably made of a waxy substance.

³ Av. 559, Thesm. 415, &c.

⁴ Iph. in Aul. 35, sq.

The figurative meaning of this passage is obvious. It is, that he that has received the witness brought to us from Heaven by CHRIST, has set his seal to the message, or as it were, to the letter he brings, by believing its tenour; and thus declares that, for himself, he believes God is true and His message authentic. S. Chrysostom explains τὸ δὲ ἐσφράγισεν, ἔδειξεν ἐστὶ. Euthymius⁵ copies it and says, ἐσφράγισεν ἡγουν, ἐβεβαίωσεν, ἔδειξεν, ὅτι ὁ πατὴρ ἀληθὴς ἐστὶ· and Nonnus,⁶

⁵ Comm. l.c.

⁶ l. 157.

—ὁς δὲ οἱ ἀνὴρ

μάρτυρα μῦθον ἔδεκτο θεηγόρου ἀνθερεῶνος,

¹ Philo. I. c. Alleg. p. 46.

² See note on ver. 5.

³ Hom. xxx.

ἀψευδὲς βροτὸς οὗτος ἐῷ σφραγίσατο μύθῳ
ὅτι Θεὸς πέλει μόνος ἐτήτυμος.

The sentence 'hath set his seal that God is true,' R. V., does not seem either grammatical or intelligible. The A. V. comes nearer the Greek; and it would be nearer still in this wise, 'hath set his seal to that God is true.' Some of the Old Versions render the Greek literally; but in so doing they speak idiomatically: the Slavonic has 'confirmeth;' the A. Saxon, 'signifieth;' and the Ethiopic reads, ዐተቦ: ለገዢ-ብሔር: ለእግዳድ: ወለቱ:: 'God has sealed or stamped him, that, (or, because) he is true or righteous,' i.e. 'that the man who receives the witness is righteous in so doing.' Seeing, however, that this expression is by no means understood by everybody, it might be best, perhaps, with the Slavonic version, to substitute 'confirmeth' or 'attesteth;' and to put the literal rendering of the Greek, 'hath set his seal to,' in the margin.

Ver. 34.

Ὁν γὰρ ἀπέστειλεν ὁ Θεός—"For He whom God hath sent," A. V.; "For He whom God sent," R. V.

The imperf. and perf. are equally applicable to the circumstances alluded to; but the imperf. 'sent' is perhaps the most correct rendering of the Greek, although it must be owned that 'sent,' meant of CHRIST, seems to suit this place less than 'hath sent.'

—ἐκ μέτρου—"by measure unto him," A. V.; "by measure," R. V.

This clearly refers to CHRIST; so that the addition of 'unto him' in A. V. is not altogether idle. S. Chrysostom understood it so:² τί δὲ ἐστὶν ὃ φησιν, οὐκ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα; Θέλει δεῖξαι, ὅτι πάντες ἡμεῖς μέτρῳ τὴν τοῦ πνεύματος ἐνέργειαν ἐλάβομεν³ αὕτη γὰρ ἐστὶν ἡ μεριζομένη. Οὗτος δὲ ἀμέτρητον ἔχει καὶ ὁλόκληρον πᾶσαν, τὴν ἐνέργειαν. Euthymius⁴ copies this partly; but he adds, ἐνέργειαν ταύτην ἀμέτρητον ἔχει, καὶ ὅλην, ὡς ὁμοφυῆ. And Theophylact,⁵ Χριστῷ δὲ οὔτε ἐν μέτρῳ, οὔτε ὅλως δίδωσιν, ἔχει γὰρ αὐτὸ οὐσιωδῶς ὁ Χριστός. And Nonnus,⁶

οὐ γὰρ μέτρα λόγῳ φέροι λόγος, ἀλλὰ οἱ αἰεὶ
μόνῳ πνεῦμα δίδωσιν ἀειλιβέος ῥέον ὁμοφῆς.

Not one of the Old Versions adds 'unto Him;' they all render the Greek literally.

Ver. 36.

—ὁ δὲ ἀπειθῶν τῷ υἱῷ—"he that believeth not the Son," A. V., R. V.

See the translations of this sentence which seems to have escaped the notice of the Revisers.

CHAP. IV.

Ver. 1.

—ὅτι ἤκουσαν—"how the Pharisees had heard," A. V.; "that the Pharisees had heard," R. V.—much better.

'How' is even now used in this sense, but in a style too familiar for this place.

Ver. 2.

Καίτοιγε—"Though," A. V.; "And yet," R. V.—much better.

Καίτοι has sometimes the sense of 'although;' but one feels that this is not its inherent meaning, and that 'and yet' expresses it more correctly, especially when γε is added to καίτοι. Thus in,¹

καίτοι γ', ἔφη, ὦ Κύρε, οὕτω καλὸς ἀγαθὸς ἦν ἐκεῖνος, ὡς καὶ, κ.τ.λ., καίτοιγε clearly means 'and yet.' But in a similar case, without γε, it should be rendered 'however' or 'and indeed;' as in² καίτοι, ἔφη, σὺ μὲν, ἦν καὶ δύνῃ κωλύειν, ὀλίγους τινὰς κωλύσεις, κ.τ.λ.

Vv. 4, 5.

Ἐδεῖ δέ—"And He must," A. V.; "Now He must," R. V. ἔρχεται οὖν—"Then He cometh," A. V.; "So He cometh," R. V. λεγομένην Συχαρ—"which is called Sychar," A. V.; "called Sychar," R. V.—The R. V. is correct in every one of these alterations.

Ver. 6.

—ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ—"sat thus on the well," A. V.; "was sitting thus by the well," R. V.

The Greek imperf. m. is best rendered by 'was sitting,' which connects it with what follows, 'as He was sitting a woman came,' &c.

Ἐπὶ τῇ πηγῇ may be rendered both ways, as in A. V. and R. V.; but the rendering of the R. V. is perhaps the best and most natural. In the Holy Land πηγαί, Arab. عَيْن, 'eyes' or 'fountains,' the water of which either rises to the surface of the earth, or springs at the bottom of a well, as in this case, are always surrounded by a broad curb-stone one or two feet high, and as many feet wide, on which women rest their water-pots when they come to draw, and on or against which men weary of the way either sit or rest themselves. Our ΣΑΥΤΟΥΡ may have sat 'thus,' like a weary man, not 'by' but 'on' that curb-stone, fragments of which are at present displaced and lying about, near the mouth of the well. Or, perhaps, He may have sat on the ground, leaning

¹ See note on ch. i. 18.

² Hom. xx.

³ See I Cor. xiii.

⁴ Comm. i. c.

⁵ Comm. p. 608, C.

⁶ I. 100.

¹ Xenoph. Cyr. p. iii. 159.

² Ib. v. 4. 25.

against the curb-stone, as S. Chrysostom thought, *τί δὲ ἐστὶν οὕτως; οὐκ ἐπὶ θρόνου, φησὶν, οὐκ ἐπὶ προσκεφαλίου, ἀλλ' ἀπλῶς καὶ ὡς ἔτυχε ἐπ' ἐδάφους*.—τὸ αὐτοφον γὰρ ὁ λόγος διδάσκει, adds Euthymius; and Nonnus,¹

—ἀμπαύσατο μόχθου,

ἐξόμενος παρὰ πέζαν, ὅπη χθονίου διὰ κόλπου

ὕγρον ὕδωρ ναέταις ἀγχίπολις ἔβλυε πηγῇ.

These πηγῇ, fountains of living water, were given in inheritance,² because they failed not, like wells of rain water, or cisterns, that might be dug almost anywhere. But it was a very unusual occurrence for a woman to come to draw water in the middle of the day; it would have been far more natural at this hour for a flock of sheep and goats to have gathered around the well waiting for the shepherd to water them. The coming of the Samaritan woman, then, was doubtless preconceived by Divine will, as a natural introduction of our SAVIOUR'S mission among the Samaritans; S. Chrysostom thought so, for he says: *ἤδει μὲν γὰρ συμβησόμενον τὸ κατὰ τοὺς Σαμαρείτας* and on another occasion,³ *τὰ πολλὰ ἀνθρωπινώτερον φρονόμει, ὥσπερ γὰρ ἐβούλετο πιστεῦσθαι ὅτι Θεὸς ἦν, οὕτως ὅτι Θεὸς ὢν, σάρκα ἐφόρει*.

'Επί c. dat. means both 'by' and 'on' or 'upon,' in the best authors; the context alone decides the meaning. Thus in Euripides,⁴ as 'on' or 'upon,'

κεῖμας ἐπ' ἀκταῖς—ἀκλαυστος, ἄταφος—

⁵ ib. 35, 36. and—⁵

πάντες δ' Ἀχαιοὶ ναῦς ἔχοντες ἥσυχον

θάσσοις ἐπ' ἀκταῖς τῆσδε *Θρηκίας* *χθονός*.

⁶ ib. 716. as 'by' or 'near,'⁶

—τὴν ἄνδρα τόνδ' ἐπὶ σκηναῖς ὄρω

θανόντα *Τρώων*;

In Or. 1247, ἐπί c. dat. may mean either 'on' or 'near, by,' the houses here mentioned being flat-roofed;

φῶβος ἔχει με, μή τις ἐπὶ δώμασι

σταθεῖς ἐπὶ φόνιον αἶμα πῆματα

πῆμασι *ἐξεύρη*, κ.τ.λ.

In Xenophon,⁷ *κρήνη—ρέουσα, ξύλα δὲ πολλὰ—ἐπ' αὐτῇ τῇ θαλάττῃ*. And⁸ *ἔστι δὲ καὶ μεγάλου βασιλείως βασιλεία—ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ*, 'by' or 'near the sources of the river Mar-syas';⁹ *στάς—ἐπὶ τῇ εἰσόδῳ*, 'standing at the entrance,' but also 'on the threshold,' &c. Speaking of Oropus, Thucydides¹⁰ says, *ἐπὶ γὰρ τῇ Ἐρετρίᾳ τὸ χωρίον ὢν*, that is, 'over against,' on the other hand, in Herodotus,¹¹ *οἱ Πέρσαι—ἐγένοντο ἐπ' ἀκρωτηρίῳ τοῦ ὄρους*, 'the Persians appeared on the top of the mountain,' &c.

Since 'on,' 'upon,' or 'by,' 'near,' 'towards,' 'against,' &c., are equally correct renderings of ἐπί

c. dat. the Old Versions have rendered ἐπὶ τῇ πηγῇ according to the custom of the countries in which they were severally made. Thus Syr. and Arab. render it *وَد* 'on,' 'upon,' or 'by,' 'near;' Armen. *ի վր*, Georg. *გვით*, Slav. *НА*, Memph. and Sahid. *Ⲭⲓⲗⲉⲓ* 'on' or 'upon' only, because in all those countries ἐπί in this case would be understood as the Persian reads, *بر کنار چشمه*, 'on the border of the fountain,' i.e. on the curb-stone around it; for it must be so in this case, since the fountain was a well. The Eth. reads *ካበ*: 'near,' or 'by;' and the A. S. *je Dælenð ræt æt þam pýlle*, 'the SAVIOUR sat at the well,' which rendering might be preferable to 'by the well,' if the A. V. must be altered. But either rendering may stand, although R. V. is perhaps the most natural and probable. *Οὕτως* may imply sitting on the ground and leaning like a weary pilgrim against the curb-stone.

Ver. 8.

—*ἵνα τροφὰς ἀγοράσωσι*—"to buy meat," A. V.; "to buy food," R. V.—more usual, although the A. Saxon *mete*, 'meat,' in the sense of 'food,' is often used among the poor, e.g. 'green meat' and 'butcher's meat.' 'Victuals' is a better rendering of *τροφάς*, and also in constant use among the poor,¹ but perhaps too familiar.

¹ See v. 33.

Ver. 9.

—*Σαμαρείτιδος*—"woman of Samaria," A. V.; "a Samaritan woman," R. V.—same sense; but R. V. is the more correct of the two.

—*Ἰουδαῖοι Σαμαρείταις*—"the Jews—with the Samaritans," A. V.; "Jews—with Samaritans," R. V.

Again, the sense is the same; for there were not two nations of Jews or of Samaritans, so that the def. art. leads to no mistake. Nevertheless R. V. is the best rendering.

Ver. 11.

—*καὶ τὸ φρέαρ ἐστὶ βαθύ*—"and the well is deep," A. V. and R. V.

Both translations are right in rendering πηγῇ in ver. 6, and φρέαρ in vv. 11, 12, by 'well,' although, strictly speaking, they differ in meaning. It is called πηγῇ as being of living water, (ver. 11,) Jacob's gift, and a part of the inheritance he left; for a well-spring is worth a great deal in that country. But as it was a well, and even a deep one, as S. John says correctly, the main idea of the object referred to is that of 'well;' the nature of the water in it is only accessory. We may

² as in Josh. xv. 19, Judg. i. 15.

³ Hom. xxxi.

⁴ Hec. 28.

⁵ ib. 35, 36. and—⁵

⁶ ib. 716. as 'by' or 'near,'⁶

⁷ Anab. i. 9, 11.

⁸ 1. 2, 9.

⁹ Id. Cyrop. i. 8, 11.

¹⁰ viii. 60.

¹¹ vii. 217.

notice that the Evangelist says *πηγή*, not *κρήνη*, which shows that it was surrounded by masonry, and thus nearer in meaning to *φρέαρ* than is *κρήνη*. *Κρήνη*, probably from *κάρηνον*, is the water actually bubbling up, the 'spring,' or 'head of the brook,'—*κρήνη τις ἀναρρίπτει ὕδωρ εἰς ὕψος*, says Aristotle;¹ and Sophocles more beautifully,²

—*ἄντροι*

κρήναι μινύθουσι

Κηφισοῦ νομάδες ῥεέθρων.—

We are, therefore, told by Pausanias,³ of *Ἰπποκρήνη* that sprang up *Πηγᾶσσι*—*τὴν γῆν βίγοντι*—*τῇ ὀπλῇ*· whereas *πηγή* means rather the 'flowing supply of water,' a 'fountain,' as *πηγαὶ ποταμοῦ*; and in a fig- sense *πηγαὶ πημάτων*, *ἐπέων*, *δακρύων*, &c. Hence *πηγή*, the supply of water, and not *κρήνη*, the actual gush, is said to be intermittent; as by Pausanias,⁴ *πηγὴ Ὀλυμπιάς καλουμένη τὸν ἕτερον τῶν ἐνιαυτῶν οὐκ ἀπορρεῖ*. *Κρήνη* then *ἀναρρίπτει ὕδωρ*, but *πηγὴ ἀνίσχει* only; e.g. Arrian describing the fountain of Jupiter Ammon, says,⁵ *καὶ πηγὴ ἐξ αὐτοῦ (τοῦ χώρου) ἀνίσχει, οὐδὲν τι ἐοικυῖα ταῖς πηγαῖς ὅσαι ἄλλαι ἐκ γῆς ἀνίσχουσιν*. We see then, how *πηγή* comes to be mentioned in connection with *φρέαρ* from which it only differs in depth; and that a well often is, as in this case, the deep receptacle of a *πηγὴ ἀνίσχουσα* at the bottom of it. For when a *πηγή* was available for the immediate use of man, it was, like a well, always preserved by a sort of masonry around it.

Ver. 12.

—*καὶ οἱ υἱοί*—"and his children," A. V.; "and his sons," R. V.—right; for one daughter to twelve sons would not make them *τέκνα τοῦ Ἰακώβ* in a narrative written in Greek. Moreover, Dinah is mentioned only once in connexion with this town, in which, probably, she lived away from her father's tents.

—*καὶ τὰ θρέμματα αὐτοῦ*—"and his cattle," A. V.,

R. V.⁶

Θρέμματα is said chiefly of domestic animals, either fed, or used for food,—cattle. Philo⁷ defines this term, when he says, *θρεμμάτων ἐστὶν ὅτε πλήρη μυρία πρὸς ἐνὸς ἀνδρὸς ἄγεται τοῦ τυχόντος—τὰς γοῦν πολυζώους ἀγέλας τῶν προβάτων, αἰγῶν, βοῶν, ἄγει ποιμῆν, αἰπόλος, βουκόλος, κ.τ.λ.* And Plato,⁸ *ὅδε ὁ κόσμος ἡμᾶς ὅσα τε ἄλλα θρέμματα ξυνέστηκεν ὁρατά*. *Θρέμματα*, is also said of household servants; F. Münter⁹ quotes from Chandler,¹⁰ *ΑΤΤΩ ΚΑΙ ΤΗ ΓΥΝΑΙΚΙ ΜΗΤΡΙΩ (forte ΜΗΤΡΑ) ΚΑΙ ΤΕΚΝΟΙΣ ΚΑΙ ΘΡΕΜΜΑΣΙ ΠΑΣΙ* and from Pococke,¹¹ *ΚΑΙ ΤΕΚΝΟΙΣ ΚΑΙ ΕΡΓΟΝΟΙΣ ΚΑΙ ΘΡΕΜΜΑΣΙ ΜΟΤ ΚΑΙ ΑΠΕΛΕΤΘΕΡΟΙΣ*; and said of cattle,

Marm. Num. 42, 14, 15. *ΗΓΑΤΟΝ ΠΡΟΣ ΗΜΑΣ ΜΕΤΑ ΚΑΙ ΤΩΝ ΘΡΕΜΜΑΤΩΝ ΑΤΤΩΝ ΒΟΩΝ ΤΕ ΚΑΙ ΠΡΟΒΑΤΩΝ ΚΑΙ ΚΤΗΝΩΝ ΝΟΤΟΦΟΡΩΝ* (doubtless *ΝΟΤΟΦΟΡΩΝ*).

Ver. 13.

—*πᾶς ὁ πίνων*—"whosoever drinketh," A. V.; "every one that drinketh," R. V.—Same sense; but R. V. is best; while *ὅς δ' ἄν* is well rendered 'whosoever' by A. V. and R. V. in the following verse.

Ver. 14.

—*γενήσεται ἐν αὐτῷ πηγὴ ὕδατος*—"shall be in him a well of water," A. V.; "shall become in him a well of water," R. V.

We have seen that it seems best to adopt the term 'well' for *πηγή* and *φρέαρ*, in vv. 6, 11, 12, because in English 'fountain' and 'well' are not so near each other in meaning as they are in Greek. But in this place *πηγή* should be rendered by 'fountain.' The idea to be conveyed by the original is, an everflowing supply of water, the abundance of which is seen by its 'welling up.' This could not appear in 'a well;' but it is evident in 'a fountain.' Had our SAVIOUR meant a 'well,' He would have used *φρέαρ*; but *φρέαρ* could never in Greek be *ἀλλόμενου ὕδατος*; neither could it render the expression our LORD probably used *ἵνα ἡμεῖς*. The Vulg. has 'fons,' and all the Old Versions except the A. Saxon render the Greek literally; giving a different term for *πηγή* and for *φρέαρ*. *Γενήσεται* is best rendered here by 'shall become.'

Ver. 17.

—*Οὐκ ἔχω ἄνδρα*—"I have no husband," A. V.; "I have not a husband," R. V.—better.

—*Καλῶς εἶπα*—"Thou hast well said," A. V.; "Thou saidst well," R. V.

According to the Greek idiom *εἰπεῖν* is better here than either *λαλεῖν*, *λέγειν*, *φάναι*, &c. It has no perfect, but only a 1 aor. *εἶπα*, and 2 aor. *εἶπον* or *εἶπον*, which refers to a time more distant than the 1 aor. This rather fills the place of a perfect, and is more definite. The woman had just spoken: it seems, therefore that the A. V. is right in rendering *εἶπα*; by the English perfect, and not like the R. V. by the imperf. which would be a better rendering for the 2 aor. *εἶπον*. Besides, *εἶπα* is very frequently used for the perf. as in Sophocles,¹

πῶς εἶπας; ἢ τέληγε Πόλυβος;—

said by Jocaste to the messenger who had just spoken. So also in Qld. Col. 322, &c.; whereas in

εἶπον μὲν οὐχ

ἄπαρ μόνον—²

¹ Qld. Col. 322.

² Qld. Col. 322.

¹ Mirab. AUSE. 57, 1. p. 112, col. 10.

² Qld. Col. 322.

³ Lib. ii. 31, 12, ed. Fac.

⁴ Lib. viii. 29, 1.

⁵ Anab. Alex. iii. 4.

⁶ See the Qld. Col. 322, for their rendering of this.

⁷ De Mun. di Or. p. 19.

⁸ Timæus, xi. p. 259.

⁹ In Symb. ad Int. E. Jo. Iacobi. marm. et num. Haf. nre, 1826, p. 10, 84.

¹⁰ Insc. p. 23, 17, 24, 20.

εἶπον refers to the past, and should be rendered, 'I said, and more than once too,' &c.¹ hast done this unwillingly,' &c., 'thou hast said this true,' i.e. 'truly.'

¹ See note on ver. 50.

Ver. 18.

—καὶ νῦν ὃν ἔχεις—"and he whom thou now hast," A. V.; "and now he whom thou hast," R. V.

The A. V. is right. Νῦν, when adverb, is always of time present: it even modifies verbs in the past or fut. tenses with which it may be construed; and when joined with δέ, δὴ, γάρ, at the beginning of a sentence, though it may be rendered into English by conjunctions, yet it still retains its character in Greek. Here, coming after ἔσχες, it clearly defines ἔχεις, 'whom thou hast at present:' although this would have been better Greek, ὃν νῦν ἔχεις, as in Plato, *μανθάνομεν οὖν ὅτι νῦν ἡμῖν ἐστὶ τὸ ζυμβαῖνον*—² τοῦτο ὃ σὺ νῦν ἐφθέρῃς³ ἢ νῦν λήθην καλεῖς, &c.⁴ Yet we find somewhat parallel passages, e.g. in Xenophon,⁵ Καὶ νῦν, ἔφασαν, τούτους λαβὼν ποίει, &c. καὶ γὰρ νῦν, ὅτε—ἐκινδυνεύετε, &c.,⁶ where νῦν is said of time present. It is well explained by Plato,⁷ Τὸ γὰρ μὲν νῦν ἀεὶ πάρεσσι τῶ ἐνὶ διὰ παντὸς τοῦ εἶναι· ἐστὶ γὰρ ἀεὶ νῦν ὅταν περ ᾖ. But 'now,' though it is an adverb of time present in English as well as in Greek, yet in English it is also used as a conjunction, according to the place it occupies in the sentence. The A. V. makes an adverb of it as in Greek, by joining it to the verb 'now hast.' The R. V., however, uses it as a conjunction, by placing it far from the verb and at the beginning of the sentence, 'and now he whom thou hast.' This appears neither so correct nor so clear as the A. V.

—τοῦτο ἀληθὲς εἶρηκας—"in that saidst thou truly," A. V.; "in this hast thou spoken truth," R. V.

The R. V. is right in rendering εἶρηκας by the perf.; but εἶρηκας said to be the perf. of ἐρῶ fut. of εἰπεῖν, might also be the perf. of εἶρειν—for, as already mentioned,⁸ τὸ λέγειν δὴ ἐστὶν εἶρειν, says Plato,⁹ τὸ γὰρ εἶρειν λέγειν ἐστίν.¹⁰ So that whether εἶρηκας comes from ἐρῶ or from εἶρω, it means, 'thou hast said' rather than 'thou hast spoken;' yet ἐρῶ, from ῥέω, might also be rendered 'to utter.' Εἶρηκας τοῦτο, 'thou hast said this,' ἀληθές,—"true," i.e. 'truly.' Origen¹¹ understands it adverbially: τὸ δὲ τοῦτο ἀληθὲς εἶρηκας, οἷον εἰλεγκτικόν ἐστιν, ὡς τῶν προτέρων οὐκ ἀληθὲς ὑπ' αὐτῆς εἰρημένων· καὶ τάχα οὐκ ἦν ἀληθὲς τὸ, οὐ συγχρᾶνται Ἰουδαῖοι Σαμαρείταις· αὐτὸς γὰρ ὁ Ἰησοῦς—συγχρᾶνται Σαμαρείταις, ἵνα καὶ αὐτοὺς ὠφελήσῃ. And Nonnus, i.e. τοῦτό μοι ἀτρεκέως μύθησαο. This is one of those cases in which both Greek and Latin adjectives must be rendered by corresponding adverbs, as, hoc invitus fecisti, 'thou

² Philob. 33.

³ Ib. 39.

⁴ Ib. 67.

⁵ Cyrop. iv. 5, 50.

⁶ Ib. 48.

⁷ Parmen. 21.

⁸ See note on Ch. i. 1.

⁹ Cratyl. 51.

¹⁰ Ib. 31.

¹¹ Comm. in Joh. p. 295.

Ver. 21.

—ἔρχεται ὥρα—"the hour cometh," A. V.; "an hour cometh," R. V. ὅτε οὐτε—"when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," A. V.; "when neither in this mountain, nor in Jerusalem, shall ye worship the Father," R. V.

An attempt at keeping to the Greek construction is not necessary, inasmuch as it is not so clear as the more simple English, 'an hour cometh, when ye shall worship the Father neither in this mountain nor yet at Jerusalem.'

Ver. 22.

—Τίμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε—"Ye worship ye know not what," A. V.; "Ye worship that which ye know not," R. V.

The R. V. appears at first sight better than A. V. which, nevertheless renders the Greek more correctly than R. V. The sense in Greek is, 'Ye worship a thing or person which ye know not;' but R. V. makes it say, 'Ye worship that which, i.e. whatever ye know not.' Here the sense is restricted by προσκυνεῖτε, inasmuch as the Samaritans did not worship every thing; but only did not know him whom they worshipped on Mount Gerizim. So is ὃ restricted by the context in λαληθήσεται καὶ ὃ ἐποίησεν¹ to one act only of Mary Magdalene, and not to all she did. Likewise ἄ in S. Mark ix. 9, S. Luke x. 23, 24; ὅ in S. Matt. xii. 2, &c., are limited in meaning by the subject matter. A. V. therefore is right in rendering ὃ by 'that which' in S. Matt. xii. 2, since it refers to one act of plucking ears of corn; but inasmuch as προσκυνεῖτε is a general term and liable to misconception, ὃ should be limited in English to one object of worship, by rendering it as A. V. has done. On the whole, then, A. V. is best. Προσκυνούμεν ὃ οἴδαμεν—"we know what we worship," A. V. is certainly nearer the Greek than 'we worship that which, i.e. whatsoever, we know,' R. V.

—ὅτι—"for," A. V.; "because," R. V.—better.

Ver. 23.

—Ἄλλ' ἔρχεται ὥρα—"But the hour cometh," A. V.; "Howbeit an hour cometh," R. V.—better.

—καὶ γὰρ ὁ πατήρ—"for the Father seeketh such to worship Him," A. V.; "for such the Father also seeketh as His worshippers," R. V.

The R. V. is right in rendering προσκυνούντας by 'worshippers;' but "for—the Father also," does

¹ S. Matt. xxvi. 13.

not express καὶ γὰρ ὁ πατήρ. The restrictive force of γὰρ in γὰρ (γὰρ-ἄρα) is meant to bear on τοιούτους, and not on πατήρ; i.e. 'such, and no others, does the FATHER seek:' whereas, as the sentence now stands in R. V., it seems to imply that 'the FATHER also, as well as some one else, seeketh such worshippers.' But the Greek means 'for such, at least, (or indeed,) the FATHER seeketh as His worshippers.'

Ver. 24.

—ἐν πνεύματι καὶ ἀληθείᾳ—"in spirit and in truth," A. V.; "in spirit and truth," R. V.

Strictly speaking A. V. is the most correct; for unless spirit and truth be one thing, 'in' should come before each. The A. Saxon has idiomatically, on *zarte* and on *rodferterne*, 'in spirit and in truth,' i.e. 'spiritually and truly.'¹

Ver. 27.

—μετὰ γυναικός—"with the woman," A. V.; "with a woman," R. V.—right. The disciples wondered at His talking, not with that particular woman, but with any woman at all.

—οὐδείς μέντοι εἶπε—"yet no man said," A. V.; "yet no one said," R. V.—better, as οὐδείς implies τῶν μαθητῶν understood.

¹ See a parallel case in note ch. iii. 5.

Nonnus² renders this passage thus,

οὐδέ μιν εἶρετο Πέτρος, ἅτε θρασύς· οὐδέ τις αὐτὸν
τολμήσας ἐρέεινε, τί δίζετα; ἢ τί μετ' αὐτῆς
φθέγγεται;

Ver. 29.

—μήτι οὗτός ἐστιν ὁ Χριστός;—"is not this the Christ?" A. V.; "can this be the Christ?" R. V.

The A. V. renders μήτι in the same way in S. Matt. xii. 23, 'is not this the Son of David?' it appears rightly. Μήτι in such a passage as this seems to imply less doubt in the mind of the speaker than 'can this be?' S. Chrysostom³ says that the Samaritan woman, οὔτε ἀπεφύνατο σαφῶς, οὔτε ἐσίγησεν and Nonnus,⁴ l. c.

—ἦ ῥά νυ Δαβὶδ

οὗτος ἀριστογόννι βοῶμενος υἱὸς ἰκάνει;

Ver. 30.

Ἐξῆλθον οὖν—"Then they went out," A. V.; "They went out," R. V.

S. Chrysostom does not give this passage, but Origen l. c. has ἐξῆλθον ἐκ τῆς πόλεως, which the Armen., Georg., and Pers. follow. The Memphit. has 'verò;' Sahid. 'igitur;' Eth. and Syr. 'and;' Arab. and A. Sax. 'then;' Vulg. 'ergo.'

—καὶ ἤρχοντο—"came," A. V.; "were coming,"

R. V.—correctly. So also Nonnus,¹ l. c.,

ἵνα χρόνου μεσσηγὺν, πρὶν ἄσπερος ἔκτοδι βαίνειν,
στενωμένων νεφελῶν ἐπήτριμα κύματα λαῶν.

Ver. 32.

—βρωσιν ἔχω—"I have meat," A. V. and R. V.

It does not appear why R. V. in ver. 8, translates τροφάς 'food,' and here βρωσιν 'meat' with the A. V. The A. Saxon uses mete, 'meat,' i.e. any thing that is eaten, food; τροφαί is rather 'victuals' than 'food.'

Ver. 33.

—φαγεῖν—"ought to eat," A. V.; "ought to eat," R. V.

'Ought' is incorrectly spelt in both cases. It ought to be 'aught,' from the A. Saxon aht, aulht, apulht, 'aught,' 'anything.'

Ver. 34.

—ἵνα ποιῶ τὸ θέλημα—"to do the will," A. V.; "to be doing the will," R. V.

A good paraphrase of the text. 'To do' does not at all convey the intention of ἵνα with the subjunctive ποιῶ; 'that I do,' or 'that I may,' or 'should do,' would either not agree with the idea of a continual action, of food, nourishment, and of support implied in ἐμὸν βρωμά ἐστι, or those expressions would bespeak inability or impossibility to do that will: 'to be doing the will,' however, expresses well the Greek.

Ver. 35.

—ἰδοὺ λέγω ὑμῖν,—"behold, I say unto you, Look on," A. V.; "lo, I say unto you, Behold," R. V.

On the whole the A. V. appears to be the best. 'Lo!' is properly the A. Saxon la! 'O!' used in the voc. as, la Leof! 'O Master!'² and 'oh!' interj., as³ la hpaet, 'Oh! what may Almighty God do,' &c. It draws attention, e.g. Druhten, Druhten, la hu ne pitegoðe pe, 'LORD, LORD, lo! have we not prophesied!'⁴ but it does not point to an object as do ἰδοὺ and 'behold,' familiarly 'look, see!' which is an A. Saxon idiom, e.g. Loca nu! efne hep zæð Godeþ Lamb! 'Look now! behold here goes the Lamb of God!'⁵ Here, however, ἰδοὺ has its full meaning of 'behold!' These two interjections 'lo' and 'behold' are by no means used indiscriminately in the best writers, such as the A. V., Milton, Shakespeare, &c.; e.g.⁶

Her. "Why, lo you now, I have spoke to the purpose twice."

And also,⁷

Antig. "Lo you know; you hear!"

¹ Nat. of S. Chrysost., p. 80.

² Afric. Hom. on Ascens. p. 300.

³ S. John 1. 36, quoted in Afr. Hom. p. 300.

⁴ Winter's I. p. 271.

⁵ V. 1. scene 3.

¹ See a parallel case in note ch. iii. 5.

² l. 133.

³ Hom. xxxiv.

⁴ l. 139.

¹ K. Rich. But,¹
III. act iii.
sc. 4.

Gloster. "Look how I am bewitched; behold mine arm
Is, like a blasted sapling, wither'd up."

² Par. Lost And Milton,²
iii.

— "when lo!

A violent cross wind from either coast
Blows them transverse."

³ ib. i. And,³

— "so thick the aery crowd

Swarm'd and were straiten'd; till the signal given
Behold a wonder!"

In this verse "Behold—lift up your eyes—and look on" of the A. V. seem more naturally linked together than "lo!—lift up your eyes—and behold" of R. V., inasmuch as 'look on' is in every respect better than 'behold.' 'To behold' is originally the same as 'to behold' in the sense of 'beholden,' 'bound,' or 'obliged.' It is the A. Sax. be-healdan, 'to hold by,' 'to consider,' lit. and fig. 'to observe,' whereas θεωρεῖν is τὸ ὁρᾶν τι τῶν τεχνικῶς γινομένων, οἷον πάλην, παγκράτιον, γραφήν,⁴ also 'to view,' to 'look upon,' (θεατρον, θεαταί, 'spectators,' rather than 'beholders;') to 'contemplate,' e.g. Sophocles,⁵

⁴ Anon. B.
ed. B.

⁵ Trach.
1081.

ἰδοῦ θεῶσθε πάντες ἄθλιον δέμας,
ὁρᾶτε τὸν δύστηνον—

Moreover, as Jacob's well is on one of the lower spurs of Mount Gerizim, higher than the piece of ground Jacob gave to Joseph, which lies in the vale below, 'look on the fields,' expresses well what the disciples must have done when our SAVIOUR said this to them, although He meant it figuratively. For they then 'looked on' those fields from the same position, as if they had looked on the games from the upper rows of seats in a Greek amphitheatre.

—ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη—"for they are white already to harvest," A. V.; "that they are white to harvest already," R. V.

'That' for ὅτι is better than 'for;' but 'already' is surely intended to qualify 'are;' it should therefore be near it, 'that they are already white to harvest.'

Ver. 36.

—εἰς ζωὴν αἰώνιον—"unto life eternal," A. V.; "unto eternal life," R. V.—A. V. is not only more flowing than R. V., but it gives greater emphasis to 'eternal' by placing it after 'life.'

—ὁ σπείρων—ὁ θερίζων—"he that soweth,"—"he that reapeth," A. V.; "the sower,"—"the reaper," R. V.—better.

Some of the Old Versions seem to have understood μισθός in the sense of 'reward,' and not 'wages;' and, it appears, rightly. Not only is 'reward' a meaning of μισθός, rendered in the Slavonic Version

by M3,1A, *mzda*, which probably comes through the Persian from the Zend *mazda*, *mazddo*, 'rich in gifts,' 'bountiful;' but the sense of the passage seems to require this rendering of μισθός. For both 'sower' and 'reaper' receive 'wages' for their respective work; the 'reaper' alone, however, receives 'the reward' of the sower's toil and of his own, when he carries the sheaves of his harvest.¹

¹ See Note on Ver. 37.

Ver. 37.

Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός—"And herein is that saying true," A. V.; "For herein is [fulfilled] that true saying," R. V.—better.

—ὁτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων—"one soweth and another reapeth," A. V.; "one is the sower and another the reaper," R. V.

This is not only a better rendering of the Greek, but it seems also to express better than A. V. the contrast intended in the proverb between the sower, 'who soweth in hope,' and the reaper, who 'gathereth his sheaves with joy;' the sense of which is somewhat like the well known

"Sic vos non vobis mellificatis apes," &c.

of Virgil; S. Chrysostom² understands μισθός of ² Hom. XXXIV. 'reward;' τίς ἐστὶν ὁ σπείρων, καὶ τίς ὁ θερίζων; Οἱ προφῆται εἰσιν οἱ σπείραντες· ἀλλ' οὐκ αὐτοὶ ἐθέρισαν, ἀλλ' οἱ ἀπόστολοι.—Μέμνηται δὲ καὶ λόγον παρημιῶν περιφερόμενον παρὰ πολλῶν.—Ταῦτα ὅτε ἔλεγεν οἱ πολλοί, εἶπτε ἄλλοι μὲν τοὺς πόνους ὑπέστησαν, ἄλλοι δὲ τοὺς καρποὺς ἐρέποντο· καὶ λέγει ὅτι οὗτος ὁ λόγος ἐνταῦθα μάλιστα τὴν ἀλήθειαν ἔχει. Ἐπόνησαν μὲν γὰρ οἱ προφῆται, ὑμεῖς δὲ τοὺς καρποὺς τοὺς ἐκ τῶν ἐκείνων πόνων ἀμᾶσθε. Καὶ οὐκ εἶπε, τοὺς μισθοὺς· οὐδὲ γὰρ ἐκεῖνοις ἄμισθος ὁ πολὺς ἐκεῖνος πόνος· ἀλλὰ τοὺς καρποὺς.

Ver. 38.

—οὐ κεκοπιάκατε—κεκοπιάκασι—"ye bestowed no labour—laboured," A. V.; "ye have bestowed no labour—have laboured," R. V.—correct.

Ver. 39.

—ἐκ δὲ—πάντα ὅσα—"and—all that ever," A. V.; "now—all things that ever," R. V.—better.

Ver. 40.

—ἦλθον—μεῖναι—καὶ ἔμεινεν—"were come—that He would tarry—and He abode," A. V.; "came—to tarry—and He tarried," R. V.

In ch. i. 39, the R. V. renders ἔμεινεν by 'remained' in precisely the same case. There is more

rest implied in 'remained' than in 'tarried,' it is, therefore, a fitter word for ἔμεινεν which was in answer to the request of the people that He should remain with them.

Ver. 41.

—τὸν λόγον αὐτοῦ—"His own word," A. V.; "His word," R. V.—better.

Ver. 42.

—οὐκ ἔτι διὰ τὴν σὴν λαλιὰν πιστεύομεν—"Now we believe, not because of thy saying," A. V.; "No longer do we believe because of thy speech," R. V.

This rendering is more literal than A. V., but there is something apparently weak and bald in 'No longer do we;' this inversion does not suit this place, which requires some inceptive particle to take the place of ὅτι in the Greek; this ὅτι however, is ignored by the R. V., because here it cannot be translated 'that' or 'because.' But it gives a force to the assertion which is lost in the R. V. The A. V. has paraphrased it with 'now,' I think rightly, but the turn of the sentence in A. V. is too far from that of the original. It would run better thus, 'Now we no longer believe because of thy speech.'¹

—ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός—"indeed the Christ, the Saviour of the world," A. V.; "indeed the Saviour of the world, even the Christ," R. V.—This is nearer the Greek; but 'even' need not be introduced.

Ver. 43.

—τὰς δύο ἡμέρας—"two days," A. V.; "the two days," R. V.—right.

Ver. 45.

—ὅτε οὖν ἦλθεν—"when He was come," A. V.; "when He came," R. V.—is more correct.

'Was come,' which does not render the Greek faithfully in this place, means, that some indefinite time after Jesus had reached Galilee the Galileans received Him; whereas 'came' expresses that they welcomed Him 'at His coming' into their country.

—ἐν Ἱερουσολύμοις—"at Jerusalem," A. V.; "in Jerusalem," R. V.—better.

'In' gives space, size, and dwelling, to the place mentioned, and is more usually prefixed to large cities than 'at;' e.g. one never hears, except among the poor, 'I was at London;' both prepositions, however, may be used with the same name, but in a different sense; to be 'at Oxford,' is not to be 'in Oxford.' These are niceties of idiom which it is not always easy to explain. But 'in

Jerusalem,'—Nonnus, l.c., ἐν ἔρκεσιν Ἱερουσολύμων, is best here, seeing our SAVIOUR resided and went about within the precincts of that city.

Ver. 46.

—εἰς τὴν Κανὰ τῆς Γαλιλαίας—"into Cana of Galilee," A. V.; "unto," R. V.—right.

Ver. 47.

Οὗτος ἀκούσας ὅτι Ἰησοῦς—"When he heard that Jesus," A. V.; "The same, when he heard that Jesus," R. V.

Οὗτος is 'he' with emphasis; i.e. 'this man;' and 'the same' does not stand well at the beginning of this sentence, which reads rather heavily. It would be nearer the Greek thus, 'He,' or rather 'this man, having heard that Jesus.'

—ἵνα καταβῇ—"that He would come down," A. V.; "to come down," R. V.

The A. V. renders the Greek literally; but the subj. with ἵνα which is idiomatic in Greek after verbs of asking, praying, &c., is well rendered in English by the infinitive, and reads better, although the infinitive is not so expressive as the subjunctive.

Ver. 50.

—ὃ εἶπεν—"that Jesus had spoken," A. V.; "spake," R. V.

The A. V. seems to have taken εἶπεν as the 3rd per. of εἶπα, which has a nearer, more definite, and more pointed signification than εἶπον; whereas the R. V. understood εἶπεν to be the 3rd per. of εἶπον, since they have rendered it by the imperf. This, however, is too indefinite; for it clearly refers to the words Jesus had just spoken to the nobleman. Εἶπεν, therefore, seems to be the 1st aor. rather than 2nd aor., and is best rendered here 'had spoken,' or 'said.'¹

—καὶ ἐπορεύετο—"and he went his way," A. V.; "and went his way," R. V.

Either rendering may be considered literally correct; but R. V. reads best.

Ver. 51.

—καὶ ἀπήγγειλαν λέγοντες—"And told him, saying," A. V.; "and brought tidings," R. V.—better.

—ὅτι ὁ παῖς σου ζῇ—"thy son liveth," A. V.; "thy child liveth," R. V.—better.

Ἡαῖς seems more natural in Greek in the mouth of an inferior toward his superior: e.g. Tecmessa says to Ajax,²

—νόμιζε κάμει—

ἔνν παιδὶ τῷ σῷ δουλίαν ἔχειν τροφῇν.

All the Old Versions, except the Armenian which

¹ On λαλιὰ
See Note ch.
i. 1.

¹ See note
on ver. 17:
and on ch.
ii. 22.

² 1. 409.

has 'child,' render παῖς by 'son.' But, again, this is more idiomatic with some of them.¹

¹ See note on ch. i. 12.

Ver. 52.

—τὴν ὥραν ἐν ᾗ—"the hour when," A. V.; "the hour in which," R. V.—better.

Although 'at' is far more usual than 'in,' with 'hour,' yet 'in' is often used in the A. V., and expresses best the Greek indefinite accusative of time: τὴν ὥραν—ὥραν ἐβδόμην—some time in the seventh hour. If the exact time were mentioned, it would be with the dat. without prep. and in English with 'at'; 'in the seventh hour,' 'at five minutes past six.'

Ver. 53.

—ἐν ἐκείνῃ τῇ ὥρᾳ—"at the same hour," A. V.; "in that hour," R. V.—'in' is better, on account of ἐν, but the force of the article seems lost.

CHAP. V.

Ver. 1.

Μετὰ ταῦτα—"After this," A. V.; "After these things," R. V.—right.

Ver. 2.

—ἐν τοῖς Ἱεροσολύμοις—"at Jerusalem," A. V.; "in Jerusalem," R. V.—right.²

² See note on ch. iv. 45.

Ver. 3.

—πληθος πολὺ τῶν ἀσθενούντων—"of impotent folk," A. V.; "of the sick," R. V.—better.

Τῶν ἀσθενούντων clearly refers to 'the sick in the town'; i.e. to a large proportion of them. The article both in Greek and in English points to that, as, e.g. in 'the sick and wounded,' i.e. of the army.

Ver. 4.

—κατὰ καιρὸν κατέβαινεν—"went down at a certain season," A. V.; "went down at certain seasons," R. V.

These renderings are strictly speaking paraphrases of κατὰ καιρὸν, an expression which occurs very seldom in the best authors; although κατὰ τρόπον, μέρος, μικρὸν, δύναμιν, γένος, κράτος, κατ' ἐναυτόν, κατ' ἐνά, &c., are met with frequently. It properly means, 'according to time, season, or opportunity.' E.g. Lucian,³ Πονηρὸς γὰρ αἰεὶ ἐκεῖνος—ἀποδιδοῦσι γὰρ αὐτῷ κατὰ καιρὸν τοὺς τόκους, 'according to time, at the right time.' "Κατὰ καιρὸν fieri quid Græce dicitur," says Hemsterhuis, "quod fit statuto, opportuno tempore, quod nec serius, nec citius fieri debebat."

³ Hermo-
tim, p. 13,
ed. B.

Thus, too, Diogen. Laert.¹ says that Plato was made over to Pollis, κατὰ καιρὸν διὰ πρεσβείαν ἀφιγμένῳ. Likewise the Schol. on Aristophanes² explains πυνθάνει γὰρ ὠρικῶς, ἢ εὐπρεπῶς ἢ κατὰ καιρὸν. In Rom. v. 7, Χριστὸς—κατὰ καιρὸν ὑπὲρ ἁσεβῶν ἀπέθανε. CHRIST died—"in due time, at the right time." In the LXX. κατὰ καιρὸν occurs in Job xxxix. 18, κατὰ καιρὸν ἐν ὕψει ὑψώσει, where it renders תְּכַזֵּב 'according to time,' &c.

¹ iii. 14, ed. Hæbn.

² Plat. 963.

The angel then came down into the pool, at a suitable time or opportunity, 'tempore opportuno,' according to the judgment and will of Him 'who hath put times and seasons in His own power;' ὅτι ὁ καιρὸς οὐκ ἔστι χρόνος δέων. Θεῷ γὰρ καιρὸς μὲν ἔστι, χρόνος δ' οὐκ ἔστι δέων διὰ τὸ μηδὲν εἶναι θεῷ ὠφέλιμον, says Aristotle.³ These times and seasons being unknown to men, they appear undetermined, and are thus said to be relatively to us, 'certain,' i.e. 'uncertain seasons.' "Οτι οὐ πάντοτε τὸ θαῦμα ἐγίνετο, says Euthymius, i.e. ἀλλὰ κατὰ καιρὸν μὲν ἄγνωστον τοῖς ἀνθρώποις. Κατὰ καιρὸν is, therefore, said without the article; but when the time is fixed and certain, τῷ, as 'a feast,' &c., then it is κατὰ τὸν καιρὸν, an expression which occurs very frequently. S. Chrysostom⁴ does not allude to κατὰ καιρὸν, but he says most beautifully: 'Ἀλλ' ὥσπερ ἐνταῦθα οὐχ ἀπλῶς ἰάτο τῶν υδάτων ἡ φύσις (ἢ γὰρ ἂν διαπαντὸς τοῦτο ἐγίνετο). ἀλλ' ἐπὶ τῇ τοῦ ἀγγέλου ἐνεργείᾳ. οὕτω καὶ ἐφ' ἡμῶν οὐχ ἀπλῶς τὸ ὕδωρ ἐργάζεται, ἀλλ' ὅταν τὴν τοῦ Πνεύματος δέξηται χάριν, τότε ἅπαντα λύει τὰ ἁμαρτήματα—οὐ γὰρ ἀγγελὸς ἐστὶν ὁ ταράσσων, ἀλλὰ ὁ τῶν ἀγγέλων Δεσπότης ὁ τὸ πᾶν ἐργαζόμενος. Καὶ οὐκ ἔστιν εἰπεῖν ἐν ᾧ ἔρχομαι κατελθεῖν, ἄλλος πρὸ ἐμοῦ καταβαίνει. Ἀλλὰ καὶ ἡ οἰκουμένη πᾶσα ἔλθῃ, ἡ χάρις οὐκ ἀναλίσκεται, οὐδὲ ἡ ἐνέργεια δαπάνεται, ἀλλ' ὁμοία μένει, καὶ τοιαύτη, οἷα καὶ πρὸ τούτου.

³ Analyt. Prior. i. 36, 6.

⁴ Homil. xxxvi.

The Syr., Arab., and Georg., render κατὰ καιρὸν by ܠܐ ܥܝܢܐ 'from time to time'; but the Harklean version has ܠܐ ܥܝܢܐ 'at all times'; Eth. and Armen. 'at times'; Slav. 'every year.' Pers., Memph., and Sahid., omit it altogether. A. Sax. 'at his time.' Vulg. 'secundum tempus.' Nonnus does not allude to the angel, but describes the water,

"Ἀλμασιν αὐτομάτοιςιν—δερχόμενον ὕδωρ.

But if this pool be as Theophylact properly remarks, a figure of baptism, then 'at certain seasons,' or at 'a certain season,' becomes a still less accurate rendering for κατὰ καιρὸν, which is best translated 'tempore opportuno.'

—ὃ δὴποτε κατείχετο νοσήματι—"was made whole of whatsoever disease he had," A. V.; "was made

whole, with whatsoever disease he was afflicted," R. V.

R. V. affects a literal translation of the Greek, which, I fear, will not do very well in English, despite the comma after 'whole.' The meaning of the Greek is that the sick man was made whole, whatever might be the disease with which he was afflicted. And it is thus told correctly in Greek; because in Greek the mind dwells on the fact stated by the passive or middle v. ὑγιής ἐγένετο,¹ irrespective of any particular touching the disease. This forms a subsequent, and to a certain extent, an independent sentence, in which ὃ νοσήματι refers not to ὑγιής ἐγένετο, but to κατείχεται. But this construction does not suit in English. From this independent statement of an action by the pass. or middle verb in Greek, depends the idiom noticed at ch. ii. 2, ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ, &c. We find the same in Hebrew וְיֵשׁוּעַ וְתַלְמִידָיו, Chald. וְיֵשׁוּעַ וְתַלְמִידָיו, Gen. iii. 8, &c., which is incorrectly rendered in the LXX. καὶ ἐκρύβησαν ὁ τε Ἀδάμ καὶ ἡ γυνή, instead of ἐκρύβη ὁ τε Ἀδάμ καὶ ἡ γυνή. So that, either the sentence should be, 'he was made whole, whatever might be the disease he had,' or else the A. V. should be retained, since it renders the Greek and is more correct than the R. V. in this passage.

Ver. 5.

Ἦν δὲ—τριάκοντα ὀκτώ ἐτη ἔχων ἐν τῇ ἀσθενείᾳ—
"And—which had an infirmity thirty-eight years," A. V.; "Now—which had been thirty-eight years in his infirmity," R. V.

The R. V. renders the Greek literally, but does not appear so idiomatic as A. V.; for to have an infirmity is more usual than 'to be in an infirmity.' But as every one knows ἔχειν often means 'to be,' Span. 'estar,' 'se habere,' especially with adverbs, καλῶς, μετρίως, &c. Thus we find in Plato,² ὑγιῶς ἔχειν, 'estar bueno,' to be well or in health, εὖ ἔχειν τὸ σῶμα, &c.; and ὅπῃ ἔχει,³ which in later and modern Greek became πῶς ἔχει. Here, ἐν τῇ ἀσθενείᾳ, is put for χαλεπῶς, like ὅπῃ for πῶς; and it reminds one of the opening of the Theætetus:

ΕΤ. Εἰς λιμένα καταβαίνων Θεαιτήτω ἐνέτυχον φερόμενον ἐκ Κορίνθου ἀπὸ τοῦ στρατοπέδου Ἀθήναζε.

ΤΕΡ. Ζῶντι ἢ τετελευτηκότι;

ΕΤ. Ζῶντι καὶ μάλα μύγῃς χαλεπῶς μὲν γὰρ ἔχει καὶ ὑπὸ τραυμάτων τινῶν, μᾶλλον μὴν αὐτὸν αἰεὶ τὸ γιγνόμενον νόσημα.

In this verse, however, τῇ ἀσθενείᾳ cannot be rendered 'an infirmity,' as it is in A. V., for it was the par-

ticular infirmity that was on him, i.e. 'his,' which in English, is here implied in the article, as τῇ κεφαλῇ, τῷ πνεύματι, &c., 'his head,' 'his spirit.'¹

¹ See note on ch. v.

Ver. 6.

—τοῦτον ἴδων—κατακείμενον—"saw him lie," A. V.; "saw him lying," R. V.—better.

'Saw him lie,' means that Jesus saw him in the act of lying down: 'saw him lying' means that He saw him in that state; and it is a faithful rendering of the Greek. For the A. V., however, it may be said that, inasmuch as ἴδων, as well as βλέπων, ver. 19, q. v., must govern a participle, and not the infinitive, the infinitive 'lie' of A. V. would be a correct rendering, if the subject matter did not require a participle, even in English.

—θέλεις ὑγιής γενέσθαι;—"Wilt thou be made whole?" A. V.; "Desirest thou," R. V.

'Wishest thou,' would seem better; but 'Wilt thou' expresses θέλεις, and may stand.²

² See note on ch. i. 43.

Ver. 7.

Ὁ ἀσθενῶν—"the impotent man," A. V.; "the sick man," R. V.—is better in the present state of the language.³

—ὅταν παραχθῇ—"when the water is troubled," A. V.; "hath been troubled," R. V.—is a better rendering of the aor. subj.; moreover the water had been troubled (or stirred) when even the first man stepped into it.

—καταβαίνει—"steppeth down," A. V.; "goeth down," R. V.

'Steppeth' expresses best the idea implied in the Greek; for the fact of this sick man being always preceded by some one else when he attempted to step down, shows that he did so by slow steps, as some of the Old Versions render it, he 'hobbled.' This, however, supposes his being able to 'stand;' but if he dragged himself along on the ground, then 'goeth' is right; for this does not necessarily imply 'walking' in the present state of the English language.

³ See Pref. to R. V. p. vii.

Ver. 9.

—ἦν δὲ—"and on the same day," A. V.; "now on that day," R. V.—better.

Ver. 10.

—ἄραι τὸν κράββατον—"to carry thy bed," A. V.; "to take up thy bed," R. V.

Here the A. V. is right; αἶρω means literally 'to take up' a thing in order to carry it; but it also means 'to carry' what is thus taken up; e.g. Sophocles,⁴

⁴ Ajax.

¹ See note on ver. 3, p. 14.

² Phædo, 99.

³ Id. 91.

TE. καὶ δὴ κομίζεῖ προσπόλων ὅδ' ἐγγύθεν.—

AI. αἶψ' αὐτὸν, αἶρε δεῦρο.

¹ Trach.
799.

And,¹

Ἦ παῖ, πρόσελθε, μὴ φύγῃς—
ἀλλ' ἄρ' οὐν ἔξω, καὶ μάλιστα μὲν με θές
ἐνταῦθα.

Moreover, when the Jews met this man he had taken up his bed and was carrying it; for he was walking, ver. 9.

Ver. 12.

—τίς ἐστίν—“What man is that which said,” A. V.; “Who is the man which said,” R. V.—better; but the sentence would run better thus, ‘Who is the man that said.’

Ver. 13.

—ὁ γὰρ Ἰησοῦς ἐξένευσεν—“for Jesus had conveyed Himself away,” A. V.; “for Jesus had withdrawn Himself,” R. V.—better. ‘Himself’ is not in the Greek; and need not be added to ‘withdraw,’ neut. v.

—ἐν τῷ τόπῳ—“in that place,” A. V.; “in the place,” R. V.—better.

Ver. 14.

—χεῖρόν τι—“lest a worse thing,” A. V.; “lest some worse thing,” R. V.

R. V. may be thought best; yet as ‘some worse thing’ and ‘a worse thing’ are nearly identical in this place, and ‘lest a’ reads more fluently than ‘lest some,’ the A. V. may stand.

Ver. 16.

—διὰ τοῦτο—“therefore,” A. V.; “for this cause,” R. V.—more pointed and better.

—ὅτι ταῦτα ἐποίησεν—“because He had done,” A. V.; “because He did,” R. V.

Ἐποίησεν is either imperf. or 2nd aor. ‘was doing’ or ‘did.’ The A. V. strained a point or two in rendering it by the pl. perf. because ἐποίησεν seems to refer to the miracle just wrought. On the other hand, the R. V. renders ἐποίησεν as if the Evangelist applied it not only to this one miracle, but to others done by our SAVIOUR on the Sabbath-day which are mentioned by the other Evangelists. Ὅτι ταῦτα ἐποίησεν, because He did, i.e. He was in the habit of doing, these things on the Sabbath-day. Both meanings of ἐποίησεν occur in classic Greek; e.g. in Æschines,² τῇ δὲ ἐπιούσῃ ἡμέρᾳ Κόττυφος—ἐκκλησίαν ἐποίησεν τῶν Ἀμφικτυόνων. Here ἐποίησεν is either imperf. or 2nd aor. according to whether or not it is connected with τὰς γν. ἐπιψηφίζων—in Thucydides,³ ἡ δὲ εὐνοια παρὰ πολλὴ ἐποίησεν (imperf.) τῶν ἀνθρώπων μᾶλλον ἐς τοὺς Λακεδαιμονίους—in Herodotus,⁴ Ἀρυνδῆς—ἀργύ-

ριον τῶν τοῦτο ἐποίησεν. 2nd aor. as in¹ ἐποίησεν δὲ ταῦτα τούτους ἀμφοτέρους, &c. Seeing that this sentence ὅτι ταῦτα ἐποίησεν ἐν σαββάτῳ, is general, and that it cannot apply to that one sabbath in particular which has no article, but to a sabbath which, recurring as it did every week, may be considered as a continual and not as a definite or limited period of time; the R. V. seems to have rendered ἐποίησεν correctly by ‘did,’ in the sense of ‘was in the habit of doing.’

Ver. 18.

—ἔλυε τὸ σάββατον—“had broken,” A. V.; “broke,” R. V.—right; as ἔλυε is also the imperf.; ‘broke habitually,’ or at least ‘without scruple as opportunity offered.’

—ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν—“but said also that God was His Father,” A. V.; “but also called God His own Father,” R. V.—better.

The A. V. all but leaves out ἴδιον ‘his own;’ for ‘his’ is not necessarily understood in πατέρα, which is without the def. art. τὸν, because this is implied in ἴδιον, that restricts and defines πατέρα.

Ver. 19.

—ἐὰν μή τι βλέπῃ τὸν πατέρα ποιῶντα—“but what He seeth the Father do,” A. V.; “save what He seeth the Father doing,” R. V.

‘Seeth the Father do’ seems right. I remarked at ver. 6 that ‘saw him lie’ meant that He ‘saw him in the act of lying down.’ But ‘to lie’ expresses a single momentary action; whereas ‘to do’ implies continuity. ‘Seeth Him do a thing’ means that He sees Him do the whole of it; ‘seeth Him doing it’ implies only that He sees Him occupied in it. Such at least, is the sense the participle in English seems to convey in this case, in which it need not necessarily render the participle in Greek; because βλέπω does not, like λέγω, κωλύω, βούλομαι, &c., take an infinitive after it. So that, whereas, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιεῖν would not, I think, be Greek, this, literally rendered in English would nevertheless be both grammatical and correct. Now clearly, the sense of this passage is that since the SON doeth what the FATHER doeth, e.g. copies the pattern set Him, ver. 20, He must have seen the FATHER work it out, as it were, before He can Himself do it. It is, indeed, but with fear and trembling that one can attempt to write on such holy mysteries; but I am only trying to define words consistently. Nomms² thus renders ποιῶντα,

οὐδὲν ἐν ἰότητι δυνήσεται υἱὸς ἀνύσσαι,

εἰ μὴ ἐσαθρήσειεν ἐν τελέοντα τοκῆα.

—ὁμοίως—“likewise,” A. V.; “in like manner,”

² κατὰ
Κτεσ. p. 509.
ed. 1861.

³ Bk. ii. 8.

iv. 166.

² 1. 72.

¹ Herod.
Bk. vii. 156.

R. V.—nearly same sense, though not same etymology; but A. V. reads best.

Ver. 20.

—καὶ μείζονα τούτων—“and He will show Him greater works than these,” A. V.; “and greater works than these will He show Him,” R. V.—better. This inversion, which renders the Greek literally, is more emphatic than A. V.

Ver. 21.

—οὕτω καὶ ὁ υἱός—“even so the Son,” A. V.; “even so the Son also,” R. V.—The A. V. renders καὶ by ‘even;’ and the R. V. by ‘also;’ ‘even,’ therefore, is redundant in R. V.; ‘so the Son also.’

Ver. 22.

Οὐδέ γὰρ ὁ πατήρ—“For the Father judgeth no man,” A. V.; “For neither doth the Father,” R. V.

Οὐδέ may connect an affirm. and a negat. sentence together, as in this case; although δέ has a strong disjunctive force. But, it is not so, I believe, with the conjunction ‘neither,’ which requires a negative before it. One cannot say, ‘My father loves me, for neither does he blame me needlessly,’ but ‘my father is not harsh, neither does he,’ &c. The A. V. has omitted altogether οὐδέ; but since its meaning is radically οὐ δέ ‘and’ or ‘but not,’ this sentence might perhaps run thus, ‘For, even the Father doth not judge any man;’ οὐ δέ, ‘not even,’ οὐδένα, ‘any man.’

—ἀλλὰ τὴν κρίσιν πᾶσαν—“but hath committed all judgment,” A. V.; “but hath committed judgment altogether,” R. V.

R. V. appears a needless alteration of the literal and plain rendering of the A. V., although Nonnus¹ seems to favour R. V.

οὐτινα γὰρ κρίνει πατήρ ἐμός· ἀνδρομένη δὲ ὄψιμον υἱεὶ δῶκεν ὅλην κρίσιν—

Yet πᾶσαν κρίσιν seems to imply, not the whole judgment, ὅλην κρίσιν, but the right to judge, to condemn and to absolve, whenever a κρίσις occurs. It comes nearly to the same thing; I only wish to ascertain the idea implied in the original.

Ver. 23.

—ἵνα—τιμῶσι—“should honour,” A. V.; “may honour,” R. V.²

—τὸν πέμψαντα—“which hath sent Him,” A. V.; “which sent Him,” R. V.

In a sentence of this kind the past tense expressed by the 1st aor. part. act. is in a great degree relative to the subject in hand. For although the aorist in-

dicat. expresses an action altogether past, yet even in that respect, it is a very pliable tense, since in the indicative it often alternates with the imperf. perf. and pl. perf., and sometimes has the sense of the pres. and perf.; and in the other moods it is used in a past, present, and future sense. This 1st aor. part. act. often occurs in cases when it must be rendered by the English perfect; e.g. in Sophocles,¹ Philoctetes says to Hercules, who had just spoken,

ὦ φθέγμα ποσειδῶν ἐμοὶ πέμψας
χρόνιός τε φανείς.

It might also be rendered better, perhaps, by the perf. than by the imperf. in²

Φοῖβος δ' ὁ πέμψας τάσδε μαντείας, ἅμα
σωτήρ θ' ἵκνιτο, καὶ νόσου παυστήριος.

But it must be rendered by the perfect or the present in such passages, as e.g. of Euripides,³

—γέγωνέ τ' ἐς δόμους

ἧ σάνδα παίσας, ἧ λόγους πέμψας ἔσω.

We have seen⁴ that 1 aor. ind. εἶπα may also be rendered by the perf.: for this is not a peculiarity of style among the tragedians only, since we find it also in prose, e.g. in Xenophon,⁵ ἐκ τούτου οἱ ταράξαντες ταῦτα—said of soldiers who had mutinied, and were in the act of doing so; so that οἱ ταράξαντες, ‘those who had created this disturbance’ is a pl. perf. In this verse τὸν πέμψαντα αὐτόν though it points to the act of sending, done once for all and past, yet as our LORD CHRIST was then on His mission, and speaking of Himself—as ἐκ τοῦ Θεοῦ ἐξηλθὼν καὶ ἤκω,⁶ it seems that the A. V. has not done violence to the Greek by adopting ‘which hath sent Him;’ but that even in the next verse τῷ πέμψαντί με might be rendered ‘in Him who hath sent me.’ And ‘the Father who hath sent Him’ would read more fluently than ‘the Father which hath sent Him.’⁷

Ver. 24.

—πιστεύων τῷ πέμψαντί με—“believeth in Him,” A. V.; “believeth Him,” R. V.—right.

—εἰς κρίσιν οὐκ ἔρχεται—See ch. iii. 19.

—μεταβέβηκεν—“is passed,” A. V.; “hath passed,” R. V.—does not seem in accordance with the Preface to R. V. p. viii. and ix.

Ver. 25.

—ἔρχεται ὥρα—“the hour is coming,” A. V.; “an hour cometh,” R. V.—better.

Ver. 26.

—ἔδωκε καὶ τῷ υἱῷ—“so hath He given to the Son,” A. V.; “so gave He to the Son also,” R. V.—

¹ Philoct. 1445.

² Il. 11. 451. R. 150.

³ Iphig. T. 1273, and Orest. 1214.

⁴ Note on ch. iv. 17.

⁵ Anab. lib. v. c. 10.

⁶ ch. viii. 42.

⁷ See examples of and part. act.

¹ l. 83.

² See ch. iii. 16.

better. The A. V. leaves out *καὶ*, which is full of meaning here.

Ver. 28.

—*ἔρχεται ὥρα*—"the hour," A. V.; "an hour," R. V. See ver. 25, and note on ch. iv. 52.

Ver. 29.

—*ἀνάστασιν κρίσεως*—See ch. iii. 19.

—*οἵτινες ἔχαι-*

ρον εὐορκίας

ἄδακρυν νέμονται

αἰῶνα. τοὶ δ' ἀπροσόρα-

*τον ὀκχέοντι πόνον.*¹

¹ Pind. Ol. ii. 118, sq.

Ver. 30.

—*τοῦ πέμψαντός με Πατρός.*—"of the Father which hath sent Me," A. V.; "of Him which sent Me," R. V.—See above, ver. 23.

Of all the Old Versions the Slav., Georg., and A. Saxon alone have 'of the Father.' Nonnus,²

—*οὐ γὰρ ἰκάνω*

Κῦδος ἐμὸν τελείην διζήμενος, ἀλλὰ τοκῆος.

Ver. 32.

—*Ἄλλος ἐστίν.*—"There is another," A. V.; "it is another," R. V.—better.

Ver. 33.

—*Ἀπεστάλακε*—"Ye sent," A. V.; "Ye have sent," R. V.—right; perf. said of a thing lately done.

—*μεμαρτύρηκε*—"bare witness," A. V.; "hath borne witness," R. V.—right.

Ver. 34.

—*Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω.*—"But I receive not testimony from man," A. V.; "Howbeit the witness which I receive is not from man," R. V.

These renderings are very different in meaning. According to R. V. the witness our SAVIOUR received was not from man; but it might have been from an angel; which is not the sense of the original. According to the literal rendering of the A. V. our SAVIOUR, as God, did not want or require the witness of man, that is, of John the Baptist. So S. Cyril and Theophylact understand it; and S. Chrysostom says,³ "Ὁ δὲ λέγει τοιοῦτόν ἐστιν." *Ἐγὼ μὲν οὐκ ἐδεόμην τῆς τούτου μαρτυρίας, Θεὸς ὢν, τῆς ἀνθρωπίνης· ἐπεὶ δὲ μᾶλλον αὐτῷ προσείχετε, καὶ πάντων ἀξιπιστότερον ἡγήσθε, καὶ ἐκείνῳ μὲν ὡς προσφῆτη προσεδράμετε (καὶ γὰρ ἡ πόλις*

³ Hom. l. c.

ἐπὶ τὸν Ἰορδάνην ἐξεχύθη), ἐμοὶ δὲ οὐδὲ θαυματουργοῦντι ἐπιστεύσατε· διὰ τοῦτο ὑμᾶς ἀναμνησάτω τῆς μαρτυρίας ἐκείνης. This sense appears plain when taken in connexion with the preceding and the following verses. Nonnus,¹ however, renders *παρὰ ἀνθρώπου*,¹ Par. c. v. l. 131.

—*ἐπιχθονίης δ' ἀπὸ φωνῆς*

μαρτυρίην μερόπων οὐ δέχυνμαι,—

—*ἵνα σωθῇτε*—"that ye might be saved," A. V.; "that ye may be saved," R. V.—better.

Ver. 35.

—*Ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων.*—"He was a burning and a shining light," A. V.; "He was the lamp lighted and shining," R. V.

The R. V. is correct in rendering the def. article, which is strangely overlooked in A. V.; for here, it points especially to John the Baptist, who was not merely 'a lamp' or 'a light,' like other prophets, but he was 'the lamp,' or 'the light,' "more than a prophet," even "the greatest of them that are born of women." S. Cyril says² of these words *ἐκεῖνος ἦν ὁ λύχνος*, that the Evangelist *ἐξήκει καὶ διὰ τούτου μόνου κατασημῆναι τὸν ἅγιον βαπτιστήν*, referring to *ἡτοίμασα λύχνον τῷ Χριστῷ μου*.³ And Theophylact⁴ thinks that John the Baptist was called *λύχνος* because his light which was not *οἰκοθεν*, from himself, disappeared *ἅμα τε ἐφάνη ἡ τοῦ Κυρίου ἡμέρα*, *ἥτοι διδασκαλία*.

But R. V. is not so happy in rendering *ὁ καίόμενος* by 'lighted.' In Greek, the active idea of 'burning,' which implies energy, and development, and continuation, is inseparable from *καίω*, and *καίομαι*.

Even the expression *πῦρ καεῖν ἢ ξύλα ἔχων*,⁵ means to keep the fire burning, and not 'to light a fire,' which would rather be *πῦρ ἄπτειν*, e.g. *ἀφθεις ὁ νῆος, κατεκαύθη*.⁶—*ὁ βῆτος καίεται πυρὶ*, (Heb. *בָּרַחַבֵּן*)

ὁ δὲ βῆτος οὐ κατεκαίετο;⁷ for *καεῖν*, *καίεσθαι*, mean 'to burn,' even without fire, e.g. *ἡλίου καύματα*,—*ὁ καύσων (ἀνεμος)*, &c. Even in English, 'to light a lamp,' *λύχνον ἄπτειν*,⁸ or 'a lamp lighted,' *λύχνα ἄμμενα*,⁹—and 'a lamp burning,' *λύχνος καίόμενος*, convey very different ideas. A lamp that is 'burning' must be 'lighted'; at the same time it may be 'lighted' without actively 'burning.' One term is passive, the other is active; 'lighted,' therefore, is not a correct rendering for *καίόμενος*, which means actively 'burning' and giving light.

As to *λύχνος*, it may be rendered 'lamp,' if one bears in mind the kind of small portable lamp it means. But modern ideas of 'a lamp' differ so widely from *λύχνος* that 'light' of A. V., which renders the intention of the original, might remain.¹⁰ 'He was the lamp burning and shining,' or 'He was the

¹ Par. c. v. l. 131.

² Comm. p. 249, D.

³ Ps. cxxxii.

⁴ Comm. p. 634.

⁵ Xenoph. Ec. xvii. 3.

⁶ Herod. i. 19.

⁷ Exod. iii. 2.

⁸ Aris. toph. Nub. 18.

⁹ Ran. 1331.

¹⁰ Euripid. Cycl. 511.

¹⁰ For *λύχνος*, &c., see Ammon. s. v. p. 87. Vales. Jul. Poll. Onom. vi. 163, vii. 171, but especially x. 115. Phryn. Ecl. p. 69, sq. ed. Lob.

burning and shining light,' might, perhaps, be a better alteration of A. V. than the one given by R. V. —πρὸς ὥραν—"for a season," A. V.; "for a while," R. V.

¹ 1. 129. R. V. is perhaps the better of the two. Nonnus¹ takes ὥρα literally,

ὕμεις δ' εἰς στροφάλιγγα μῆς ταχυδινέος ὥρης,
κείνου μαρτυρήσιν ἐφαιδρύνασθε φανέντος.

² Hom. xl. Τὸ δὲ, πρὸς ὥραν, says S. Chrysostom,² τὴν εὐκολίαν αὐτῶν δεικνύντος ἐστὶ, καὶ ὅτι ταχέως αὐτοῦ ἀπεπήδησαν. The Syr., Arab., Eth., and Memph., read with Vulg., 'ad horam;' Pers. and Slav. 'at the time of its light;' Armen., Georg., and A. Sax., *jume hpile*, 'some while.'

Ver. 36.

Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου—"But I have greater witness than *that* of John," A. V.; "But the testimony which I have is greater than John," R. V.

The Syr., Memph., Armen., Georg., and Slav., have 'greater than that of John;' Arab., Eth., and Pers., 'greater than the witness of John;' Gothic, and perhaps, A. Saxon, 'greater than John.'³ S. Chrysostom says simply, μαρτυρίαν μείζονα τοῦ Ἰωάννου ποίαν δὴ ταύτην; Τὴν ἀπὸ τῶν ἔργων. Nonnus,⁴

—Ἰωάνναο δὲ φωνῆς,

μείζονα μαρτυρίην μεθίπω, καὶ ὑπέρτερον ὁμῶν.

The comparison, however, is clearly made by our SAVIOUR, between the witness His works bare to His mission, and the witness John the Baptist bare of Him. This is the intention of the Greek; but R. V. 'greater than John' establishes the comparison between the witness of CHRIST and the person of John the Baptist. Theophylact⁵ puts into our SAVIOUR'S mouth the words: Ἐμαρτύρησε μὲν, φησὶν, Ἰωάννης περὶ ἐμοῦ,—and Euthymius⁶ begins with, τὴν μὲν γὰρ τοῦ Ἰωάννου μαρτυρίαν ἡδυνάτο τι διαβαλεῖν, κ.τ.λ. For in this place the art. τῆς is clearly understood, as e.g. in εἰ μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων,⁷—εἰ γὰρ σύμφυτοι γεγονάμεν τῷ ἡμιούματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα⁸ for τῇ τῆς ἀναστάσεως, &c. : and other examples given by Glassius,⁹ who is, however, wrong in quoting ch. i. 1,¹⁰ καὶ Θεὸς ἦν ὁ λόγος in proof that Θεός is the subject and ὁ λόγος the attribute, so as to read, "and God was the Word."

The like omission of the article in comparative sentences occurs frequently in classic authors, as e.g. clearly in πυραμίδα δὲ καὶ αὐτός (Μυκερῖνος) ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρὸς, εἰκοσι ποδῶν καταδέουσιν κῶλον ἕκαστον τριῶν πλέθρων, κ.τ.λ.,

for πολλὸν ἐλάσσω τῆς τοῦ πατρὸς.¹ The rendering of A. V. "greater than *that* of John" seems, therefore, clearer and more correct than R. V. "greater than John," and is preferable to it.

—ἔδωκέ μοι—"hath given Me," A. V.; "gave Me," R. V.

R. V. is the most literal, perhaps; the aorist ind., however, is so frequently used in Greek instead, and almost in the sense of the perf. and pl. perf., that the rendering of ἔδωκέ μοι depends on the construction the translators put upon it. A. V. renders it as if our SAVIOUR were at the time employed in finishing the work given Him to do; while R. V. refers simply to the action, done in a time entirely past, without expressing any consequences from it taking place at the time these words were said. One naturally leans towards the rendering of A. V.

—αὐτὰ τὰ ἔργα—"the same works," A. V.; "the very works," R. V.—more idiomatic.

Ver. 37.

Καὶ ὁ πέμψας με πατήρ—"And the Father Himself which hath sent Me," A. V.; "and the Father which sent Me," R. V.

'Himself' of the A. V. is not in the Greek. 'The Father who sent Me,' would read better.²

Ver. 38.

—ὃν ἀπέστειλεν—"whom He hath sent," A. V.; "whom He sent," R. V.—See Note on ἔδωκέ μοι, ver. 36. The perf. ἀπέσταλκα which occurs in ver. 33 is not a form very commonly used.

Ver. 39.

Ἐρευνᾶτε τὰς γραφάς—"Search the scriptures," A. V.; "Ye search the scriptures," or "Search," marg. n., R. V.

The majority of authorities is in favour of the imperative. Nonnus writes,³

γραφὰς θεορρήτων μαστεύετε θέσφατα βιβλίων,
ἥσιν ἔχειν ἐλπεσθε, χρόνου παλιναυξέει κύκλω
ζῶν οὐ μινύθουσιν.

S. Chrysostom understood it in the imper., for he says,⁴ παραπέμπει αὐτοὺς ταῖς γραφαῖς, δεικνύς ὅτι καὶ ἡ τοῦ Πατρὸς μαρτυρία ἐκεῖθεν ἐστὶ; and⁵ διασκάπτειν αὐτοὺς μετὰ ἀκριβείας κελεύει νῦν, ἵνα τὰ ἐν τῇ βάθει κείμενα δυνηθῶσι εὐρεῖν. Hence Euthymius l. c. seems to borrow, 'they read, and did not search,'

διὰ τοῦτο κελεύει ἐρευνᾶν,—ἐπιτάττει νῦν διερῶνται—ἵνα δυνηθῶσι εὐρεῖν. And Origen⁶ says, διὰ τοῦτο δεῖ ἀκριβῶς τὸν ἐντυγχάνοντα, τηροῦντα τὸ τοῦ Σωτῆρος πρόσταγμα τὸ λέγον, Ἐρευνᾶτε τὰς γραφάς, κ.τ.λ. S. Cyprian⁷ has, "Scrutaminum scripturas,"

¹ Herodot. bk. ii. c. 134.

² See also vi. c. 134.

³ 1. 134.

⁴ Hom. xl.

⁵ Hom. xlii.

⁶ Philoxen.

⁷ Adv.

⁸ Adv.

⁹ Adv.

¹⁰ Adv.

³ See those versions for the rendering of this verse.
⁴ 1. 140.

⁵ Com. p. 631, C.

⁶ vol. iii. p. 207.

⁷ S. Matt. v. 20.

⁸ Rom. vi. 5.

⁹ Philoxen. Sac. i. 137.

¹⁰ Ibid. p. 143.

&c., and S. Athanasius seems to quote this verse in the imperative.¹

¹ De Trin. Dial. iii. p. 217, and Constr. Arrian. Orat. i. p. 286, &c.

On the other hand S. Cyril calls the imperative sense given to this passage, *λεία, καὶ ἰππήλατος καὶ τετριμμένη διάνοια τοῦ ῥήτοῦ*, and says, *ἀναγνωσόμεθα τοῖνον ἐπὶ τὸ χρησιμώτερον βλέποντες, καὶ τὸ τοῖς προ- ἀποδοθεῖσιν ἀκολουθοῦν, οὐ πάντως προστακτικῶς, ἀλλ' ὡς συνέσει μᾶλλον, καὶ ὑποστιγμῇ.*² Other authorities are also in favour of the indicative; and the connexion between this verse and the next beginning with 'and yet' for καί—a good rendering—is well established by R. V.

² Comm. p. 260, B. C.

The Syr., Eth., Armen., Slav., Memph., Arab., and A. Saxon versions read *ἐρευνᾶτε* in the imperative; the Georg. in the pres. indic., and the Pers. may be imperative or indicative.

Ver. 40.

—οὐ θέλετε—"ye will not," A. V.; "ye are not willing," R. V.

'*Εθέλω* means both to 'will' and to 'be willing';

³ i. p. 380, as e. g. in these passages from the Theætetus,³

'Ηπειγέτο οἰκαδὲ ἐπεὶ ἔγωγ' ἐδεόμην καὶ συνεβούλευον,

⁴ *ibid.* ii. p. 391.

ἀλλ' οὐκ ἤθελε 'but he would not';—and,⁴

'Ακούεις δὴ, ὦ Θεαίτητε, ἃ λέγει Θεόδωρος, ᾧ ἀπιστεῖν,

⁵ *ibid.* xiii. p. 40.

ὡς ἐγὼ οἶμαι, οὐτε σὺ ἐθελήσεις; 'thou art not

willing, assuredly';—also⁵ *ἐὰν γὰρ θεὸς ἐθέλῃ καὶ*

ἀνδρίξῃ, οἷός τ' ἔσει, &c. But considering the dis-

position of the Jews towards our Lord, οὐ θέλετε

said of them in this case implies positive 'will,' and

not only 'disposition.' So thinks Theophylact who,

⁶ Comm. p. 635, D.

reading *ἐρευνᾶτε τὰς γραφάς* in the imperative, goes

on to say,⁶ *ἀλλ' ὑμεῖς οὐ θέλετε ἐλθεῖν πρὸς μὲ, ἵνα ζωὴν*

ἔχητε,—ὥστε κἀντιῦνεν μανθάνωμεν, ὡς ἐμπροαι-

ρῆσεως ἦσαν κακοί, οὐκ εἶπε γὰρ ὅτι οὐ δύ-

νασθε ἐλθεῖν, ἀλλ' ὅτι οὐ θέλετε ἐλθεῖν. S. Cyril

⁷ Comm. p. 269, E.

also sees more than 'disinclination' in οὐ θέλετε

when he says,⁷ *ἐπ' αὐτὸς δὲ ταύτας (τὰς γραφάς) ἐμοὶ*

μαρτυρούσας εὐρίσκητε, καὶ ζωὴν ὀνομαζούσας ἐμὲ τὴν

αἰώνιον, οὐ θέλετε ἐλθεῖν πρὸς μὲ, ἵνα ζωὴν

ἔχητε, κ.τ.λ. So that the rendering of A. V. "ye

⁸ See note on ch. i. 43.

will not," seems best.⁸

Ver. 41.

Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω—"I receive not honour from men," A. V.; "I receive not glory from men," R. V.

Δόξα, from *δοκέω*, i. q. *δόκησις, δόγμα, διανοίας απο-*

τελευτήσις, is, classically, 'opinion,' 'public opinion,'

and the distinction that results from it; as when,

e. g. Euripides says, *δόξα φέρει κλέος* then *ἐσθλή ἐν*

⁹ Pind. Pyth. xi. 69.

βροτοῖς κομίζεται,—*ἀνὴρ δόξαν εὐκλείας ἔχει*,—*αὐτοῦ*

¹⁰ Eurip. Hel. 841.

δόξ' ἐπιφλέγει,⁹ ὥστε καὶ *δόξαν λαβεῖν*.¹⁰

Δόξα in this sense is more than *τιμή* and differs

from *κλέος*. *Δόξα μὲν ἐστὶν ὁ παρὰ τῶν πολλῶν*

ἔπαινος κλέος δὲ, ὁ παρὰ τῶν σπουδαίων¹—εἰ δὲ τῶν

πολλῶν, ὅτι τῶν οὐκ εἰδότην.² *Δόξα* in the LXX.

¹ Ammon. s. v.

² Suidas, s. v.

stands for many different Hebrew terms, among

others for *דָּבָר*; hence the other still more modified

meanings of this term in the New Testament. But

τιμή, 'honour,' implies 'respect;' for a man may

be covered with glory and yet be very little honoured

or respected for his private moral character and

worth. *Δόξα* then is more generic and more general

than *τιμή*, and may be best rendered 'distinction,'

'homage,' or 'glory' in this verse. S. Chrysostom

does not explain the term, but only reasons upon it.

Nonnus³ says,

³ l. 160.

τιμὴν ἐκ μερόπων οὐ δέχυνμαι

S. Cyril⁴ understands *δόξαν οὐ λαμβάνω* as simply

stating the fact, 'I receive no honour, no mark

of distinction from man.' Theophylact⁵ takes it,

also with S. Cyril, to mean, 'I need no glory from

men, I have My own glory.' Some of the versions

q. v. understood *δόξα* of 'glory;' the Ethiopic, how-

ever, renders it through a paraphrase of its own, q. v.

⁴ Comm. l. c.

⁵ Comm. l. c.

Ver. 43.

—ἐὰν—ἔλθῃ—"shall come," A. V.; "should

come," R. V.—right.

Ver. 44.

—πιστεῦσαι—"believe," A. V., R. V.

This 1st aor. inf. occurs so seldom in the New

Testament, that it ought not, perhaps, to be over-

looked, and treated as if it were the pres. inf. *πισ-*

τεύειν. *Πιστεῦσαι* refers to the past, as it expresses

the habit of the mind, of having believed, or trusted;

e. g. Thucydides⁶ says, *ἐκ δὲ τεκμηρίων, ὧν ἐπὶ μα-*

κρότατον σκοποῦντί μοι πιστεῦσαι, ξυμβαίνει—and

still more pointedly with a verb in the past, in the

speech of the Corinthians⁷—*ἐπεὶ αἱ γε ὑμετέραι ἐλ-*

πίδες ἤδη, τινάς που καὶ ἀπαρασκεύους διὰ τὸ πισ-

τεῦσαι ἔφθειραν and again,⁸ *βεβαίους πιστεῦσαι*,

said of a habit. The sense of *πιστεῦσαι* in this verse

seems to be, 'how is it possible you should have

believed Me for all I have said and done before you;

you who only look for man's opinion; for I am

poor and despised of men.'

—*δοξαν λαμβάνοντες*—"which receive honour,"

A. V.; "while ye receive glory," R. V.—The Greek

may be rendered both ways. But the rendering

'glory' for *δόξα* in this place does not seem so suit-

able as in ver. 41; yet it is difficult to make the

distinction. The Ethiopic renders it by *ክብር*:

'honour.' See Hermas Vis. I. p. 2, and Epist. Gre-

Bk. I. 1.

⁷ Ib. 6.

⁸ Ib. 70.

gory in J. Ludolfi Comm. in Hist. Ethiop. p. 37, for the difference between ἰ-ἰ-ἰ-ἰ: 'honour,' and ἰ-ἰ-ἰ-ἰ-ἰ: 'glory.'

—παρὰ τοῦ μόνου Θεοῦ—"from God only," A. V.;

¹ See Pref. to R. V. p. 9. "from the only God," R. V.—right.¹

Ver. 45.

—ἐλπίζατε—"ye trust," A. V.; "ye hope," R. V.—better; i.e. 'ye have hoped hitherto.'

Ver. 46.

Εἰ γὰρ ἐπιστεύετε—"For had ye believed," A. V.; "For if ye believed," R. V.—much better.

—ἐπιστεύετε ἂν ἐμοί—"ye would have believed Me," A. V.; "ye would believe Me," R. V.

Although it seems to be straining a point or two, to render ἐπιστεύετε ἂν by the pres. cond., yet it is the meaning of the original. "Ye would have believed," of A. V. does not include the words lately or just spoken by our Lord; but "would believe" includes all that ever He said in their hearing. Now if the past were not used in Greek it would apply only to the words spoken at the moment by CHRIST, which evidently was not His meaning. The past, therefore, is needed in Greek, and must be rendered by the pres. cond. in English, according to the idiom of each language.

CHAP. VI.

Ver. 1.

—ἀπῆλθεν ὁ Ἰησοῦς πέραν—"Jesus went over," A. V.; "Jesus went away over," R. V.

A. V. is best; for one cannot 'go over' without 'going away' from where one is: moreover ἀπερχομαι is 'to go,' i.e. 'to move hence,' and ἐρχομαι is simply 'to move hither.' S. Chrysostom reads² εἰς τὰ μέρη Τιβεριάδος.

—τῆς θαλάσσης—"the sea of Galilee," A. V., R. V.

This is a Shemitism. תַּיִם הַיָּם 'the sea of Chinnereth,' according to the Eastern custom of calling 'sea' not only the sea itself, but also a lake, and a river. Thus in Arabic يَمٌّ applies to the Mediterranean, to the Sea of Galilee, and to the Dead Sea, and to the Nile, which is sometimes called البحر الحلو 'the sweet sea.' Greek writers, however, call the sea of Galilee λίμνη, as does S. Luke throughout.

Josephus³ mentions λίμνη Γεννησάρ; and S. Chrysostom,⁴ speaking of S. John, says, οὐ γὰρ ἀπὸ τῆς θαλάσσης ἐβόρυσεν, ἀλλ' ἐν μικρᾷ τινὶ λίμνῃ διέτριβε. Aristotle seems to allude to this Eastern custom,⁵ when speaking probably of

Ver. 2.

—αὐτοῦ τὰ σημεῖα—"His miracles," A. V.; "the miracles," R. V.

R. V. leaves out αὐτοῦ introduced by Stephen. Theophylact has αὐτοῦ, but Nonnus omits it,¹

¹ i.e. l. 3, 4.

—συνεστρέφοντο δὲ λαοὶ

θαύματα παπαίνοντες, ἅπερ κάμειν ἤβου μύθῳ.

The Revisers reject αὐτοῦ when, as in this case, it is introduced by Stephen on the authority of many MSS., while they introduce it in their translation when it is either not given or not necessarily implied in the Greek, as e.g. in ch. ii. 11, where it is said to be understood in τῶν σημείων. But the use of the def. article often differs idiomatically in Greek and in English, as widely as Greek and English ideas do. Thus e.g. a Greek child, speaking of his father said either ὁ πατήρ or πατήρ only, as e.g. Ismene to her sister,²

—'Ἀντιγόνη, συ δ' ἐνθάδε

φύλασσε πατέρα τόνδε. τοῖς τεκοῦσι γὰρ οὐδ' εἰ ποιεῖ τις, δεῖ πόνον μνήμην ἔχειν.

'This father' in English would be an insult, not so in Greek; and 'the parents' would not be grammatical. It is simply ὁ πατήρ, κατ' ἐξοχὴν, that is 'my' or 'our father,' according to English ideas. Hence the use of the def. art. in the vocative, ὁ οὗτος, ὁ πατήρ, ὁ δεῖνα, &c.; for when the possessive pron. is required, it is expressed as e.g. by Antigone,³

² Oedip. Col. 507.

—κοιμήματ' αὐτογέννητ'

ἐμῳ πατρὶ ὁσμήρην ματρός—

So also, ὁ Θεός, 'God'; θεός, 'a god'; ὁ Θεός, 'O God!' for 'the god,' without epithet, conveys a very different idea from ὁ Θεός. Likewise ὁ τοῦ Καίσαρος said adjectively of a 'son,' answers to the Slav. Tzesarevitch, &c.

There seems, therefore, to be no just reason for saying that 'his,' 'her,' 'my,' &c., are often implied or expressed in the def. art. in Greek, merely because these poss. pronouns are used in English in similar cases.⁴ This is proved by comparing αὐτοῦ τὰ σημεῖα or τὰ σημεῖα ἃ ἐποίησεν in this place, with αὐτοῦ τὰ σημεῖα ἃ ἐποίησεν in ch. ii. 23; and also by comparing this with τὴν ἀρχὴν τῶν σημείων in ch. ii. 11, which R. V. renders 'of His miracles,' with τὰ ἔργα σου ἃ ποιεῖς, ch. vii. 3, &c., it will seem evident that the word understood in τῶν σημείων, ch. ii. 11, is not αὐτοῦ, which, like σου, ch. vii. 3, is a Shemitism—but ἃ or ἃν ἐποίησεν. All the Old Versions, except the Slav., read with S. Chrysostom, ὅτι ἐβόρυσεν τὰ σημεῖα ἃ ἐποίησεν.

³ Antig. 851.

⁴ See note on ch. v. 1.

⁵ See note on ch. ii. 23.

² Hom. xlii.

³ Josh. xlii. 27; xxxiv. 11.

⁴ in Me. ch. i. 13.

⁵ De Hello Jud. iii. 19.

⁶ Hom. ii.

⁷ in Me. ch. i. 13.

—ἐπὶ τῶν ἀσθενούντων—"on them that were diseased," A. V.; "on them that were sick," R. V.

'Sick' is a better rendering of ἀσθενής than 'diseased.' The A. Saxon reads, on þam þe pæron 7e-untrumode, 'on those that were infirmed,' after the Latin, 'Super his qui infirmabantur,' which Ælfric¹ renders oþer ða untrumman men. But the Gothic has **𐌲𐌹 𐌸𐌹𐌺𐌹𐌹𐌹** 'by' or 'about (the) sick.'

Ver. 3.

—εἰς τὸ ὄρος—"into a mountain," A. V.; "into the mountain," R. V.

R. V. is right; τὸ ὄρος here is 'the mountain range,' on the eastern side of the sea, distinguished from τὸ πεδῖον, the plain or border between the hills and the sea. The A. Saxon renders 'in montem,' by in anne munt, 'into a mountain,' incorrectly.

Ver. 4.

—ἡ ἑορτή—"a feast," A. V.; "the feast," R. V.

R. V. is best; for the Passover was the principal feast of the Jews: also called ἡ ἑορτή only, in S. John iv. 45; moreover, the def. article may not be so lightly suppressed in the translation.

Ver. 5.

Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς—"When Jesus then lifted up his eyes," A. V.; "Jesus then lifting up his eyes," R. V.

This sentence would run better thus, 'Then Jesus lifting up,' &c. This is another instance² of an aorist being rendered idiomatically by the present; for 'having lifted up' would be too formal and unusual. Yet even this would be preferable to A. V. "When Jesus then lifted up his eyes," which, by rendering the Greek participle through the indicative lays greater stress than need be on this incidental proposition.

καὶ θεασάμενος—"and saw," A. V.; "and seeing," R. V.

R. V. is right in using the participle, although its rendering does not convey the full force of the original. In ch. iv. 35, R. V. renders ἰδούσιν by "ye behold," which is more expressive. 'Seeing' is ἰδόν, ὁρῶν, or βλέπων; θεασάμενος is 'seeing,' or rather 'looking at,' with interest; 'considering,' as our SAVIOUR looked on those sheep that had no shepherd. S. Cyril³ understood θεασάμενος to express more than merely 'seeing,' when he says, ἀλλ' οὐ μέχρι μόνης τῆς ἐπισκέψεως ἢ ἐπὶ τοῖς τιμῶσιν αὐτὸν ὀρίζεται χάρις—ἀλλ' εἰς τροφὰς ἤδη καὶ παντοδυνασίας εὐτρεπίζόμενον. S. Chrysostom, however,

reads καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς ὁρᾷ ὄχλον πολύν. Nonnus,¹

¹ l. 10.

—οἱ εὐδένδροιο δὲ λόχμης

ὀφθαλμὸν ἀνάειρε, καὶ ἄσπετον ἄλλον ἐπ' ἄλλω
ἔδρακεν ἀγχικείμενον ἐπὶ λυδὰ λαὸν ἰδίτην.

And Theophylact² gives, in the text, ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, on which he remarks τίνος ἔνεκεν εἶπε, τὸ ἀναβλέψας τοῖς ὀφθαλμοῖς ὁ Ἰησοῦς; ἵνα μάθωμεν, ὅτι οὐκ ἐρέμβετο τοὺς ὀφθαλμοὺς τῇδε κἀκεῖσε, κ.τ.λ.—τέλος ἀνέβλεψε τοὺς ὀφθαλμούς, κ.τ.λ.

—ὅτι πολὺς ὄχλος ἔρχεται—"a great company come," A. V.; "that a great multitude cometh," R. V.—much better.

In Greek as in English ὅτι 'that,' could in no wise be left out; for on it hinges the whole verse.

—πόθεν ἀγοράσομεν—"Whence shall we buy," A. V.; "Whence are we to buy," R. V.

R. V. reads with Cod. Vat. and Theophylact, ἀγοράσωμεν 'Whence might we buy;' but 'are we' is better and more expressive. Nonnus³ has the indie.

εἰπὲ, πόθεν προίμεσθα πολυσπερέων χύσιν ἄρτων
ἀνδράσι τοσσατίοισιν;—

S. Chrysostom has, πόθεν ἡμῖν ἄρτοι τοσοῦτοι, ἵνα φάγωσιν οὗτοι; but S. Cyril and all the Old Versions have the fut. indicative, ἀγοράσομεν.

Ver. 6.

Τούτο δὲ ἔλεγε πειράζων αὐτόν—"And this He said to prove him," A. V.; "But this He said proving him," R. V.—much better.

—τί ἔμελλε ποιεῖν—"what He would do," A. V.; "what He was about to do," R. V.—also a much better rendering of μέλλειν in this place.

Thus, καὶ ὡς μέλλουσα, Σάμος θάσσον εἰτερίσθη⁴—παράχρημα μέλλων⁵—ὁπὸς' ἂν μέλλω πράσσειν⁶—on the other hand, ἰσχυράζετε μὲν γὰρ μίνοι Ἑλλήνων, ὦ Λακεδαιμόνιοι, οὐ τῇ δυνάμει τινα ἀλλὰ τῇ μελλήσει⁷ ἀμυνόμενοι⁸—"always about to do, and never doing."

⁴ Thucyd. viii. 51.

⁵ Euripid. Epist.

⁶ Sophoc.

⁷ Thucyd.

⁸ See the

note on

ἡμελλεν,

ver. 71.

Ver. 9.

Ἔστι παιδάριον ἐν ᾧδε—"There is a lad here," A. V.; "There is a little lad here," R. V.—right.

—πέντε ἄρτους κριθίνους—"five barley-loaves" or "cakes." See the translations. It is impossible not to notice the wonderful accuracy of the Evangelist.—The Passover was nigh—and the time of year was too early for even barley-bread in most parts of Palestine. But owing to the low level of the Sea of Galilee, all fruits and crops growing on its banks, are earlier than elsewhere, on account of the greater heat. So that, although late in March or very early in April,⁹ there was here already bread

¹ Homil. i. p. 182.

² See ch. i. p. 46.

³ Comm. i. p. 270, A.

⁹ See W. Harm. Ev. p. 100, April

or rather, cakes, to be had made of that year's barley; for wheat was not yet full grown. Speaking of the land of Gennesaret, Josephus¹ says, Παρατείνει δὲ τὴν Γεννησαρὶ ὁμώνυμος χώρα, θαυμαστὴ φύσιν τε καὶ κάλλος· οὔτε γὰρ αὐτὴ τι φυτὸν ἀρνεῖται διὰ τὴν πλῆθος, καὶ πᾶν πεφυτεύκασιν οἱ νεμόμενοι.—καὶ γὰρ οὐ μόνον τρέφει παρὰ ὅσον τὰς διαφόρους ὁπώρας, ἀλλὰ καὶ διαφυλάσσει.

—καὶ δύο ὀψάρια—“and two small fishes,” A. V., R. V.

Properly, two small fishes broiled. *Nomus*,² ἐστὶ τις ἐνθάδε κοῦρος, ἔχων κριθώδεις ἄρτους πέντε, καὶ ἀγχιπύρου διδυμάνας ἰχθύας ἄλμης, ἰχθύας ὑπαλῆους διδυμάνας.

Ὅψον, if from ἔψω (?) properly means what is cooked or boiled; and προσφάγιον, what is eaten with bread,³ e.g., Aristophanes,⁴ κοττάβων, ὄψων, πότων, &c., κότυλον ὄψων.⁵ It also means what is ‘broiled,’ as from ὄπτω; especially ‘fish’ which, from being a favourite food in Greece, came at last to be called ὄψον only, or ὄψον θαλάττιον. Athenæus,⁶ a good authority on this subject, says, Εἰκότως πάντων τῶν προσοφημάτων ὄψων καλουμένων ἐξενίκησεν ὁ ἰχθύς, διὰ τὴν ἐξαιρετὸν ἐδωδὴν μόνος οὕτως καλεῖσθαι.—Ὅτε ἀγνοῶ δὲ ὅτι ὄψον κυρίως καλεῖται πᾶν τὸ πυρὶ κατασκευασόμενον εἰς ἐδωδὴν. ἥτοι γὰρ ἐψὼν ἐστίν, ἢ παρὰ τὸ ὠπτῆσθαι ὠνόμασται. Πολλῶν οὖν ὄντων τῶν ἰχθύων, οὓς κατὰ τὰς ἐκάστας ὥρας ἐνδαινόμεθα, κ.τ.λ. Plutarch also⁷ mentions, ζήτησιν ὑπὲρ ὄψων, πότερον τὰ ἐκ γῆς, ἢ τὰ ἐκ θαλάττης, ἐπιτηδαιότερα—ὡς γὰρ, πολλῶν ὄντων ποιητῶν, ἕνα τὸν κράτιστον ἐξαιρετὸς ποιητὴν καλοῦμεν· οὕτως πολλῶν ὄντων ὄψων, ἐκ νενίκηκεν ὁ ἰχθύς μόνον.—καὶ μέντοι καὶ πιπράσκειται παρὰ λόγον ἀπάντων τιμιώτατον τὸ θαλάττιον ὄψον, κ.τ.λ. Hence, ὀψάριον, a little fish, ready for food; that is, broiled and eaten with bread.

The Sea of Tiberias is praised by Arabic poets for the abundance and flavour of its fish; as e.g. by Al-Motanabbi,⁸

بما في بحر تبرية من سمك
ما في البحر من سمك ما في بلاد
يبقر عنب بطنها أبدا وما تشكي وما تسيل دم

“On the waters of the lake, called by the name of the groves;

Its body, soft, and without bones, teems with daughters
And it sheds it blood.”

Whether it is better for them: yet it sheds it blood.”

The fish of this lake are also, perhaps, alluded to by Abul’ola, a disciple of Al-Motanabbi.⁹ And Josephus¹⁰ says that, γένη δὲ ἰχθύων ἐν αὐτῇ (τῇ λίμνῃ)

διάφορα πρὸς τοὺς ἀλλαχοῦ γεῖν τε καὶ ἰδεῖν. Speak-

ing also of the fountain Capharnaum,¹ he mentions a fish found in it like the *κορακῖνος* of Alexandria in Egypt.² At the present day fish still forms the principal article of food of the few inhabitants that live on the shores of the lake. And not far from the spot on which this miracle probably took place, my dinner on the 17th of April, consisted of coarse barley-bread, a small fish broiled, and olives. Compare ch. xxi. 9. βλέπουνσιν ἀνδρακίαν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. No one who had not been eye-witness could describe so truly the details of every-day life in that land.

Ver. 10.

Εἶπε δὲ ὁ Ἰησοῦς—“And Jesus said,” A. V.; “Jesus said,” R. V.

The force of δὲ in this place is felt; but it is very difficult to render it accurately. ‘Then Jesus said,’ might, perhaps, express the original.

We should notice ἀνθρώπους and οἱ ἄνδρες in this verse; and again οἱ ἄνθρωποι in ver. 14. The Syr., Arab., Eth., Slav., Pers., and Gothic, make with the Vulg. the distinction ‘homines’ and ‘viri.’ The Memph., Georg., Armen., and A. Saxon Gospels do not; although Ælfric³ says, þær pæron zetealde æt ðam tæpeorðe mæ ðiferð pæra: pær on þa ða menn, &c., dwelling on the word pæra. It is probable that, although the whole multitude, ἄνθρωποι, were made to sit down to eat, until they had had enough, yet, that according to custom, the men, ἄνδρες, sat down first, and only after them the women and children. S. Matthew⁴ seems to imply it, for the men alone were reckoned; οἱ δὲ ἐθιόντες ἦσαν ἄνδρες ὥστε πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδῶν.

Ver. 11.

—τοῖς μαθηταῖς, οἱ δὲ μαθηταί— is left out by R. V. as having been introduced by Stephen. Both S. Cyril and Theophylact, however, have this clause in the text; although neither S. Chrysostom, nor Cod. Vatic., nor any of the Old Versions except Slav. and Georg. have it. And *Nomus*,⁵

Χριστὸς, αἱ ζῶντι χάριν γενετῆρι τιταίναν,
ἔχλασε συμπλεκίος παλάμης γαμφύλινυι παλάμῃ,
καὶ πόρε διαιτυμόνεσσι, καὶ ἄργι: πᾶσιν ἐκείνῃ—

—ὁμοίως—“likewise,” A. V.; “in like manner,” R. V.

‘Likewise’ is more Saxon than ‘in like manner,’ and therefore best. The sense is the same. See above, ch. v. 19.

Ver. 12.

Ὡς δὲ—“When,” A. V.; “Now when,” R. V.

¹ De Bello Jud. iii. x. 8, ed. Huds.

² 1. 25.

³ Ch. xxi.

⁴ Nub. 1056.

⁵ Pax. 123.

⁶ Lib. vii. c. 2, ed. Cas.

⁷ Sympos. lib. iv. quest. iv. 2, 3.

⁸ 1. 30, sq. ed. Reiske.

⁹ in Carmen Abul’ole alter. p. 24, and 12, 1. 30, ed. Vullers.

¹⁰ De Bello J. iii. x. 7.

¹ B.M. 8.

² κορακῖνος, ἀπὸ τοῦ τὰς κύρας κινεῖν. Athen. vii. p. 287. B.

³ Bonit. for Mod. Lent S. p. 100.

⁴ xiv. 21.

⁵ 1. 37.

'Now' is too expressive a particle for this place, inasmuch as it is not the beginning of a fresh narrative. 'And' would seem to be preferable, since 'but' would hardly do; 'and when they were filled,' &c.

—λέγει—“He said,” A. V.; “He saith,” R. V.

R. V. is right in observing as much as possible in English the histor. present of the Greek. The Ethiopic, Armenian, Memphitic, and Sahidic versions, do so very generally. The Syriac not so often; while the Slavonic, Georgian, Arabic, A. Saxon, and Gothic, render but seldom the Greek present λέγει by a corresponding tense.

—τὰ περισσέυσαντα κλάσματα—“the fragments that remain,” and ver. 13, “over and above,” A. V.; “the fragments that remain over,” R. V.—better.

‘And above’ is implied in ‘over,’ and is, at least at present, somewhat familiar.

Ver. 13.

Συνήγαγον οὖν—“Therefore they gathered,” A. V.; “So they gathered,” R. V.

‘So’ implies nearly as much as and reads better than ‘therefore,’ which is, nevertheless, a more accurate rendering of οὖν in this place; since the disciples gathered the fragments ‘in consequence’ of the order given by the Lord.

Ver. 14.

Οἱ οὖν ἄνθρωποι ἰδόντες—“Then those men, when they had seen,” A. V.; “The men therefore, when they saw,” R. V.—Both A. V. and R. V. may be right.

For ἰδών, although a 2nd aor. is nevertheless used as a pres. tense; like other verbs expressive of the senses, or of operations of the mind, as γινούς, νόησας, οἶδα, &c., e.g. ἰδε, ἰδου, ἰδοῦ, or ἰδοῦ, ἰδεῖν, &c.¹ all of which, however, express an action already past; for ‘I see’ tells of an impression already received, and felt as present. Here, therefore, ἰδών may be understood in its inherent past tense, as e.g. in ἰδόντες οἱ μαθηταί,² which must be rendered ‘having seen,’ since it refers to what had happened παραχρῆμα; so that the disciples must have spoken only after having witnessed the event. In this place the sense of ἰδών must depend on whether the men spoke of Christ as of ‘the prophet,’ while they were seeing Him actually working out this miracle, or after they had eaten. It does not appear, however, why R. V. should not render οἱ οὖν ἄνθρωποι ἰδόντες—ἐλεγον by the participle like ἐπάρμας οὖν ὁ Ἰησοῦς—λέγει in ver. 5; except it be to lay greater stress on οὖν in this place, and so render the Greek participle by the indicative in English. R. V. is perhaps right

in so doing. Yet ‘therefore’ in the sense in which R. V. give it,¹ never stands well as antecedent, but as consequent. Here, however, and in the next verse, it stands as antecedent; i.e. it says ‘therefore’ of what follows, unlike οὖν in this argumentative sense.

—ὁ προφῆτης ὁ ἐρχόμενος—“that prophet that should come,” A. V.; “the prophet that cometh,” R. V.

‘That is coming’ would seem to express better the Greek;² for here it means not a prophet who was actually coming; but one who had been long expected, and was thought to be about to come.

Ver. 15.

Ἰησοῦς οὖν γινούς—“When Jesus therefore perceived,” A. V.; “Jesus therefore, knowing,” R. V.

The same remark applies to the rendering of this clause as to the former verse.

—ἀνεχώρησε πάλιν—“He departed again into a mountain,” A. V.; “withdrew again into the mountain,”³ R. V.—better. Here R. V. correctly omits ‘himself’ introduced after ‘withdrawn’ in ch. v. 13.

Ver. 16.

Ὡς δὲ ὁψία ἐγένετο—“And when even was now come,” A. V.; “But when even was come,” R. V.—better.

Ver. 17.

—εἰς τὸ πλοῖον—“into a ship,” A. V.; “into the ship,” R. V.—right.

For it was, doubtless, the ship in which they had gone thither,—the only one there, ver. 22.

—ἤρχοντο—“and went,” A. V.; “and were going,” R. V.—a better tense.

But there is only one καὶ in the original; καὶ ἐμβάντες—‘and having entered into the ship, they were going;’ (‘they set sail’ would be far more manageable than ‘were going,’ if it were in the Greek).

—καὶ σκοτία ἦδη ἐγγίγνεται—“and it was now dark,” A. V.; “and darkness had now come on,” R. V.

More literal as regards σκοτία, although ‘and it had now grown dark’ would render ἐγγίγνεται more correctly; as ‘become dark’ would not suit this place.

Ver. 18.

—ἡ τε θάλασσα—διηγήρετο—“the sea arose,” A. V.; “the sea was rising,” R. V.—more literal, and more true.

¹ See Pref. to R. V. p. x.

² See note on ἐρχόμενος, ch. i. 9.

³ See v. 3. τὸ ὕψος.

¹ See ch. i. 7.

² S. Matt. xxi. 20.

Ver. 19.

—θεωροῦσι τὸν Ἰησοῦν—“they see Jesus,” A. V.; “they behold Jesus,” R. V.

‘Behold’ in this verse appears strange because one is used to ‘see.’ Either term, however, may do; though ‘behold’ may, perhaps, be preferable.

Ver. 21.

Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον—“Then they willingly received Him into the ship,” A. V.; “Then they were willing to receive Him into the ship,” R. V.

This is a very difficult sentence to render into English, owing to the pliability of ἔθελειν and to the stiffness of ‘to will.’ The sense is, that when they ascertained that it was the LORD, they wished they might take or receive Him into the ship and have Him with them, and no doubt made efforts to do so. This seems borne out by the context in S. Mark. A. V., however, implies that ‘He was in the act of getting into the ship;’ and R. V., that ‘they had no objection to His doing so’—neither of which ideas exists in the original. But here λαβεῖν should, perhaps, be rendered, ‘to take;’¹ ‘then they wished to take Him into the ship.’ Nonnus, i.e.,

καὶ μιν ἔλειν μενέαινον ἐς ὀλκάδα, καὶ μένος ἄλμης
ἦν τότε, καὶ πῆλιν ὄρμος

Most of the Old Versions (q.v.) render the Greek by ‘and they wished, or longed, that they might take, receive, or bring Him into the ship.’ And S. Chrysostom, who thinks this miracle is different from the one related by S. Matthew, says with S. Cyril, οὐ συνεισέρχεται δὲ τοῖς ἑαυτοῦ μαθηταῖς,² that the LORD did not get into the ship; ὁ Ἰησοῦς ἅμα τε ὤφθη, καὶ ἀπέστη ἀπ’ αὐτῶν. Ἐμοὶ δὲ καὶ τοῦτο δοκεῖ τὸ σημεῖον ἕτερον εἶναι τοῦ παρὰ τῇ Ματθαίῳ κειμένου. Καὶ ὅτι ἕτερον, πολλαχόθεν δῆλον.—Τίνος δὲ ἔνεκεν οὐκ ἀνέβη εἰς τὸ πλοῖον; τὸ θαῦμα μεῖζον ἐργάσασθαι βουλόμενος, κ.τ.λ. Theophylact³ also follows S. Chrysostom, οὐκ ἀνέβη δὲ εἰς τὸ πλοῖον, τὸ θαῦμα μεῖζον ἐργάσαι βουλόμενος.

If, however, we look at this narrative as given by the four Evangelists, not only will it appear one and the same, although some details are mentioned by one Evangelist which are omitted by another, but, from it, we may be enabled to fix the probable sites of one or two places on the shore of the lake.

Our LORD having arrived at the country of the Gadarenes,⁴ ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας,⁵ after that ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν,⁶ returned, i.e. ‘passed over,’ διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν, unto Capernaum.⁷

While in these parts He heard of Herod having beheaded John the Baptist; καὶ ἀκούσας, ὁ Ἰησοῦς

ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ,¹—καὶ ἀπῆλθεν πέραν τῆς θαλάσσης τῆς Γαλιλαίας,²—εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαῖδά.³

This ‘καλουμένης’ evidently points to a town either comparatively little known, or called by some other name at the time this narrative was written. It seems as if when S. John wrote his Gospel the name ‘Julias’ was to generally in use, that he wished to perpetuate the name by which that town went among his countrymen when he and his fellow disciples followed their MASTER thither; and not the new foreign title given to it by a heathen prince. Καλουμένης could not be said of the town of Andrew and Peter, which was in the most populous part of Galilee, and is therefore always either Βηθσαῖδά or Βηθσαῖδὰ τῆς Γαλιλαίας⁴ in order to distinguish it from this other Bethsaida of Gaulonitis, on the other side Jordan, and near the northern shore of the lake, τῆς Ἀγρίππα βασιλείας οἱ ἄνθρωποι.⁵

Philip, tetrarch of Trachonitis,⁶ called this Bethsaida, Julias;—καμὴν δὲ Βηθσαῖδαν, πρὸς λίμνην δὲ τῇ Γεννησαρίτιδι.—Ἰουλίᾳ θυγατρὶ τῇ Καίσαρος ὁμώνυμον ἐκάλεσεν.⁷ It was not far from the mouth of the Jordan, which μετὰ πόλιν Ἰουλιᾶς διεκτέμνει τὴν Γεννησὰρ μέσην—and it formed the southern boundary of Trachonitis, ἀρχομένη ἀπὸ Λιβάνου ὕρους καὶ τῶν Ἰορδάνου πηγῶν ἡ χώρα, μέχρι τῆς Τιβεριάδος λίμνης εὐρύνεται ἀπὸ δὲ κόμης καλουμένης Ἀρφαῶς, μέχρις Ἰουλιᾶδος ἐκτείνεται τὸ μήκος.⁸ And Pliny,⁹ “Jordanis amnis—ubi prima convallium fuit occasio, in lacum se fundit, quem plures Gennesaram vocant, XVI. M. passuum longitudinis, VI. M. latitudinis, amonis circumscriptum oppidis: ab oriente, Juliade, et Hippos: a meridie Tarichæa, quo nomine aliqui et lacum appellant: ab occidente Tiberiade, aquis calidis salubri.” The situation of Bethsaida Julias is thus so far determined, as belonging to the tetrarchy of Philip, although Ptolemy¹⁰ says, πόλεις εἰσὶν Γαλιλαίας—Σαφρούρις, Καπαρναοὺμ, Ἰουλιὰς, Τιβεριὰς (λίμνη). But he is not always exact in such details; inasmuch as Bethsaida Julias was a frontier town of Trachonitis, on or near the left bank of the Jordan. Moreover, the frontiers of such provinces often shifted: for Josephus¹¹ says, καὶ ταῦτα ἦτε Γαμαλιτικὴ καὶ Γαυλιανίτις, Βαταναία τε καὶ Τραχωνίτις, αἱ καὶ τῆς Ἀγρίππα βασιλείας εἰσι μοῖραι, after having said before that they were οἱ ἄνθρωποι of Agrippa’s dominions.

This τόπος ἔρημος being εἰς τὸ πέραν, with regard to the neighbourhood of Capernaum, it must have been on the north-eastern shore.

It could not have been on the western side of Jordan, because—

(a) then it would not have been εἰς τὸ πέραν, ‘on the other side of the sea,’ but along the shores.

(B) On the western shore there is no desert place, much less one large enough to accommodate five thousand men with women and children, south of Magdala; and north of Magdala spread the land of Gennesaret, celebrated for its richness, beauty, and thick population; not to mention the Jewish exiles of the same Gennesaret, τὰς Γεννησαρίμ, ‘gardens of princes.’

(γ) This ἔρημος τόπος could not be further down the eastern shore, that is, somewhere exactly opposite the land of Gennesaret, because, not only is there at the foot of the mountain that runs from the lake to the plain, a high and steep ascent, but it is not far from the mouth of the Jordan, εἰς τὸ πέραν at the N.E. end of the lake, it could not be that the inhabitants περὶ ἀπὸ πασῶν τῶν πόλεων συνεδρανοῦν ἐκεῖ, καὶ προῆλθον αὐτούς¹²—for in that case JESUS must have

¹ S. Matt. xiv. 13.

² S. John vi. 1.

³ S. Luke ix. 10.

⁴ S. John xii. 21.

⁵ Joseph. Bell. J. iii. 8, 1.

⁶ S. Luke

⁷ Joseph. Bell. J. iii. 8, 1.

⁸ S. Luke

⁹ Pliny

¹⁰ Ptolemy

¹¹ Josephus

¹² S. Luke

¹³ S. Luke

¹⁴ S. Luke

¹⁵ S. Luke

¹⁶ S. Luke

¹⁷ S. Luke

¹⁸ S. Luke

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⁶⁰ S. Luke

⁶¹ S. Luke

⁶² S. Luke

⁶³ S. Luke

⁶⁴ S. Luke

⁶⁵ S. Luke

¹ See ch. iii. 27.

² Comm. p. 293, E.

³ Comm. p. 612, D.

⁴ Greg. xviii. Hieron. Ev. p. 122.

⁵ S. Luke viii. 26.

⁶ v. 37.

⁷ S. Matt. ix. 1.

⁸ S. Matt. ix. 1.

⁹ S. Matt. ix. 1.

¹⁰ S. Matt. ix. 1.

¹¹ S. Matt. ix. 1.

¹² S. Matt. ix. 1.

reached every other spot on that side long before the multitudes. But *πᾶσαι αἱ πόλεις* here applies chiefly to the towns on the western shore, the inhabitants of which could see the boat in which was our LORD, steering for the *ἐρημος τόπος*, at no great distance from the shore; and thus could precede Him by running thither.

The most probable site therefore of this desert place is laid down in Dr. Robinson's accurate map of the sea of Galilee: it is the plain or rather gentle slope that extends in a somewhat triangular shape from the hills to the sea; having the Jordan to the west, a chain of mountains to the east, the lake to the south, and Bethsaida Julias at the northern extremity of the triangle.

This chain of mountains is τὸ ὄρος mentioned in ver. 15, and is alluded to by Josephus,¹ speaking of the chain of mountains on the eastern side of Jordan, ἀντίκειται δὲ τούτῳ τὸ περὶ τὸν Ἰορδάνην ὄρος, ἀρχόμενον ἀπὸ Ἰουλιᾶδος καὶ τῶν βορείων κλιμάτων, παρατείνων δὲ εἰς μεσεμβρίαν.

² S. Matt. ³ S. Luke, about 4 P.M. ⁴ 6 P.M. ⁵ S. Matt. ⁶ S. Mark. ⁷ S. John. ⁸ S. Matt. ⁹ S. Mark. ¹⁰ S. Matt. ¹¹ S. John. ¹² S. Mark. ¹³ S. John. ¹⁴ S. Matt. *Ὁφίας δὲ γενομένης,*² when ἡ ἡμέρα ἤρξατο κλίνειν³ the disciples came to Jesus, and asked Him to send away the multitude, that they might buy food. Then the miracle was wrought—and after that—or about sunset⁴ εὐθὺς ἤνγκασε—because of the short twilight—τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν⁵—πρὸς Βηθσαϊδάν,⁶—καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. —Τετάρτῃ δὲ φυλακῇ τῆς νυκτός⁸—at dawn, the sky being overcast by reason of the west wind, —ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα,⁹ —ἔρχεται πρὸς αὐτοὺς (ὁ Ἰησοῦς) περιπατῶν ἐπὶ τῆς θαλάσσης.¹⁰ Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον,¹¹—καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον καὶ ἐκόπασεν ὁ ἄνεμος.¹² καὶ εὐθὺς τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.¹³—Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γενησαρέτ, καὶ προσωμίσησαν.¹⁴

It is clear from this, that πρὸς Βηθσαϊδάν, εἰς Καπερναούμ, and εἰς τὴν γῆν Γενησαρέτ, were in the same direction, and therefore near each other; or rather, that Bethsaida and Capernaum were not far apart, on the land of Gennesaret. And this tract of land, which is now called El-Ghuweir, lies at the foot of the hills that recede from the lake in a circular outline, between Mejdol (Magdala) on the shore and 'Ain et-Tin close to Khan el-Minyeh, a distance of not less than three miles; after that, the hills rise more abruptly from the lake, leaving little or no space between them and the water's edge.

Now on this land of Gennesaret, we have the well ascertained spot El-Mejdel, Magdala, where our LORD landed after having fed the four thousand;¹⁵ and on this land we must look for the sites of Capernaum and of Bethsaida.

For the above and for the following reasons:

(a) since Capernaum was εἰς τὸ πέραν for the disciples, when they started from the *ἐρημος τόπος*, it could not possibly have been at Tell Hâm, where Mr. V. de Velde and others place it. For then it would have been only two or three miles off on an almost straight line of shore; and

(β) it would not have been in the land of Gennesaret; for

(γ) as to the fancy of some that Tell Hâm is a remnant of the name Capernaum, it is against all reason. Surely 'Tell Da,' or 'Tell As' would never be said by sober-minded geographers to mark the sites of Bethsaida or of Tiberias, as remnants of these names.

Therefore, Capernaum, being εἰς τὸ πέραν from the *ἐρημος τόπος*, must have been somewhere between Magdala and 'Ain et-Tin on the sea-coast.¹

¹ S. Matt. iv. 13.

Dr. Robinson places it at Khan el-Minyeh, where there are mounds of stones and rubbish; because he thinks that the fountain 'Ain et-Tin, which is close by, is the one meant by Josephus under the name 'Capharnaum.' But Josephus says expressly, that the fertility of the plain of Gennesaret is owing to a 'supply of water' or 'fountain' called Capharnaum; πρὸς γὰρ τῇ τῶν ἀέρων εὐκρασίᾳ καὶ πηγῇ διάρδεται γονιμότητι, Καφarnaοὺμ αὐτὴν οἱ ἐπιχώριοι καλοῦσι.² This cannot possibly apply to 'Ain et-Tin, which is at the extreme end of the plain, at the foot of a rocky promontory, and only within one or two hundred yards of the lake. But it would apply rather to the fountain of el-Mudauwarah, an abundant supply of water flowing from the western side of the plain, right through it, amid groves of oleanders and of agnus-castus, into the lake. This is the richest, and must have been the pleasantest, part of the plain. So that if we may derive any probable data from the meaning of Capharnaum *עִינַת תִּין*, 'pleasant or comfortable village,' it is more likely to have been at or near the place where this brook after flowing into the stream that comes from Wady er-Rubudiyeh, empties itself into the lake, than anywhere else on that shore; that is, about half-way between Magdala and Khan el-Minyeh. Moreover, Josephus, on his way from Sepphoris to meet Sylla in the neighbourhood of Julias, had a fall from his horse εἰς τελματώδη τόπον ἐμπεσών. Θραύσεως δὲ τῶν ἄρθρων γενομένης ἐπὶ τὸν καρπὸν τῆς χειρὸς, ἐκοίμισθη, he says, εἰς κώμην Κεφαρνώμην λεγομένην from whence he was taken to Tarichea.³ There is, I think, nothing in this account to prevent one from taking Κεφαρνώμη for Capernaum. And as to the τελματώδης τόπος, both my own horse and those of my servants, got with difficulty through a marshy ground of some extent between the fountain of el-Mudauwarah and Magdala. Under this supposition, Capernaum would have been the principal village, and not more than a mile from the accident. The fertility of the plain, however, may truly be said to be owing to that fountain; for although some of its water runs to waste, a branch of it flows into the channel of the stream of Wady er-Rubudiyeh, and continues to water the plain, when the mountain-torrent is dry.

But the awful sentence uttered by our LORD against Capernaum⁴ makes it impossible that any traces of it should be left; ἕως ἄνδου καταβιβασθῇ, means assuredly that its place should soon know it no more; and that like Sodom it should utterly perish.

The doom of Chorazin and of Bethsaida, however, was coupled with the fate of Tyre and of Sidon; and

² De Bell. Jud. iii. 10, s.

³ De vita suâ c. 72.

⁴ Matt. vii. 24.

as of these cities, so there are remains which may be those of these two small towns of Galilee. Bethsaida, which, as its name implies, was a fishing village, must have been on a part of the shore suited to the calling of fishermen. This is the case with the whole extent of shore from Magdala to Khan el-Minyeh, which is a gravelly shelving beach; north of that, the shore is more rugged and stony; until at Tell Hûm, it is strewn with large stones and boulders. It is therefore possible that the mounds of rubbish near Khan el-Minyeh point to the site of Bethsaida, and that Chorazin, the probable meaning of which is, 'rough or rugged places' ^{יְרֻסִין},¹ may have been at Tell Hûm.

This is far more likely than that Bir-Kerîzeh on the hills not far from Yubb Yusuf, should mark that spot. For we cannot be too cautious in accepting names of places in the Holy Land that are not well authenticated. Names of places are, with other rubbish offered to travellers in that land, articles of a profitable trade.

In this case the towns oftenest visited by our SAVIOUR during His daily walks along the shore of the lake, would all lie within five or six miles; that is, Capernaum one and a half mile from Magdala; Bethsaida at the same distance from Capernaum; and Chorazin two or three miles farther.

I came to this conclusion for myself, after having spent on that shore a whole day, during which I walked attentively from Magdala to Tell Hûm and back, reading at the same time, this sixth chapter of S. John, and the parallel passages in the other Gospels.

When we left Safed on the 17th of April, it blew a gentle breeze from the west; but by the time we reached the land of Gennesaret after sunset, the breeze had risen into a high wind, and when we came to Magdala we found it all but impossible to pitch the tent because of the gale. As the night was quite dark, I could not see the lake; I could only hear the rushing noise of the waves, though they rose from the land; and so boisterous was the weather that I did not fall asleep until the wind abated towards dawn. When I rose at six o'clock the lake was more tranquil, and the sky overcast and lowering. From a height above Magdala, however, I could distinctly notice that under the lee of the hills that rise abruptly from the lake north of the land of Gennesaret, the water was nearly smooth; while at some distance from that shore, and along the flat beach of the open plain of Gennesaret the surface of the lake was still rough. That led me to think that the wind had not yet risen so high as to induce the disciples to

keep close in shore, when they started in the direction of Capernaum and Bethsaida. It rose into a gale about an hour after they had started, when they could no longer gain the lee of the hills; but were driven back into the open sea which rose against them,—for it was blowing from the land of Gennesaret,—and rose higher as they came nearer to that open plain.

The distance in a direct line from Bethsaida to the desert place where the miracle was wrought may be about six miles, which might have been done by the disciples in an hour or two in smooth water, according to the size of the boat. They had now been rowing about seven or eight hours, during which they only made three or four miles; and found themselves nearly opposite their home, but in the middle of the lake, in a dark night (for Easter was nigh at hand, and there was as yet no moon,) and buffeted by the waves when the SAVIOUR appeared to them. Well might they wish to take Him on board, and once more to feel safe in His keeping.

Ver. 22.

—ὁ ὄχλος—"the people," A. V.; "the multitude," R. V.—better.

—ἰδών—"when—saw," A. V.; "having seen," R. V.—right.

Here ἰδών is best rendered by the past. But there is apparently a strange ἀνακρίνουσιν in R. V. between ver. 22 and 24: "Tar multitude—having seen," "when the multitude therefore saw," &c. This is avoided in the A. V., "when the people—saw," "when the people therefore saw," &c., in which ver. 24 resumes ver. 22, broken off by the incident prop. of ver. 23. Although ἰδών without a complement may do in Greek, with ὅτε οὖν εἶδεν after it, R. V. does not read so well as A. V. Of all the Old Versions the Slav. alone agrees with R. V. in rendering ἰδών by the past part.; all the others, except Georg. that render ἰδών by 'understood,' agree so far with A. V. as to render it by the past indicative without 'when.' Nonnus is still more explicit, and adds ὅτε!

ἀλλ' ὅτε—

λαὸς ἑνχοικάλου πέρην αὐτάπιδος ἀλμης
ιστάμενος σκοτίαζεν ὅτι ζαδίς παρὰ λίμνη
ἰχμαλὴς οὐκ ἦσαν ἱμασσομένης πέλας ἀκτῆς
στοιχάδες ἀλλήλων ἐμύζοντες ἰλκαδὲς ἄλλαι,
εἰ μὴ κῆρς μία μόνον ἀνέπλους, ὅτι καὶ αὐτὸς
οὐ τότε ποντοτόρνος μίης ἐπὶ κῆρς Ἰησοῦς
ἀγχιεύς ἐτάρυσσι συνέπλεον· ἀλλ' ὅτι μόνον
γαῖαν ἐς ἀντικείμενον ἐναυτίλλοντο μαθήται,

¹ Relandi
Pal. i. 721.

¹ C. V.
L. 22.

ἄλλας νῆας ἐλόντες, ὅπῃ Τιβερίτιδες ἀκταί,
πόντον ἐπεσσεύοντο.—

—εἰς τὸ πλοῖον—“into the boat,” A. V.; “into the ship,” R. V.

It does not appear why R. V. renders τὸ πλοῖον, ‘the little boat,’ by ‘the ship.’ In ver. 17, τὸ πλοῖον, although it must have been ‘a boat,’ is nevertheless mentioned in the generic sense of ‘the craft’ in which the Lord had gone thither with His disciples. But here this same πλοῖον is specified as πλοῖον, ‘a little boat,’ an expression in better keeping with the surprise of the multitude than πλοῖον would have been. Only ‘a little boat,’ with hardly room enough in it for its hallowed crew.

S. Chrysostom and Arab. omit τὸ πλοῖον, the other versions make no difference between πλοῖον and πλοῖον.

—συνεισῆλθε—“went with—into,” A. V.; “went together with—into,” R. V.

A. V. is best; for ‘with’ renders συν, and ‘together’ which is not in the Greek, is implied in ‘with.’

—ἀπῆλθον—“were gone away,” A. V.; “went away,” R. V.—better.

Here ἀπῆλθον is well rendered ‘went away,’ as there is no adverb of place like πέραν after it, as in ver. 1.

Ver. 23.

“Ἄλλα δέ—“Howbeit there came other boats,” “where they did eat bread after that the Lord,” A. V.; “Yet other boats came,” “where they ate the bread when the Lord,” R. V.

R. V. is right in rendering the article in τὸν ἄρτον, strangely omitted in A. V. It was not any kind of bread—it was ‘the bread made’ by miracle, emblem of Himself, and over which He had given thanks.

Ver. 24.

—οὐδὲ οἱ μαθηταί—“neither,” A. V.; “nor yet,” R. V.—better.

—ἐνέβησαν καὶ αὐτοί—“they also took shipping,” A. V.; “they entered into the ships,” R. V.—better, as καὶ does not seem borne out by any high authority. Αὐτοί, however, is given by Armen., Memph., Georg., Slav., A. Saxon, and Persian; and by Tischendorf.

Ver. 27.

‘Εργάζεσθε μὴ τὴν βρῶσιν—“Labour not for the meat,” A. V.; “Work not for the meat,” R. V.

The sense of this passage is obvious, but the construction is by no means easy. ‘Εργάζομαι which occurs very frequently either with two acc., or with the dat. of the person and means, as ξένῳ τῷ σώματι

or χρήματι ἐργάζεσθαι, does not, to my knowledge at least, occur once in classic authors in a parallel sentence: for ἐργάζεσθαι κακόν, ἀγαθόν, δικαιοσύνην, ἀμαρτίαν, μουσικὴν, ἔργον, χρήματα, τὴν γῆν, &c., do not explain ἐργάζεσθε τὴν βρῶσιν. It properly means ‘to work out,’¹ and hence all its other meanings lit. and fig. Plato² says to the purpose, εἰπέ μοι, οὐ ταῦτόν καλεῖς τὸ ποιεῖν καὶ τὸ πράττειν; Οὐ μέντοι, ἔφη, οὐδὲ γὰρ τὸ ἐργάζεσθαι καὶ τὸ ποιεῖν ἕμαθον γὰρ παρ’ Ἡσιόδου, ὃς ἔφη ἔργον δ’ οὐδὲν εἶναι ὄνειδος.—οἷσι οὖν αὐτόν, εἰ τὰ τοιαῦτα ἔργα ἐκάλει καὶ ἐργάζεσθαι καὶ πράττειν, οἷα νῦν δὴ σὺ ἐλεγεας, οὐδὲν ἂν ὄνειδος φάναι εἶναι σκυτοτομοῦντι ἢ ταριχοπωλοῦντι ἢ ἐπ’ οἰκήματος καθημένῳ; Οὐκ οἶσθαί γε χρὴ, ὦ Σώκρατες, ἀλλὰ καὶ ἐκεῖνος, οἶμαι, ποίησιν πρᾶξεως καὶ ἐργασίας ἄλλο ἐνόμιζε, καὶ ποίημα μὲν γίνεσθαι ὄνειδος ἐνόμιζε, ὅταν μὴ μετὰ τοῦ καλοῦ γίγνηται, ἔργον δὲ οὐδέποτε οὐδὲν ὄνειδος.—τὰ γὰρ καλῶς τε καὶ ὠφελίμως ποιούμενα ἔργα ἐκάλει, καὶ ἐργασίας τε καὶ πράξεις τὰς τοιαύτας ποιήσεις.

The passage nearest to ἐργάζεσθε τὴν βρῶσιν that occurs to me is in Demosthenes,³ ὡς ἐξ ἀτελείας τε ἔξω καλὴν ἐταίραν, καὶ τὰ ἐπιτήδεια ταύτην ἐργασομένην καὶ θρέψουσιν τὴν οἰκίαν ‘to procure the necessary things by working for them.’ But even this passage is capable of two renderings, as well as ἐργάζεσθε τὴν βρῶσιν, which may mean either ἐργάζεσθε ἄξια τῆς τροφῆς,⁴ and ‘receive it as your reward;’ or, ‘work it out;’ as⁵ μουσικὴν ποιεῖ καὶ ἐργάζου; and,

—εἰργασται δ’ ἐμοὶ
μητρῶν αἷμα.⁶

S. Chrysostom⁷ explains ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπ. by μηδεὶς ὑμῖν ἔστω λόγος ταύτης τῆς τροφῆς, —εἰ δέ τις ἀργῶν γαστρίζοιτο καὶ τροφῆς ἐπιμελοῖτο, οὗτος τὴν βρῶσιν ἐργάζεται τὴν ἀπολλυμένην ὥσπερ εἰ τις ἐργαζόμενος τὸν Χριστὸν τρέφοι, καὶ ποτίζει, καὶ ἐνδύοι, οὐδεὶς οὕτως ἀναίσθητος καὶ ἀμαθὴς, ὡς εἰπεῖν, ἀπολλυμένην βρῶσιν ἐργάζεσθαι τὸν τοιοῦτον, δι’ ἣν τῆς βασιλείας ἢ ἐπαγγελίας τῆς μελλούσης καὶ τῶν ἀγαθῶν ἐκείνων. The Armen., Goth., Memph., Syr., Eth., render it with Vulg. “Operamini non cibum qui perit,” which is not ‘to work for.’ The Arab. and A. Sax. render it ‘work not for the meat.’ The Slav. and Georg. ‘work not,’ or ‘make not the meat,’ &c. And Nonnus,⁸

ἀλλὰ πολυπλανέεσσαν ἐάσατε σὺν ὄρομον αὔραις
δαῖτα ταχὺ φθιμένην, καὶ ἀνύσσατε μᾶλλον ἐκείνην
εἰλαπίνην μένουσαν ἀειζῶοιο τραπέζης—

Of the terms ‘labour’ and ‘work,’ ‘work’ is perhaps the more appropriate;⁹ ‘labour’ conveys an idea of ‘toil,’ which is not necessarily implied either in ἐργάζομαι or in A. Saxon, pýncan.

¹ See note on ἔργον, ch. iii. 19.

² Charmid. 23, ed. V.

³ contra Neer. p. 1474, ed. Oxf.

⁴ as in Xen. Oecon. xv. 10.

⁵ Phaedo, 11, ed. V.

⁶ Orest. 278, ed. Fors.

⁷ Hom. aliv.

⁸ l. 114.

⁹ See note on ch. iii. 19.

—τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός.—“for Him hath God the Father sealed,” A. V.; “for Him hath the Father sealed, even God,” R. V.

A. V. appears right. The natural construction of R. V. for one who has not been taught in the faith of CHRIST makes our SAVIOUR say that He was sealed “by the FATHER, even by GOD,” which implies either, that GOD is more than the FATHER, or that the FATHER alone is GOD, to the exclusion of the other Persons of the Most Holy Trinity. Whereas our SAVIOUR’S intention was to say that He was sealed, approved by the first Person of the Godhead, namely the FATHER; as being He who, in the economy of our redemption had sent Him the SON into the world as the Bread of Life. To this it may be replied in favour of R. V., that as the Jews did not believe Him to be the SON of GOD, after having said the FATHER had approved Him, He added ὁ Θεός in order to tell them that He was sent by Him whom alone they called GOD. The A. V. expresses this, and is not liable to the same double meaning as the R. V. For, the attempt to render the article in this place is not necessary for the true rendering of this passage; since it is a case in which the def. art. ὁ cannot be rendered in English, for ὁ Θεός is ‘GOD,’ not ‘the GOD;’ and Θεός is ‘a god,’ and may in some cases also be ‘the god.’ Here, however, the article is indispensable in Greek, for if it were ὁ πατήρ—Θεός it would make ὁ πατήρ the subject, and Θεός the attribute; as in Ch. i. 1,—Θεὸς ἦν ὁ λόγος, q.v.;—whereas the article before πατήρ and before Θεός clearly shows these two terms to be one and the same subject of the sentence, or one and the same person, as in ch. xx. 17, &c. But this cannot be expressed in English otherwise than as A. V. does, ‘GOD the FATHER;’ for ‘the FATHER GOD;’ ‘the FATHER, GOD;’ or ‘the FATHER, even GOD;’ either give a different meaning, or divide the subject into two different persons.

It is true that ὁ Θεός is rightly rendered “even GOD” by A. V. and “even God” by R. V. in ch. viii. 41; but that case is different from this. There, neither πατήρ nor Θεός is subject; here, they both are such; there, the Jews simply state that the one FATHER they had, is even GOD;

—τὸ μὲν γὰρ
πατρώειν, ἐκ Διὸς εὐ-
χοντο—

but here, we are told of what the FATHER who is GOD, has done.

The difficulty in the rendering will disappear if we consider ὁ Θεός in this place as it is grammatically, an ἐπίθετον or ἐπίκλησις of ὁ πατήρ, that takes the

def. art. for two reasons: 1st, because an ἐπίκλησις in Greek takes it, as e.g. Μάρκος τε Βερούτος ὁ Καπίων ἐπὶ κλην,¹—Κάσσιός τε καὶ Βερούτος ὁ Μάρκος,² &c. 2ndly, Θεός here takes the def. art. as subject, in order to rank in the sentence with ὁ πατήρ, in the sense of ch. viii. 41. For, Θεός being a common noun in Greek, is specified and made a proper noun to denote τὸν Παντοκράτορα, τῇ τοῦ ἁρῆρου προ-τάξει.³ But in English ‘GOD’ is not a common, but a proper noun that never can take the article, except when it becomes common, e.g. ‘the god’ or ‘the gods;’ or when it is specified as ‘the GOD of Abraham,’ &c. ‘GOD,’ therefore, as an English noun, holds much the same place that Ζεὺς did as such in Greek. Like ‘GOD,’ Ζεὺς hardly ever took the article, being a proper noun, or name; e.g. in Sophocles,⁴

ὁ τῶν ἀπάντων Ζεὺς πατήρ Ὀλύμπιος,

that should be read ὁ τῶν ἀπάντων πατήρ, Ζεὺς Ὀλύμπιος, and not ὁ Ζεὺς Ὀλύμπιος πατήρ, &c.; like ὁ πατήρ αὐτοῦ Κρίτων,⁵ and not ὁ πατήρ αὐτοῦ ὁ Κρίτων. But when the ἐπίκλησις or ἐπίθετον is a common noun, it may take the article in English as it does in Greek, e.g. ὁ Σάμιος Θεόδοτος, ὁ ῥήτωρ,⁶ ‘the Samian Theodotus, the orator.’

The rendering of A. V. therefore seems preferable to that of R. V.

Nonnus says,⁷

τοῦτον ὅτι σφραγίσσε πατήρ Θεός.—

and S. Chrysostom,⁸ ἐσφράγισεν—ἀπέδειξεν, ἐξεκάλυψε διὰ τῆς αὐτοῦ μαρτυρίας.

In Greek there can be no mistake as to ἐσφράγισσε, inasmuch as βρώσις is fem. But in the versions which either do not distinguish genders or render βρώσις by a masc. noun, as the Armen., Arab., Georg., and Eth., there may be an allusion to the custom common in those countries of stamping the bread with a peculiar mark, as a guarantee for its good quality. Σφραγίζω means both ‘to sign with a signet,’ ‘to set a seal to,’ and ‘to stamp,’ and S. Cyril seems in favour of giving to ἐσφράγισσε the meaning of the stamp of the express image of the FATHER on the SON, when he says:—ἐπὶ τῷ υἱῷ γὰρ τὴν βρώσιν αὐτοῖς,—τὸν υἱὸν τοῦ ἀνθρώπου φησὶν, ἐσφραγίσθαι γὰρ μὴν ἀπὸ τοῦ πατρὸς ἐαυτὸν παραχρημα δι᾽ σφραγίστατο· ἢ τὸ ἐσφραγίσθαι· πάλιν, ἀπὸ τοῦ, κεχρίσθαι θεϊκῶς. κατὰ σφραγίξεται γὰρ ὁ χριστός· ἡ γὰρ οὐκ ἐστιν μεμύρωται φυσικῶς πρὸς τὸν πατέρα δεικνύς. Ὅμοιον οὖν ὡς εἶπεν—ἐχρίσθη, καὶ κατεσφραγίσθη παρὰ τοῦ Θεοῦ καὶ πατρὸς εἰς ἀπαράλλακτον ἁμεινότητα, τὴν ὡς πρὸς αὐτόν,—ὅτι καὶ ὁ υἱός, καὶ ἐν σαρκὶ γεγονώς εἰκὼν ἀπαράλλακτος ὑπάρχων τοῦ πατρὸς, κ.τ.λ.¹⁰

¹ Appian. ἱμφύλ. 2, p. 247, ed. Par.

² Ibid. p. 251.

³ S. Clem. Al. Strom. iii. p. 469, ed. Col.

⁴ Trachin. 275.

⁵ Phaedo. 6, p. 130.

⁶ Appian. ἱμφύλ. 2, p. 247.

⁸ l. c. Hom. xlv.

¹⁰ Comm. p. 309, C. D. E.

'Him hath GOD the FATHER stamped,' would probably convey a better sense of the original than 'Him hath GOD the FATHER sealed.'

The Arab., Memph., and A. Sax., render *ὁ πατήρ*—*ὁ Θεός* by 'GOD the FATHER.' The Armen., Goth., Syr., Eth., Slav., and Georg., like Nonnus, i.e. *πατὴρ Θεός*, but the Sahidic has a peculiar reading, *ΠΑΙ ΥΑΡ ΠΕΝΤ Δ ΠΠΟΥΤΕ ΠΕΙΩΤ ΣΦΡΑ- ΝΙΖΕ ΔΙΟΟ*, 'for this is He whom GOD the FATHER sealed, or stamped Him.'

Ver. 28.

Τί ποιούμεν; "What shall we do?" A. V.; "What must we do?" R. V.

R. V. reads with the Cod. Vat. *τί ποιῶμεν*;—better, perhaps, especially with *ἵνα ἐργαζώμεθα* immediately after. Nonnus i.e.

εἰπέ, τί κεν ῥέξωμεν; ὅπως θεοτερπέῃ θεσμῷ
ἔργα Θεοῦ τελέσοιμεν;

The Armen., Goth., S. Cyril, and S. Chrysostom, read *ποιῶμεν*: Vulg., Eth., Arab., Syr., Memph., Sahid., Georg., Slav., A. Sax., and Theophylact, *ποιῶμεν*.

—*ἵνα ἐργαζώμεθα*—"that we might work," A. V.; "that we may work," R. V.—correct.¹

Ver. 29.

—*ἵνα πιστεύσητε*—"that ye believe," A. V.; "that ye should believe," R. V.

'Should believe' is unquestionably a correct rendering of the aor. subj. *ἵνα πιστεύσητε*. The Gothic and A. Saxon it is true, render it by the pres. subj., but in these languages the future tense does not exist; and *SKNΛHΦ ΓΛΛHNEΓAN* would be rather *δεῖ ὑμᾶς πιστεύειν* than *ἵνα πιστεύσητε*; for Ulfila seldom uses *SKNΛAN* except to render some Greek equivalent such as *δεῖν*, *ὀφείλειν*, *μέλλειν*, &c.; and even when used in an apparently future sense, it never loses its meaning of 'debeo.' But 'shall' and 'should' are modified in daily use; and in this case 'should believe' expresses exactly the degree of necessity or duty implied in *ἵνα πιστεύσητε*.

—*ἀπέστειλεν ἐκεῖνος*—"He hath sent," A. V.; "He sent," R. V.

The sense and place seem to require 'hath sent'; for it refers to Him who was speaking at the time. The Greek uses the aorist or indefinite past tense, which is, as we have seen, sometimes rendered by the perf. and imperf. in English.²

Ver. 30.

—*τί οὖν ποιεῖς σὺ σημεῖον*—"What sign showest thou then," A. V.; "What sign doest thou then," R. V.—better.

Ver. 31.

—*ἔφαγον*—"did eat," A. V.; "ate," R. V.

These two expressions are alike as to time; but greater stress is laid on 'did eat' than on 'ate.' 'Did eat' is probably best, according to the context. It implies that 'although they ate' and 'after having eaten,' yet they died. 'Did die,' would therefore be better, perhaps, than 'died' only. They 'did eat'—and 'did die.'

—*ἐν τῇ ἐρήμῳ*—"in the desert," A. V.; "in the wilderness," R. V.

Either term is equally correct in this place. *Ἐρημος* (und. *χώρα*) is either *ἐρημος ἀνδρῶν* and *ἀπολις* only, like the 'wilderness of Judæa,' but not without water, as Arrian, speaking of the march of Alexander to the oracle of Jupiter Ammon says,¹ *Μέχρι μὲν δὴ Παρατονίου παρὰ θάλασσαν ἦει δι' ἐρήμου, οὐ μὲν- τοι δι' ἀνύδρου τῆς χώρας*,—or *ἐρημος* may be like the desert of Sin,

¹ Exped. Al. iii. 3, 5.

—*ἐρημάδος ἐγγύθι Πέτρης*

as Nonnus paraphrases *ἐρημος* in this verse; *χῶρος*—*τὰ μὲν κύκλῳ πάντα ἐρημα καὶ ψάμμον τὸ πᾶν ἔχει, καὶ ἀνύδρον αὐτήν*,—*ἐστὶ δὲ ἐρήμη τε ἡ οὐδὸς, καὶ ψάμμος ἡ πολλὴ αὐτῆς, καὶ ἀνύδρος*.²

² Arrian, i.c.

Ver. 32.

—*οὐ Μωσῆς δέδωκεν ὑμῖν*—"Moses gave you not that bread," A. V.; "Moses hath not given you the bread," R. V.

'You' is clearly for 'your fathers,' and this alludes to a time long past, which in English requires the imperfect 'gave,' or the more definite 'did give.' 'Hath not given you' implies that Moses was in the habit of giving them bread from time to time, and had not yet 'given the bread from heaven,' whereas 'gave' or 'did give' expresses here the Greek perfect which implies an action done once for all at a particular time specified or understood, and never since; and so far 'gave' renders *δέδωκεν* exactly. *Οὐ δέδωκεν* then means, that Moses did not give them the bread of heaven, *ὅτε οἱ πατέρες τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ*, and that he never gave it since. So that the A. V. may stand; or it might perhaps be altered to 'Moses did not give you the bread,' which is more precise than 'gave.' Philo alluding to this says, *ὁ λόγος τοῦ Θεοῦ, ὑπεράνω παντός ἐστι τοῦ κόσμου, καὶ γενικώτατος τῶν ὅσα γέγονε τοῦτον τὸν λόγον οὐκ ᾔδεισαν οἱ πατέρες*.³

³ Philo Jud. Eccl. All. ii. p. 93, B.

Ver. 33.

—*Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων*—"For the bread of God is He which cometh down," A. V.; "For the bread of God is that which cometh down," R. V.

¹ See Pref. to R. V. p. vii.

² See note on ch. i. 14.

It seems as if A. V. were best. We no longer hear of the generic *βρῶσις*, but now of the special emblematic *ἄρτος*; and it does not seem likely that the masculine gender in this case is a mere coincidence. If *ὁ καταβαίνων* is rendered 'that which cometh down,' then it may apply to the manna, in apparent contradiction to vv. 31, 32. But as it is clear that He is meant who is the Bread of Life, put in antithesis to His type the manna that fell from heaven, *ὁ καταβαίνων* appears to be well rendered by A. V., "He which cometh down." S. Cyril thought so. He says,¹ *μη γὰρ δὴ τις οἰέσθω, φησὶ, κατ' ἀλήθειαν ἐκεῖνον εἶναι τὸν ἄρτον τὸν ἐξ οὐρανοῦ, κατανεύτω δὲ μᾶλλον ἐκείνῳ τὴν ψῆφον, ἧ περ ἂν φαίνοιτο προσὸν τὸ πᾶσαν ἀποτρέφειν δύνασθαι τὴν οἰκουμένην, καὶ ὅλῳ χαρίζεσθαι τῷ κόσμῳ τὴν ζωὴν.*

But, unfortunately, much of the beauty and of the deep and solemn teaching of this chapter is lost in English through the idiomatic use of both 'loaf' and 'bread' to render *ἄρτος*. When our SAVIOUR said *ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς*—*ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν*, &c., He said more than either the A. V. or R. V. has to show for it. He meant to say, 'I alone, I am the loaf that giveth life, when broken and eaten as bread, for the life of them that believe in Me.' This beautiful, endearing idea of union in Him who is the Head, the one source of our life, is lost in 'bread' of life; for 'bread' is the portion eaten only, and not the one mass or lump, the 'loaf' which affords nourishment as 'bread' to all those who partake of it in common. This seems proved by *βρῶσις* being said of *σάρξ* in ver. 55, *ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρῶσις*. But the words probably used by our SAVIOUR are still more full of meaning, ver. 48, *ἐσθίετε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου* where *ἐσθίετε* is both *σῶμα* and *σάρξ*, and *ἐσθίετε* means more than *ἄρτος*.

Ver. 34.

Εἶπον οὖν αὐτῷ—"Then said they unto Him," A. V.; "They said therefore unto Him," R. V.—better.

Ver. 35.

—*καὶ*—"and," A. V.; "but," R. V.—better.

—*οὐ μὴ πεινάσῃ*—*οὐ μὴ διψήσῃ*—"shall never hunger—shall never thirst," A. V.; "shall not hunger—shall never thirst," R. V.

The reason does not appear why the R. V. should render the first *οὐ μὴ* by 'not,' and the second by 'never,' since *πῶποτε* evidently qualifies both *πεινάσῃ* and *διψήσῃ* as distinct acts, e.g. in Homer,²

οὐ γὰρ πῶποτε μ' ὤδῃ ἔρως φρένας ἀμφεκάλυψεν, οὐδ' ὅτε σε πρῶτον Λακεδαιμόνιος ἐξ ἐρατεινῆς ἐπλεον ἀρπάξας ἐν ποντοπόροις νέεσσι, νήσω δ' ἐν Κρανίῃ ἐμίγην φιλότῳ καὶ εὐνῇ, ὥς σεο νῦν ἔραμαι, καὶ με γλυκὺς ἱμερὸς αἰρεῖ.

and in Plato,¹ *οἱ ἄρα φρονήσεως καὶ ἀρετῆς ἄπειροι*—¹ Rep. xi. 10. *ὑπερβάντες δὲ τοῦτο (τὸ μεταξὺ) πρὸς τὸ ἀληθῶς ἄνω οὔτε ἀνέβλεψαν πῶποτε οὔτε ἠνέχθησαν.* Nonnus² paraphrases it thus, ² l. 143.

—*αἰῶσι λιμῷ*

οὔποτε πεινῆσειεν ἀνὴρ βροτὸς εἰς ἐμὲ βαίνων.

καὶ πᾶς ἡμετέρην ἀστέμφεια πίστιν ἀέξων,

οὔποτε διψήσειεν, ἕως ἔτι καμπύλος ἔρπων

αἶαν εὐρυγένειος ἀτέρμονα νύσσαν ἀμείβει.

All the Old Versions render the Greek literally by 'non—non unquam,' that is, 'not—not for ever.' Either then the A. V. may stand or be altered to, 'shall not hunger—and shall not thirst for ever;' whereby 'not' in both propositions is qualified by 'for ever,' as it is in Greek.

Ver. 36.

—*ὅτι καὶ ἐωράκατέ με*—"that ye also have seen me," A. V.; "that ye have even seen me," R. V.

R. V. renders *καὶ—καί* much better than A. V. The second *καί* might even be rendered by 'and yet;' 'ye have even seen Me, and yet do not believe.'

Ver. 37.

Πᾶν ὃ—"All that," A. V.; "Whatsoever," R. V.

The A. V. appears best. It renders the Greek, and seems to have this advantage over R. V. that it may mean *πάν ὃ* or *πᾶς ὅς*. The Greek must have used the neuter *πάν* in order to include all. It could not have been *πᾶσα*, and *πᾶς* here would have restricted the boundless love of these words. But in English 'whatsoever' applies chiefly to inanimate things, and here means 'whatever cometh,' &c., which, strictly speaking, can apply only to inferior animals. 'Whosoever' would have been nearer the intention of the original, as in ch. iv. 13, 14, where *τις—ὅς* are appropriately used. But 'all that' of A. V. answers the purpose better. Nonnus³ explains *πάν ὃ* by, ³ l. 150.

πᾶς βροτὸς ὃν μοι ὅπασσε πατὴρ ἐμὸς, εἰς ἐμὲ κάμψει ἵχνος ἐόν, θεὸν πεφρονημένος.

Ver. 38.

Ὅτι καταβέβηκα—"For I came down," A. V.; "For I am come down," R. V.

The R. V. appears best. It renders *ἐλθὼν* in ch. viii. 42, by the same tense, rightly. 'I came

¹ Comm. p. 312, C.

² Il. iii. 442, and xiv. 315.

down' is too distant and too indefinite for *καταβίβηκα*; e.g. *ἔστηκα*, *ἔγνωκα*, &c., 'I stand,' 'I know,' &c. So also here, 'I came down, and am here,' i.e. 'I am come down.'

Ver. 39.

—τοῦ πέμψαντός με πατρός—"the Father's will which hath sent me," A. V.; "the will of Him that sent me," R. V.

R. V. omits *πατρός*, with Cod. Vat., S. Cyril, and Theophylact, and other MSS., the Memph., Sahid., Syr., Arab., Pers., and S. Chrysostom. The Eth., Slav., Georg., A. Saxon, and Vulg., have 'voluntas ejus, qui misit me, Patris.' In the Gothic version there appears to be some confusion between this verse and the preceding. The construction of this passage in R. V. is best. In the A. V. 'which' refers to the 'will,' and not to the 'Father.' But the FATHER and not His will, as if it were independent of Him, sent the Son into the world.

Ver. 40.

—πᾶς ὁ θεωρῶν—"every one which seeth," A. V.; "every one which looketh on," R. V.—better.

Θεωρέω (*θέαν-δραῖν*) implies looking with a purpose and intention,¹ and seems to point to ch. iii. 14.

—ἐχὼ ζωὴν αἰώνιον—"may have everlasting life," A. V.; "should have everlasting life," R. V.

'Should,' as in the preceding verse, seems best;² Nonnus³ understood *ἀναστήσω* as subj. which he renders by the opt.

τοῦτο δὲ παμμεδέοντος ἐμοῦ πέλε πατρός ἐέλδωρ
ῥῥα κεν ὦν γενέτης ἐμὸς ὥπασε μηδὲν ὀλέσσω,
ἀλλὰ μιν ἀχλυνέντος ἀναστήσοιμι βερέθρου
νόστιμον ἐκ νεκρῶν.

All the Old Versions, however, except the Memph., which has the subj., render *ἀναστήσω* either by the fut. ind. or by a present future indicative.

Ver. 42.

—πῶς οὖν λέγει οὗτος—"how is it then that He saith," A. V.; "how then doth this man say," R. V.

'This man' is a much better rendering of *οὗτος* than 'He' of A. V. Much stress is laid on *οὗτος*, whereas none rests on 'He.'⁴

—καταβίβηκα—"I came down," A. V.; "I am come down," R. V.—See ver. 38.

Ver. 45.

—ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν—"he that hath heard and hath learned of the Father," A. V.; "he that hath heard from the Father, and hath learned," R. V.

Ἀκούειν παρὰ τινος occurs but seldom in classic

Greek. A parallel passage, however, is found in Sophocles,¹ where Creon says to (Edipus,

λέγοιμ' ἂν οἱ ἤκουσα τοῦ θεοῦ πάρα,

'what I heard from the god.' A similar, but more natural construction occurs in Xenophon,² ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου; also

in the LXX.³ ὁ ἀκούων οὐκ ἔστι σοι παρὰ τοῦ βασιλέως, : *הַמִּלֵּךְ מֵאֵת הַיְיָ מֵעַמְּךָ* a construction as rare

in Hebrew as it is in Greek; for *מֵעַמְּךָ* in this sense is not accounted for in Lexicons, although we find it also in Isa. xxi. 10, *זֶה הִי הָאֵת הַיְיָ מֵעַמְּךָ רַשָּׁא* ἃ ἤκουσα παρὰ Κυρίου Σαβαώθ, &c. This idiom, however, occurs oftener in S. John⁴ than in any other writing; and it is rendered in A. V. either by 'hear' or 'hear of,' and in R. V. by 'hear from,' except in ch. i. 40, where R. V. follows A. V., and renders *ἀκουσάντων παρὰ Ἰωάννου* by 'heard John speak,' which is not strictly correct, as shown by the example from Xenophon above quoted, where

Armenius heard the messenger, ἤκουσε τοῦ ἀγγέλου (*λαλοῦντος*), τὰ παρὰ τοῦ Κυρίου.

Ἀκούειν παρὰ τινος 'is to hear from another what he says, or what he has to say, either as advice, order, or simple information.' It does not imply obedience; for *ἀκούω* in this sense is construed without a preposition, as frequently in Herodotus. And in this verse its meaning is clearly defined by *μαθάν*, and is as it were explained by Demosthenes,⁵ μὴ θέλουσι μὲν οὖν ἀκούειν οὐκ ἔνι δόγῃ μαθεῖν.—It is the 'grace of God preventing us,' the FATHER drawing us to the Son that through Him we may be saved, in a voice which, like that of the Heavens, is without speech or language, and yet is heard. Nonnus,⁶

πᾶς γὰρ παμμεδέοντος ἐμοῦ παρὰ πατρός ἀκούσας,

καὶ ὁ μαθὼν, ἐὼν ἵχνος ἐτήτυμον εἰς ἐμὲ κάμπτει.

But if we explain ὁ ἀκούσας παρὰ τοῦ πατρὸς as we do the passage above quoted from Xenophon, then in *παρὰ πατρός* we read the message of love heard from God the FATHER, when delivered through His Messenger, the Angel of His Presence, THE WORD, who declared Him unto us. 'From the FATHER,' is therefore the best rendering of *παρὰ τοῦ πατρὸς*, in the present state of the English language.

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Ver. 46.

—παρὰ τοῦ Θεοῦ—"of God," A. V.; "from God," R. V.—better. See preceding verse, where, as in this place, 'of' is used in the now somewhat

obsolete sense of the A. S. of, 'of,' 'out of,' 'by,' &c.

Ver. 48.

—ὁ ἄρτος τῆς ζωῆς—"that bread of life," A. V.; "the bread of life," R. V.

¹ See ver. 19, and ch. ii. 23.

² See note on ver. 29, on ch. iii. 16. ³ l. 155.

⁴ See note on ch. iv. 17.

¹ Cœd. Tyr. 95.

² Cypri. iii. 1.

³ 2 Sam. xv. 3.

⁴ Ch. i. 40, vi. 45, vii. 51, viii. 26, 40, xv. 15.

⁵ Προοιμ. 47. p. 1579. ed. Oxf.

⁶ l. 194.

Both renderings have the same meaning; but

¹ See note on ch. i. 8, and on v. 37.

R. V. is the more correct of the two.¹

Ver. 49.

—καὶ ἀπέθανον—“and are dead,” A. V.; “and they died,” R. V.—right.

‘Are dead,’ which does not render ἀπέθανον, implies only ‘that they are no more;’ whereas, ‘and they died,’ which renders ἀπέθανον correctly, means that after having eaten the manna, and although they ate it, they nevertheless died.

Ver. 51.

—καὶ ὁ ἄρτος δέ—“and the bread,” A. V.; “yea, and the bread,” R. V.—much better.

Δέ is overlooked by A. V.; yet καὶ—δέ cannot be treated thus. But whether written καὶ δέ as in epic poets, or καὶ—δέ with several words intervening, as in prose writers, καὶ δέ draws special attention to the clause in the sentence to which it belongs; through the adversative force of δέ; it means ‘and indeed,’ ‘and especially,’ ‘and moreover,’ &c., e.g. Æschylus,²

χλιδῶ· χλιδῶντας ὅδε τοὺς ἐμοὺς ἐγὼ,
ἐχθροὺς ἰδοίμι· καὶ σὲ δ’ ἐν τούτοις λέγω.

‘and I mean thee in particular by what I say.’ So also in Xenophon,³ Οὕτω μὲν τότε διεπράχθη· καὶ νῦν δὲ ἐτι οὕτω διαμένουσιν αἱ τότε γινόμεναι συνθήκαι—‘and indeed—still at present,’—‘and even—to the present day,’ &c. καὶ πολέμικώτατοι δὲ λέγονται οὗτοι⁴—‘and those especially are said,’ or ‘and those, indeed,’ &c. The R. V., therefore, is an improvement upon A. V., which is weak and incorrect in this place. At the same time, ‘yea, and’ does not give the Greek fully. It is, I well know, one of those innumerable instances in which Greek scholars feel what they are unable to render in English to their satisfaction. But in καὶ—δέ, δέ bears upon ὁ ἄρτος—τὸ σῶμα, and should be expressed accordingly in English. In ‘yea, and the bread,’ &c., yea, seems to bear upon the whole sentence that follows, and not upon ‘bread’ and ‘body’ in particular. Yet, considering the difference of idiom, it is a fair rendering.

The Vulg., Armen., Georg., A. Saxon, and Memph., render only καὶ, with the A. V.; but Syr., Arab., Eth., Slav., Pers., Sahid., and Gothic, render δέ idiomatically.

Ver. 52.

—μάχεται—“strove,” A. V.; “contended,” R. V.

The alteration is hardly necessary: ‘strove’ is quite intelligible.

Ver. 53.

—οὖν—“then,” A. V.; “therefore,” R. V.—better.

Ver. 54.

—ὁ τρώγων—“whoso eateth,” A. V.; “he that eateth,” R. V.—better.

Nonnus,¹

—ἀμὴν ἀμὴν λόγος ἔστω,

εἰ μὴ σάρκα φάγητε γλυκύ τε καὶ αἷμα πίητε
υἱὸς ἀνθρώπου, ζῶν ἐχέτω οὐκ ἐν ἑαυτοῖς.
ὃς δὲ κε σαρκὸς ἐμῆς γεύσαιο καὶ αἵματος ἀνῆρ,
οὐποτε λήγουσαν ζῶν πανακήρατον ἔξει,
καὶ μιν ἀναστήσω ὅτε λοίσθιον ἡμᾶρ ἰκάνει.

S. Chrysostom especially should be read on this chapter.²

Ver. 57.

—ἀπέστειλέ με—“hath sent me,” A. V.; “sent me,” R. V.—more correct. Yet see note on v. 39.

—διὰ τὸν πατέρα—“by the Father,” A. V.; “by reason of the Father,” R. V.—‘ἐμὲ—“by me,” A. V.; “by reason of me,” R. V.

A. V. and R. V. mean the same thing; but R. V. is the more explicit and the better rendering of the two. Διὰ τὸν πατέρα, ‘by means or reason of the Father,’ as in Homer,³

κεῖθι δὲ αἰνότατον πόλεμον φάτο τολμήσαντα
νικῆσαι καὶ ἔπειτα, διὰ με γάρθυμον Ἀθήνην.

and Æschylus,⁴

ὄρῃτε δεσμώτην με δύσποτον θεῶν,
τὸν Διὸς ἐχθρὸν—
διὰ τὴν λίαν φιλότρητα βροτῶν.

and in this passage of Plato⁵ where διὰ with the acc. is placed in contrast with a dat. ὃς ἂν αὐτὸ τοῦτο διαπράττηται ἢ φθόνῳ διὰ φιλοτιμίαν ἢ βίᾳ διὰ φιλονεικίαν ἢ θυμῷ διὰ δυσκολίαν—‘by reason of.’

Yet ‘because,’ i.e. ‘by cause of,’ would be a still better rendering of διὰ c. acc. according to the definition of Θεόδωρος,⁶—ἢ δὲ διὰ, γενικῇ μὲν ἐν ἐργείᾳ τινι, ἢ τὸ μέσον δηλοῦσα, αἰτιατικῇ δὲ, αἰτιαν. διὰ σὲ ταῦτα γράφω κ.τ.λ.

Ver. 58.

—ὁ ἄρτος—“that bread,” A. V.; “the bread,” R. V.—See note on ch. i. 8.

—τὸν ἄρτον τοῦτον—“of this bread,” A. V.; “this bread,” R. V.—better.

—καὶ ἀπέθανον—See v. 49.

Ver. 60.

—ἀκούσαντες—“when they had heard,” A. V.; “when they heard,” R. V.

² Pr. V. 972.

³ Cyp. III. 24.

⁴ Ibid. IV. 7.

¹ 1. 2. 12.

² Chrys. IV. 519.

³ Hom. V. 38.

⁴ Rep. IV. 11. ed. V.

⁵ γραμμ. εἰσαγ. οὐκ αἰτιαν. ed. Junta.

'Having heard' would be still nearer the Greek.

—σκληρός ἐστὶν οὗτος ὁ λόγος—"this is a hard saying," A. V.; "this saying is hard," R. V.

R. V. is more literal than A. V.; but it does not read so well.

Ver. 61.

Εἰδὼς δέ—"When Jesus knew," A. V.; "But Jesus knowing," R. V.—better.

—ὅτι γογγύζουσιν—"that—murmured," A. V.; "that—were murmuring," R. V.—better.

Here the pres. must be rendered by the past in English. We have this in 'were'—and we also have the present of duration in 'murmuring.'

Ver. 62.

'Εὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου—"What and if ye shall see the Son of man," A. V.; "What then if ye should behold the Son of man," R. V.—better.

'Εὰν (εἰ—ἂν) with subj. cannot be rendered by 'if ye shall,' although it may be said that 'if ye shall' implies less doubt than 'if ye should.' But there is no doubt in εἰ, any more than in the like passage,¹ καὶ γὰρ εἰς τὸν οὐρανὸν ἐκ τῆς γῆς, which implies a future event. Would 'what then if ye were to behold the Son of man,' be better?

—ἀναβαίνοντα—"ascend up," A. V.; "ascending up," R. V.

The pres. part. is better; but 'up' seems unnecessary. See ch. i. 51, "ascending and descending;" iii. 13, "ascended up to," A. V., "ascended into," R. V.; xx. 17, "not yet ascended to,"—"I ascend unto." In this ver. 62, 'up' is not in the sense of 'to' which, might be better. For, strictly speaking, 'to ascend up where' may mean rather 'to ascend from the place where,' than 'to the place where;' because 'where' is not correct in either case; for in one it should be 'whither,' and in the other 'whence.' But 'ascending whither,' would not do, although this is what is meant; but 'ascending to where,' might be better.

The A. S. manneþ sunu arizende þær he ær þær, however, seems to favour both A. V., and R. V.

Ver. 63.

—ἄ ἐγὼ λαλῶ—"that I speak," A. V.; "that I have spoken," R. V.

R. V. reads with the Cod. Vat. λελάληκα. Nonnus,² μύθων ὃ' ἡμετέρων βόας ἐνθεος οὐς ἀγορεύω,

ζωὴ ὁμοῦ καὶ πνεῦμα πέλει, καὶ ἐτήτυμος ὁμῶ.

S. Cyril, S. Chrysostom, and all the Old Versions, except Georg. and Theophylact, which have the present, read λελάληκα.

—πνεῦμά ἐστι καὶ ζωὴ ἐστίν—"they are spirit, they are life," A. V.; "are spirit, are life," R. V.—better.

Ver. 64.

—καὶ τίς ἐστιν—"who should betray him," A. V.; "who it was that should," R. V.—better.

Yet 'who he was' would be better if it were as idiomatic as 'who it was.'

Ver. 65.

—διὰ τοῦτο—"therefore," A. V.; "for this cause," R. V.—better, especially at the beginning of the sentence.

—εἶρηκα—"said I," A. V.; "have I said," R. V.—right.

—ἐὰν μὴ ᾗ δεδομένον αὐτῷ—"except it were given unto him," A. V.; "except it have been given unto him," R. V.

'Except it be given him,' might be better. Nonnus ad l.¹

εἰ μὴ ἂφ' ἡμετέροιο θεῶ πεφίλημένος ἀνὴρ
τοῦτο γέρας δέξατο χαριζόμενος τοκῆος.

Ver. 66.

—ἐκ τούτου—"From that time," A. V.; "Upon this," R. V.

Nonnus, οὐ χάριν.² 'Εκ τούτου is properly 'out of this' time, or circumstance, and thus, from this cause, or 'from this moment.'³ It corresponds to ἐν τούτῳ, e.g. in Xenophon,⁴ ἐν δὲ τούτῳ με ἔπαισεν ὁ διδάσκαλος, which, strictly speaking, is better rendered 'upon this,' than ἐκ τούτου which, expresses a result or consequence. We find ἐκ τούτου in, as it were, both senses, in Herodotus,⁵ Σκύθῃσι δὲ ὁμιλήσαντά μιν ἀκρητοπότην γενέσθαι, καὶ ἐκ τούτου μανῆναι.—ἰκόντων τῶν Σκυθῶν ἐπὶ ταῦτα—μαθεῖν τὴν ἀκρητοποσίην παρ' αὐτῶν ἐκ τούτου δὲ μανῆναι μιν νομίζουσι Σπαρτιῆται' ἐκ τε τούτου κ.τ.λ. In the first instance ἐκ τούτου may refer either to ὁμιλήσαντα, or to ἀκρητοπότην γενέσθαι, and in the second instance it may also refer either to ἰκόντων τῶν Σκυθῶν or to μαθεῖν τὴν ἀκρητοποσίην, and thus it may be rendered either 'from that time,' or 'from this cause. In Xenophon, in which ἐκ τούτου occurs very often, we read⁶ 'Εκ τούτου δὲ ὁ Ἀστυάγης ἐπισκώπτων, 'in consequence of this' at the sight of Cyrus taking Saca's place; ἐκ τούτου δὲ ἀνήγαγεν ὁ Ἀστ.⁷ 'on that account,' &c., μέχρι μὲν δὴ ἐξ ἧ ἑπτακαίδεκα ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν' ἐκ τούτου δὲ εἰς τοὺς ἐφ' ἑβδους ἐξέρχονται, 'from that time,' &c. So that in this place the A. V. 'from that time' is right. The R. V. 'upon this,' however, might pass as being idiomatic, but strictly speaking, it is not so much better than A. V. as to be a real improvement.

¹ l. 212.

¹ Ch. xii.

² For the several renderings of the Old Versions see the Translations.

³ See note on ch. xix. 12.

⁴ Cyrop. 1. 3, 17.

⁵ vi. 84.

⁶ Cyrop. 1. 3, 10.

⁷ Id. i. 4, 24.

⁸ l. 2, 8.

Ver. 67.

—μὴ καὶ ὑμεῖς θέλετε—"will ye also," A. V.;
"are ye minded," R. V.¹

Both Goth. **gns vīleiþ**, and A. S. *pýlle ȝe*,
favour A. V.

Ver. 68.

Ἀπεκρίθη οὖν αὐτῷ—"Then Simon Peter answered
him," A. V., with Goth., Eth., Slav., and A. Sax.;
"Simon Peter answered him," R. V., with Cod.
Vat., Armen., Memph., Sahid., Syr., Pers., Arab.,
and Georg. Nonnus,²

καὶ οἱ Πέτρος ἔλεξε, βοῶμενος, ὄνομα Σίμων,
πρὸς τίνα φέρτερον ἄλλον ἰκάνομεν;

—ῥήματα—"the words," A. V., R. V., insert the
def. art. which is not in the Greek.

Ver. 69.

—πεπιστεύκαμεν—"we believe," A. V.; "we have
believed," R. V.—right.

R. V. is best, because 'we have believed,' though
a past tense, yet implies belief in Peter at the time
he spoke.³

—καὶ ἐγνώκαμεν—"and are sure," A. V.; "and
know," R. V.

This is also rightly expressed by the present, if
ἐγνώκαμεν be rendered by 'to know;' but it may also
mean 'we have ascertained,' or 'understood.'⁴ The
πίστις took place at a certain definite time that was
past, but it lasted up to the time present when S. Peter
spoke, in its offspring or result, *γνώσις*. *Πιστεύω* is
therefore well said in the perfect in Greek, and is
equally well rendered so in English; while *ἐγνώκα*
which has an inherent sense of the present tense,
is also well rendered by the same tense of the verb
'to know' in English; for actual knowledge is the
result of previous operations of the mind. No one,
however, but scholars as accurate as the Revisers
show themselves to be, would make such a distinction.

Here we have *ἐγνώκαμεν* and not *οἶδαμεν*, for
οἶδαμεν would not have expressed the certainty of
πίστις. *Οἶδα*, we have before remarked, allied as it
is to *εἶδω*, *ἵδω*, means 'I know,' as a mere perception
without reasoning or research, that is, 'I perceive,'
'I see,' or 'I have seen,' either with the eyes or with
the mind, and I have now the impression of what I
have thus seen. Thus *οἶδα* is properly used in such
passages as, *οἶδε πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε*
τούτων πάντων,⁵ for God sees, knows intuitively;
οἶδαμεν ὅτι ἀληθὴς εἶ,⁶ we know from hearsay; but ver.
18, *Γινώσκει δὲ ὁ Ἰησοῦς*, Jesus knowing not only in-
tuitively as God, *ἵδων*, but by watching the manners
and words of those who addressed Him, and thus

reasoning upon that, 'ascertained that,' &c. (See
also chap. ii. 24, where *πιστεύειν*, though in another
sense, is found with *γινώσκειν*.) So also in this
passage, *ἐγνώκαμεν* is, we have 'ascertained,' we have
'made out,' 'understood;' 'we have learnt from ex-
perience;' as in Sophocles, when Tecmessa reproaches
Ajax for his neglect,¹

ἔγνωκα γὰρ δὴ φωτὸς ἡπατημένη,

καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη—

γινώσκω having here the sense in which plain-
spoken Sthenesilaidas uses it;² τοὺς μὲν λόγους τοὺς
πολλοὺς τῶν Ἀθηναίων οὐ γινώσκω. The disciples
therefore said *ἐγνώκαμεν*; not only *οἶδαμεν*, but, 'we
know it on proof positive, for our own selves.' The
A. V. 'we are sure,' is not far from the sense of the
original; but the R. V. 'we know,' said with proper
emphasis, is a good rendering.

Ver. 70.

—οὐκ ἐξελέξαμην—"have I not chosen," A. V.;
"did I not choose," R. V.—better. *Ἐξελέξαμην*,
'I chose for Myself.'

Ver. 71.

—οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι—"for he it
was that should betray him," A. V.; "for it was
he that was about to betray him," R. V.

The A. V. is the best rendering, although not
quite exact. Judas Iscariot was not 'about' to
betray his Master, because these things took place
at Capernaum at the end of the second year of our
Saviour's ministry; one whole year before His
passion. But the meaning of *ἤμελλεν* is that Judas
was the one who, at some future time, was to betray
his Master. Thus in Plato,³ *χρὴ διανοεῖσθαι, τὸ*
πρᾶτον ὡς οὐ σμικρῶ τοῦ νεωτέρου ἐστὶ πρᾶτον
μενον, ἐν τε θεοῖσι καὶ ἐν ἀνθρώποις τοῖς μέλλουσιν
σώζεσθαι καὶ εὐδαιμονεῖν, 'who are to live and to
continue happy.' And Sophocles,⁴

ἔτι οἶδα γὰρ νῦν, παντὸς ἂν λόγου κακοῦ
γλώσση θιγόντα καὶ πανουργίας, ἅψ' ἥς
μηδὲν δίκαιον ἐς τέλος μέλλει ποιεῖν.

'in the end,' whenever that comes. *Τὸ μέλλον*, is
simply 'the future,' that which is coming, or to be;⁵
τότ' ἔπειτα, καὶ τὸ μέλλον,
καὶ τὸ πρὶν ἐπαρκεῖται.

Thus *μέλλειν* may last an indefinite term. So says
Euripides,⁶ *μακρὸν τὸ μέλλειν*,—and Thucydides,⁷
καὶ τὸ βραδὺ καὶ μέλλον,—*ἃ τῇ γνῆμει μειζύνως ἐπέπειτα*
ἔμελλε πράττειν,—and Sophocles,⁸

ἔμελλες, τάλας, ἔμελλες χροὺν
στεροφῶν ἀρ' ἐκρυβέναι κακὰν
μοῖραν ἀπειρεσίῳ πόνῳ.

¹ See note
on ch. i. 43.

² I. 254

³ See ch.
xi. 27.

⁴ See ch. i.
19. Note on
'ἀποκαταστα-
σις' for the use of
ἐγνώκα,
οἶδα, &c., in
a present
sense; also
ch. vi. 14.

⁵ S. Matt.
vi. 8, 32.
⁶ xxii. 16.

² Thucyd.
i. 86.

³ Leg. ix.
16, ch. V.

⁴ Philoct.
107.

⁵ Antic.
611.

⁶ Bacch.
177.

⁷ I. 83.

⁸ Ibid. i.
130. ἥτοι

ἐκαστῷ
χρόνῳ ἢ
μέλλοντι—
τὸ μέλλον
συντάττει
σιν οἱ Ἀθη-
ναῖοι.
Epit. c. l.
Lab. p. 316.
⁸ Aj. 925.

In such expressions as these, also, οὐδὲ μελλήσομεν τιμωρεῖν,¹—μέλλοντας ἀδικεῖν—πρέπει πολλὸν χρόνον βουλεύεσθαι,²—μέλλειν has the sense of ‘being slow,’ ‘delaying,’ ‘intending to,’ “nam verbum μελλεῖν,” says a great scholar,³ “maximam habet cum verbis θέλω, διανοοῦμαι, ἔοικα, ὀφείλω, ἐλπίζω similitudinem.” So that either the A. V., “that should betray Him,” may stand, or it might be altered to, ‘for it was he that was to betray Him,’ if ‘was’ occurring twice in this sentence, did not make it inadmissible.

CHAP. VII.

Ver. 1.

Καὶ—μετά—“After,” A. V.; “And after,” R. V.
—ἐν τῇ Ἰουδαίᾳ—“in Jewry,” A. V.; “in Judæa,” R. V.—better.

Ver. 3.

—θεωρήσωσι—See chap. vi. 19.
—τὰ ἔργα σου ἃ ποιεῖς—“the works that thou doest,” A. V.; “Thy works which thou doest,” R. V.

A. V. is best. ‘Thy works which Thou doest’ is, we have seen,⁴ an Eastern idiom; but in English it reads like a tautology, because the works a man does are assuredly his own.

Ver. 4.

—αὐτός—“he himself,” A. V.; “himself,” R. V.—better.

—εἰ ταῦτα ποιεῖς—“if thou do these things,” A. V.; “if thou doest these things,” R. V.—right. For here there is no doubt or contingency; it is, ‘since Thou doest these things.’—‘If,’ is therefore rightly construed with the indicative; for the double present subj. of which Lindley Murray speaks⁵ does not exist in this place.

—φανερώσω—“show thyself,” A. V.; “manifest thyself,” R. V.

The R. V. is more strictly correct; but the A. V. which is Saxon, expresses the Greek sufficiently well, and is more readily understood by the people.

Ver. 5.

—οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ—“for neither did his brethren,” A. V.; “for even his brethren did not,” R. V.

The R. V. is correct. ‘Neither’ conj. requires ‘nor’ after it. A. Saxon, Naðer ne—ne.⁶ But here in A. V. it stands in the familiar, and incorrect sense of ‘not even.’ But ‘neither,’ A. Saxon naðor, naþer, ‘neuter,’ i.e. ‘not either,’ pronom. adjunct. may stand alone,⁷ e.g.

Ne dó þu náðer, [var. nauþer] ne þe gylþne ne hepe, ne þe gylþne ne leah.¹

“Do thou neither; praise thou not thyself, and criminate not thyself.”²

Ver. 6.

Λέγει οὖν ὁ Ἰησοῦς—“Then Jesus said,” A. V.; “Jesus therefore saith,” R. V.—better.

Ver. 8.

—εἰς τὴν ἐορτὴν ταύτην—“unto this feast,” A. V.; “unto the feast,” R. V.

R. V. omits ταύτην with Cod. Vat., S. Cyril, and S. Chrysostom; but Theophylact, and all the Old Versions, except the Memph. and Sahid., which agree with Cod. Vat., render ταύτην.

Ver. 9.

Ταῦτα δὲ εἰπὼν—“When He had said,” A. V.; “And when,” R. V.—better.

Ver. 10.

—ἀλλ’ ὡς ἐν κρυπτῷ—“as it were in secret,” A. V.; “as in secret,” R. V.

The A. V. is, I believe, the more idiomatic. ‘As’ seems to be conj. in one and adv. in the other.

Ver. 12.

—ἐν τοῖς ὄχλοις—“among the people,” A. V.; “among the multitudes,” R. V.—more correct.

Οἱ ὄχλοι refers to the separate crowds in different parts of Jerusalem during the feast.

—οἱ μὲν—ἄλλοι δέ—“for some—others,” A. V.; “some—others,” R. V.

It is impossible to render neatly μὲν—δέ,—which mean, ‘some on the one hand, others on the other hand.’ ‘For some said—while others,’ is a paraphrase, and not a rendering. Perhaps, it is best with R. V., to let it alone.

Ver. 14.

Ἦδη δὲ τῆς ἐορτῆς μεσοῦσης—“Now about the midst of the feast,” A. V.; “But when it was now the midst of the feast,” R. V.

The sense is, ‘but when the feast was already half over,’ which is expressed fairly well by the A. V. Ἦδη—τῆς ἐορτῆς μεσοῦσης is not badly rendered ‘about the midst of the feast,’ and δέ at the beginning of a fresh narrative, may possibly be rendered ‘now’ with as much right as it is rendered ‘and’ by A. V. and R. V. in ch. vi. 29. Whereas as regards R. V. the construction does not appear very clear. ‘Now’ as adverb of time present cannot

¹ Proverb. A. Sax. 33, in Collectanea A. Saxonica, L. C. Müller, p. 36, 37.

² See note on ch. v. 22.

¹ Thucyd. i. 87.

² Ibid.

³ Lobbeck ad Phryn. Parerg. vi. p. 746.

⁴ See note on ch. vi. 2.

⁵ Gr. p. 202, 35th ed.

⁶ R. Sax. A. Sax. 33, ed. Th. p. 100.

⁷ Ibid. p. 61.

stand after 'it was'—and here it cannot be taken as conj. in the place it occupies in the sentence—and this too after 'when.' It had better be left out; then the construction of A. V. will be found nearer the original than R. V.

Ver. 16.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς—"Jesus answered them," A. V.; "Jesus therefore answered them," R. V.

R. V. adds οὖν with Cod. Vat., Theophylact, Goth., and Slav. But all the other Old Versions and S. Cyril omit οὖν. S. Chrysostom does not quote this verse.

Ver. 17.

Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιῆν—"If any man will do his will," A. V.; "If any man be minded to do his will," R. V.

R. V. appears to be an oversight. For if θέλῃ is rendered 'is minded,' θέλημα should be rendered 'mind.' This, however, would not do, because the point of the expression lost sight of in R. V., is between θέλῃ on the part of man, and θέλημα on the part of God; and both these must clearly be rendered 'will.' The comparison between the 'will' of God, and the 'mind' or 'disposition' of man, is not even; but the contrast is perfect between the 'will' of man and that of God.

—πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ—"whether it be of God, or whether I speak of myself," A. V.; "whether it is of God, or whether I speak of myself," R. V.

This sentence is all but unmanageable in English. 'Whether' conj. the neut. of 'whether' adj. always requires 'or' after it, A. Saxon *hwæðer þe—þe*, *hwæðer—opðe ne* or *þe ne*, and in the same sentence with the same subject.¹ But here we have two distinct propositions and two subjects, 'the doctrine,' and 'I speak.' This renders the strict rendering of the Greek 'whether the doctrine is of God or I speak of myself,' inadmissible in English; although 'whether the doctrine is of God or of some one else,' is quite correct. There is, therefore, no choice between, either being guilty of a solecism by introducing a second 'whether' after 'or,' as A. V. and R. V. have both done; or using 'if' in both members of the sentence. 'He shall know of the doctrine, if it is of God; or if I speak of myself:' yet even so, it is extremely awkward. Nonnus renders τὴν διδασκαλίαν ἢ ἐγὼ—ἢ.

γνώσεται ἡμετέρης διδασχῆς χάριν, εἰ γενετῆρος ἐστὶ τις οὐρανὴ θεόθεν δόσις, ἢ ἐγὼ αὐτὸς φθέγγομαι.—

Ver. 18.

—τὴν δόξαν τοῦ πέμψαντος αὐτόν—"his glory that sent him," A. V.; "the glory of him that sent him," R. V.

A. V. is a careless imitation of the A. Saxon *þær pulðor þe hýne þende*, which is correct in A. Sax., but not in English. The relative pron. is here necessary in English and in A. Saxon, because the A. Saxon, like the Gothic, declines only the present participle, which in English is invariable. So that Greek and Latin past participles must be rendered either by the present part. as often in Gothic, or by the indicative, like the A. Saxon generally, and the English always;—e. g. τοῦ πέμψαντος αὐτόν, Goth. *þis sandgandans sik*, A. Saxon, *þe hýne þende*, 'that sent him.'

But here the antecedent is not the same in A. Saxon and in English. The A. Saxon *þær* is the gen. of *þæt*, 'that,' and not of *he*, 'he,' gen. *hy*, 'his,' and 'that' or 'that one' is invariable in English, i. e. it is declined only with prepositions, as 'of that,' &c.; whereas 'his' a very different gen. of 'he,' from 'of him,' and not by any means to be used indiscriminately, denotes inherent possession in the antecedent without, however, expressing it so directly as 'of him' does. This is proved by the gen. in 's.¹ 'His,' therefore, always supposes an antecedent in English; and is incorrectly placed before, instead of after it, in ch. ii. 11, by the Revisers who, very properly mend the A. V. in this place.

—καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν—"and no unrighteousness is in him," A. V.; "and there is no unrighteousness in him," R. V.

The construction of this sentence in A. V. is less A. Saxon than in R. V., but is not faulty.

Ver. 19.

Οὐ Μωσῆς δέδωκεν ὑμῖν—"Did not Moses give you," A. V.; "Hath not Moses given you," R. V.

Possibly R. V. may be the more correct of the two; although A. V. points more distinctly to the distant time when the gift took place, and renders the Greek perfect tense.

—τί με ζητεῖτε ἀποκτεῖναι—"why go ye about to kill me," A. V.; "why seek ye to kill me," R. V.—better, as in ver. 20.

Ver. 21.

Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε—"I have done one work, and ye all marvel," A. V.; "I did one work, and ye all marvel," R. V.

This is an instance in which one tense in Greek

¹ Rask's A. Sax. Gr. p. 60.

For Jesus Christ His name sake: neither so well, nor so flow. ing.

does not make the same impression on the mind as the corresponding one in English. One feels that *πεποίχη* would not do; it would not only allude to that one work only, but so single it out from others done since as to imply that it was the only one worth mentioning. Moreover, the miracle here alluded to probably took place at the second Passover, nearly one year before this discourse with the Jews; it was, perhaps, the one wrought at that time that struck them most, being done on the sabbath, and the one of which they now reminded Him. *Ἐποίησα* and *θαυμάζετε* agree well together; but 'I did,' seems to call for either 'last year,' or 'some time ago,' in order to connect it with 'ye all marvel,' at present.

Ver. 22.

Διὰ τοῦτο Μωσῆς—"Moses therefore," A. V.; "For this cause," R. V.

This is somewhat difficult to translate; for here *διὰ τοῦτο* cannot have the force of either 'therefore' or 'for this cause,' since there is here no conclusion of argument. S. Chrysostom does not explain it; and S. Cyril, who says of it,¹ *βαρὺς μὲν ὁ λόγος, καὶ δυσέφικτόν πως ἐστὶ τὸ ἐπὶ τῷ προκειμένῳ θεώρημα*, does not make *διὰ τοῦτο* very clear; while Theophylact² solves the difficulty by punctuating the text thus, *καὶ πάντες θαυμάζετε διὰ τοῦτο*, as in S. Matt. vi. 6. But *θαυμάζειν ἐπὶ, διὰ, &c.*, is 'infimæ Græcitatatis;' in classic Greek *θαυμάζει* governs only the genitive or the accusative. Nonnus renders it *οὐ χάριν*: but it seems to be without reason or connexion where it stands. Euthymius, therefore, appears to be right in saying, i.e.³ *τὸ διὰ τοῦτο οὐκ ἐστὶ νῦν αἰτιολογικόν, ἀλλ' ἀπλῶς κεῖται κατὰ συνήθειαν ἑβραϊκὴν* λέγει δὲ, *ὅτι Μωϋσῆς παρέδωκεν ὑμῖν τὴν περιτομὴν, καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον*. *Διὰ τοῦτο* is used by the LXX. to render *כִּן, הֵנָּה* and *כִּן כֵּן* 'profecto,' 'et nunc,' and 'propter quod.' It seems as if it should be understood in this verse, in the sense of *כִּן* 'indeed,' 'truly,' 'Moses indeed,' or 'Moses truly gave you the circumcision;' as in Isa. xlix. 4, *διὰ τοῦτο ἡ κρίσις μου παρὰ Κυρίου, &c.*, "surely my judgment is with the Lord," A. V. Otherwise it breaks the thread of our SAVIOUR'S discourse, in which there is apparently nothing that requires 'therefore' or 'for this cause' in this place.

—*οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν*—"not because it is of Moses," A. V.; "not that it is of Moses," R. V.—better.

—*καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον*—"and ye on the sabbath day circumcise a man," A. V.; "and on the sabbath day ye circumcise a man," R. V.

The R. V. is more natural and more literal. If

the emphasis laid on 'and ye' in the A. V. were intended, the Greek would be *καὶ ὑμεῖς*.

Ver. 23.

Εἰ περιτομὴν λαμβάνει ἄνθρωπος—"If a man—receive circumcision," A. V.; "If a man receiveth circumcision," R. V.—right; for there is no doubt in a fact that took place frequently.

—*ἵνα μὴ λυθῇ*—"should not be broken," A. V.; "may not be broken," R. V.—better.

'Should' implies too much necessity for this place, that relates to a case which was only to be avoided.

Ver. 26.

—*καὶ ἴδε*—"but lo," A. V.; "and lo," R. V.—better, if 'lo' is retained.¹

—*μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες*—"do the rulers know indeed," A. V.; "have the rulers come to know indeed," R. V.—better.

'Ascertained' might, perhaps, be preferable to 'come to know.'²

—*ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός*—"that this is the very Christ," A. V.; "that this man is the Christ," R. V.

R. V. omits the second *ἀληθῶς* with Cod. Vat., S. Cyril, Armen., A. Sax., Arab., Vulg., Memph., Sahid., and Slavonic. The Goth. and Georg. have each *ἀληθῶς—ἀληθῶς*. The Syr. and Pers. have only the last, *ἀληθῶς ὁ Χριστός*. S. Chrysostom has both *ἀληθῶς—ἀληθῶς* in the text, and *ἀληθῶς ἔγνωσαν—ὅτι οὗτός ἐστιν ὁ Χριστός*, in the body of his discourse.³ Nonnus,⁴

*ἢ ῥα θεογλώσσων μερόπων ἀΐοντες ἰωὴν,
ἄστεος ἡγεμονῆες, ἔμοι δεδάσσι πολῖται
Χριστὸς ὅπως πέλεν οὗτος;*

The reading of Stephen, and the rendering of the A. V., therefore, are not without authority.

Ver. 27.

—*ὁ Χριστός*—"Christ," A. V.; "the Christ," R. V.

The Revisers are right in adopting the article before 'CHRIST,' whenever it is found in the original. If instead of 'CHRIST' which in English conveys no meaning, the term 'Anointed' were used, so as to have, like the Greek, present to the mind the force of that name whenever it is uttered, the difference between 'Anointed' and 'The Anointed' would at once be felt. 'Anointed' would sound more like a proper name; but 'The Anointed,' like a distinct appellative of Him who alone was anointed with Spirit and with power, to be our Prophet, our

¹ See note on ch. iv. 35.

² See note on ch. vi. 69.

³ Hom. 1

⁴ l. 100.

¹ Comm. p. 419, B.

² Comm. p. 419, D.

³ Hom. 1

⁴ l. 100.

Priest, and our King. If we heard that 'Anointed' came from Heaven, it would strike the ear very much as if Raphael or Gabriel had been sent on an errand from on High: but when we were told that 'THE ANOINTED' of God was actually sent to us, to give us a share in His Anointing, and then in His Kingdom, our hearts would at once grasp at the news in humble worship and gratitude.

The same may be said of the hallowed name 'JESUS,' at which every knee shall bow. As this name is above every name that is named, it had better not be translated; for it is His own Name. Yet, in the ears of a Jew or of a Christian Syrian it sounded 'SAVIOUR;' and there is something inexpressibly touching in the use of this word 'SAVIOUR' in the manly language of the Anglo-Saxon translation which adopts it throughout instead of 'JESUS.' Se Dælend peop, 'the SAVIOUR wept,' tells us more than 'JESUS wept.' In the Anglo-Saxon version, therefore, 'SAVIOUR' generally has the article 'THE SAVIOUR,' as in Greek ὁ Ἰησοῦς, but 'CHRIST,' which is only an adjective of office, never has it, Se Dælend Cpuht. Even in S. Matt. i. 21, we find, pu nemft hyf naman Dælend, 'thou namest His name SAVIOUR.' In this respect the readers of the Old Testament in Hebrew had, and still have, greatly the advantage of others, in that the terms יהוה, יהוה, אל, אלהים, convey to them a distinct meaning of Existence, Might and Power, the latter of which are lost in the term 'God.' For the term 'God' has, strictly speaking, no definite meaning for all who do not know its probable etymology.¹ So also the Greeks, ignorant as they were of the real derivation and meaning of θεός, knew not whether to believe in θεός or in θεοί, until the mind of Plato settled He was ὁ Θεός. With regard to יהוה, the substitute 'LORD,' introduced into the A. V. from the LXX. conveys no idea of the original, which is, however, beautifully rendered in the French Version by L'ÉTERNEL.

But this is not the place to say more on this subject than that although 'JESUS' cannot take the article in English, because in English it is a proper name, yet 'CHRIST,' which is not a proper name, may take it, and is better with than without it in most cases in the N. T. Indeed, in English, the article before 'CHRIST' has the same force, yet with a precisely contrary result, owing to the difference of idiom, as it has in Greek before Θεός. For in English 'the God' is θεός, and 'God' is ὁ Θεός. 'THE CHRIST' singles out 'THE ANOINTED,' as ὁ Θεός does the Only True God from those that are

no gods: οὐ γὰρ Θεὸν ἀπλῶς προσεῖπεν (ὁ ἀπόστολος), τῇ τοῦ ἁγίου πνεύματος προτάξει τὸν Παντοκράτορα δηλώσας, says S. Clement of Alexandria.¹

¹ Str. lib. p. 460, ed. C. v. p. 69.

Ver. 28.

Ἐκραξεν οὖν ὁ Ἰησοῦς—"Then cried," A. V.; "Therefore cried," R. V.

As there is stress laid on 'therefore,' it ought to stand at the beginning of the sentence; otherwise it would sound better if it actually took the place of οὖν in 'JESUS, therefore, cried;' and even thus weakened by its position in the sentence, it might be a fair rendering of οὖν in this place.

—διδάσκων—"as he taught," A. V.; "teaching," R. V.—better.

—καμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί—"ye both know me, and ye know whence I am," A. V., R. V.

Οἴδατε, not γινώσκετε or ἐγνώκατε, for they only knew Him from hearsay and by sight; but were blind to His real nature and office. Comp. ver. 27—τοῦτον οἴδαμεν—ὁ Χριστὸς δὲ οὐδεὶς γινώσκει 'shall ascertain' πόθεν ἐστίν.² Here, as at ver. 17, violence is done to English grammar in attempting to render the Greek. The second 'ye' ought not to be. As the phrase now stands it means, 'ye two (vos ambo) know Me, and ye know,' &c., whereas the only way to render approximatively the original is, 'ye both know Me, and know whence I am,'—'both' defining the two objects of their knowledge, i.e. 'Him,' and 'the place whence He came.'

² See note on ch. vi. 69.

Ver. 29.

Ἐγὼ δὲ οἶδα αὐτόν—"But I know him," A. V.; "I know him," R. V.

Here we may feel the poverty of the means of rendering. The SON says οἶδα of the FATHER, as in ch. viii. 55, while He uses there ἐγνώκατε as regards the Jews; because He is the express image of the FATHER with whom He is One, and He therefore, knows Him intuitively;—but the Jews could only know Him imperfectly, and that too by investigation and revelation.

R. V. omits δὲ with Cod. Vat., Sahid., Armen., A. Sax., Vulg., and Slavonic. The Gothic, Syr., Georg., and Memph., with S. Cyril and Theophylact, read δὲ. The Arab., Pers., and Eth., read καί. S. Chrysostom has οἶδα γὰρ αὐτόν—and Nonnus,³ αὐτὰρ ἐγὼ μάλα τοῦτον ἐπίσταμαι, ὅτι παρ' αὐτοῦ αὐτὸς ἔβην—

³ l. 169.

So that the δὲ of the A. V. is not without authority. —ὅτι παρ' αὐτοῦ εἰμι—"for I am from him," A. V.; "because I am from him," R. V.

The R. V. is right. Great stress rests on ὅτι in

¹ See note on ch. i. 1, p. 11.

this place. It does not merely state a fact like 'for,' but gives the cause.

—ἀπέστειλεν—"hath sent," A. V.; "sent," R. V.

¹ See note on ch. vi. 57. —better.¹

Ver. 30.

Ἐζήτουν οὖν—"Then they sought," A. V.; "Therefore sought they," R. V.—καὶ οὐδεὶς—"but no man," A. V.; "yet no man," R. V.—These alterations of R. V. are good.

Ver. 31.

Πολλοὶ δέ—"And many," A. V.; "But many," R. V.—ἐκ τοῦ ὄχλου—"of the people," A. V.; "of the multitude," R. V.—better.

—ὁ Χριστὸς ὅταν ἔλθῃ—"when Christ cometh," A. V.; "when the Christ is come," R. V.

"Ὅταν with the subj. implies more doubt than is told in 'when—is come,' which asserts a fact that is only future. Whereas the meaning of the Greek is, 'whenever the CHRIST may come' or 'cometh.'—The A. V., therefore, seems to be nearer the Greek than R. V.; but R. V. is right in rendering ὁ Χριστός by 'the CHRIST.'

Ver. 32.

—ἤκουσαν—τοῦ ὄχλου—"heard that the people murmured," A. V.; "heard the multitude murmuring," R. V.—right.

—ταῦτα—"such things," A. V., as if it were τοιαῦτα; "these things," R. V.—right.

—οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς—"the Pharisees and the chief priests," A. V.; "the chief priests and the Pharisees," R. V.—with Cod. Vat., Armen., Memph., Sahid., A. Saxon, Arab., Vulg., Ethiop., and Georg. The Gothic and Slav. agree with the A. V. The Syr. and Pers. read ἀπέστειλαν καὶ οἱ ἀρχ. S. Chrysostom has καὶ ἔπεμψαν ὑπέρτας. S. Cyril, οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι. Theophylact, οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς and Nonnus,²

² 1. 129.

—πολυγλώσσοι δὲ λαοῦ

ἐκλυε λαὸς ἄπιστος ἁμαρτινῶν Φαρισαίων, καὶ φθονεροὶ προῖταλλον ἐπάονας ἀρχιερεῖς.—

Ver. 33.

—εἶπεν αὐτοῖς—"said Jesus unto them," A. V.; "said Jesus," R. V.

R. V. omits αὐτοῖς with Cod. Vat., Armen., Goth., A. Sax., Memph., Syr., Georg., Slav. But the Vulgate, Sahid., Arab., and Ethiopic, S. Cyril, and Theophylact, have αὐτοῖς. S. Chrysostom does not give this clause.

—καὶ ὑπάγω—"and then I go," A. V.; "and I go," R. V.—Then in A. V. is not necessary.

Ver. 34.

—ὁμοῖς οὐ δύνασθε—"thither ye cannot come," A. V.; "ye cannot come," R. V.

'Thither' is not necessary with 'where;' but it would be so with 'whither.'

Ver. 35.

Εἶπον οὖν οἱ Ἰουδαῖοι—"Then said the Jews," A. V.; "The Jews then said," R. V.—A. V. is in all respects best.

—οὗτος—"he," A. V.; "this man," R. V.—better.

—Ἑλληνας—"the Gentiles," or "Greeks," marg. read, A. V.; "the Greeks," R. V.

R. V. agrees with Memph. and Slav.; but the Vulg., Armen., Goth., A. Sax., Georg., Arab., Syr., Pers., and Eth., render Ἑλληνας by 'Gentiles' or 'Nations.' The Sahidic¹ has εἰρηαι εἰρηαισιν πορὰ ἡνδρελλην ἡντρελλω ἡντορεειν "unto the dispersion of the Hellenes, that He may teach the Greeks." This reading is remarkable in that it makes a distinction between ἡνδρελλην the Hellenes, and ἡντορεειν, or rather ἡντορεειν 'the Greeks' properly so called; and seems to agree with another Egyptian authority, Nonnus, who writes,²

μη σπεύδει περίφοιτος ἐς ἄστυα γείτονα βαίνειν

ἡχι πανελλήνων σποράδες στίχες, ὄφρα καὶ αὐτὸν

θεσμὸν ἐῖς σοφίης Ἑλληνία τέκνα διδάξῃ;

So remarkable is this coincidence, that one feels tempted to suspect, or to wish for a mistake of the copyist in ἡνδρελλην for ἡντορεειν. Either reading, however, expresses the state of things at the time, when, ever since the Macedonian conquest, ἦν δ' οὕτως ἀκμή τις Ἑλληνισμοῦ καὶ πρόσβασις ἁλλοφυλισμοῦ,³ all over the civilized East, as to extend the term Ἑλλην to such of the Gentiles as spoke the wide-spread dialects of Greek, of which Tatian⁴ says, ἀπορῶ τινά με δεῖ καλεῖν Ἑλληνα. The term Ἑλληνες in the mouth of Jews would not answer to 'Gentiles' which, would rather mean 'all nations' except themselves; so that ἡ διασπορὰ τῶν Ἑλλήνων would be either the Jews scattered among the Eastern Greek world,⁵ or as S. Chrysostom and Theophylact say, the Greeks themselves;⁶ διασπορὰν δὲ ἐκάλουν τοὺς ἐθνικοὺς, ὡς ἐν παντὶ τόπῳ διεσπαρμένους. We therefore find the term Ἑλληγ generally used in the N. T. and by the early Fathers in the sense both of 'Græcus' and of 'Ethnicus' or 'Gentilis,' and Ἑλληνες in that of 'Gentes,' as by S. Cyril,⁷ and by S. Athanasius,⁸ who, e.g. quoting Rom. i. 20, says,⁹ ὁ μὲν ἀπόστολος αἰτιᾶται τοὺς Ἑλληνας, ὅτι κτίσμα σέβουσι, λέγων ἑλάτρευσαν τὴν κτίσιν παρὰ τὸν

¹ Fragm. Ev. Joh. A. Georgi, p. 255, 29.

² Par. c. vii. l. 133.

³ 2 Macc. iv. 13.

⁴ Orat. contra Græc. ad Ant.

⁵ S. James i. 1.

⁶ Homil. 1. and Comm. p. 679, C.

⁷ Comm. p. 446, sq.

⁸ λόγος κ. Ἑλλήνων Orat. c. gentes, passim.

⁹ Orat. contra Arian. i. p. 296, B. See also the notes to the several ver-

ones of this passage.

¹ S. Mark vii. 26. See also S. Cyril Hier. Pref. ad Cat. l. 11, and p. 38, &c. *πίστευσα θεόν*, like *Ἑλλήν* in e.g. ¹ *ἦν δὲ ἡ γυνὴ Ἑλλήνη*, *πίς*, *Συροφώνισσα τῷ γένει* &c.

This is rendered by Ulfila, **ΥΛΣ ΠΦΛΛΝ ΣΧ ΟΙΝΩ ΗΛΙΦΝΩ**, A. S. *roðlice þ piƿ pær ƿæden*, 'that woman was heathen,' or as some would say, 'pagan;' for these two terms are allied in meaning. 'Heathen' cannot derive from *ἔθνος* or *ἐθνικός*; but it comes from 'heath,' A. S. *hæð*, Goth. *haliþi*, 'a field,' or open country which, in the north is generally covered with heath, heather, or other low shrubs. Thus 'the lilies of the field,'² is rendered in Gothic **ΒΛΩΜΛΝΣ ΗΛΙΦΩΣΣ**, 'the flowers of the field;' and from *haliþi* comes the adj. *haliþnā*, *νω*, A. S. *hæden*, 'heathen' which, not only agrees with 'paganus' in its original and later sense,—since the A. S. *eo hýr tūne*, is rendered **ΗΛΙΦΩΣΣ**

ΣΕΙΝΛΙΖΩΣΣ³—but is the real Saxon rendering for **ἱῶν βάρβαρος**, derived as this is probably from **ἱῶν** 'son' or 'man of the open country,' Thus, *Deƿ Ceorl ealðorƿman ƿeƿeahƿ ƿið hæþene mæn mid Deƿnaƿeīre æt Wiegānbeorhge*,⁴ "here (in this year) Ceorl the aldorman, fought with Devonshire men, against heathen men at Wiegānbeorh," &c. It would be irrelevant here to say more on the universal prejudice or conceit that makes a hemisphere, a nation, or a parish, perpetuate towards another the exclusive terms Jew and Gentile, Greek and Barbarian; but a singular instance of this distinction between town and country occurs in the Ethiopic version of Col. iii. 11, where *βάρβαρος*, *Σκύθης*, is rendered **ሐቀል፡ ቀሀገሪት፡** 'countryman and town,' i.e. 'paganus et oppidum.'

² S. Luke xv. 15. *ἡ γυνὴ ἡ γυνὴ ἡ γυνὴ* &c.

³ S. Luke xv. 15. *ἡ γυνὴ ἡ γυνὴ ἡ γυνὴ* &c.

⁴ A. Saxon Chron. p. 120, ed. Th. *Hæden* is used for 'Gentile' by Ælfric in Hom. for Palm S. vol. i. p. 206; *Judeus and hæden*

⁵ for 'op' *polanus*.

The rendering of A. V. 'the Gentiles,' therefore, is not correct; and although that of R. V. 'the Greeks,' does not convey the whole meaning of *οἱ Ἕλληνες* in this passage, it is nevertheless the better of the two.

Ver. 36.

Τίς ἐστιν οὗτος ὁ λόγος—"What manner of saying is this," A. V.; "What is this saying," R. V.

The most idiomatic rendering of the Greek is A. V. without the italics, 'What saying is this?'

—*καὶ ὅπου εἰμι ἐγώ*—"and where I am, thither ye cannot come," A. V.; "and where I am, ye cannot come," R. V.

The R. V. is more literal, inasmuch as it introduces no word that is not in the original; nevertheless, A. V. would be strictly speaking the better English of the two, if instead of 'thither' it used

'there;' but 'there' would not be so correct with 'go,' as 'thither.' See ver. 34.

Ver. 37.

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς—"In the last day, that great day of the feast," A. V.; "Now in the last day, the great day of the feast," R. V.

Ἰ cannot be left out in this place; and 'now' conj. seems to render it fairly well. 'That day,' A. V., is nearer the A. Saxon than R. V. 'the day,' which is, however, both literal and correct. But R. V. introduces 'day' twice, which is not in the Greek. If A. V. is to be altered would not 'now in the last, the great day of the feast,' render the Greek idiomatically?

Ver. 38.

—*καθὼς εἶπεν ἡ γραφή*—"as the scripture hath said," A. V.; "saith," R. V.

We find *ἡ γραφή εἶπεν* rendered like *ἡ γραφή λέγει* by the present tense in ver. 42, q.v. Nevertheless, R. V. is a free rendering; and A. V. is the most correct, if *εἶπεν* is the 1st aorist; if the 2nd, 'said' would be better.

—*ποταμοὶ—ὕδατος ζῶντος*—"rivers of living water," A. V., R. V.

This expression seems to favour the remark made on ch. iv. 14, as to the meaning of *πηγὴ* in that verse, where the imagery is Eastern, even figuratively. Thus, 'Art,' we are told, *چشمه زاینده است*, *چشمه زاینده*, 'is a fountain living and procuring wealth.'¹ The Shemitic use of *πηγὴ* and *φρέαρ* in that 4th chapter, is remarkably illustrated by the Hebrew, but especially by the Chaldee of Gen. xiii. 7, 14, and xxiv. throughout, q.v.; and *πηγὴ ὕδατος ἁλλομένου* in connexion with *φρέαρ*² is also mentioned in e.g. Ibn Batūtah's account of Joseph's well, which he found in the yard of a small mosque. He drank of its water, which was rain water; *أخبرنا قیّم*, *أخبرنا قیّم*, but the keeper told us, he says, 'that water also wells up from it.'³

¹ Gullistan. Bk. vii. ad ed. D. p. 32, 56. Husein-dil, ad in. Lab. Adami. p. 8, 22, &c.

² S. Cyril Hier. Cat. p. 143, C, mentions *πηγὴ φρέατος ὕδατος ζῶντος*. See also Cat. vii. p. 180, A.

³ Trav. el. Par.

Ver. 39.

—*ἐμελλον λαμβάνειν*—"should receive," A. V.; "were about to receive," R. V.—rather 'were to receive.'¹

—*οὐπω γὰρ ἦν πνεῦμα ἄγιον*—"for the Holy Ghost was not yet given," A. V.; "for the Holy Ghost was not yet," R. V.

The A. V. seems to express the sense of the

¹ See note on ch. vi. 71.

original; whereas the R. V. though literal is liable to be misunderstood, inasmuch as the HOLY GHOST existed, but was not yet sent from Heaven as a special gift from the FATHER. Nonnus,¹

¹ l. 149.

εἶπε προθεσπίζων ἐπιδήμιον ὄψιμον αἶγλην
πνεύματος, οὐπὲρ ἔμελλε τυχεῖν θεοδέγμονι θυμῷ
πᾶσα πολυσπερέων μερόπων πεισθεῖσα γενέσθην.

² Hom. li. S. Chrysostom,² Οὕτω γὰρ ἦν πνεῦμα ἅγιον, τούτεστι, ὁ θεὸς ἐν, ἐπεὶ Ἰησοῦς οὐδέπω ἐδοξάσθη, δόξαν καλῶν τὸν σταυρόν. S. Cyril³ says, πῶς οὐκ ἦν τὸ πνεῦμα;—

³ Comm. p. 470, 475, D. See also S. Cyril Hier. Cat. xvi. p. 180, A.

ἐγίνετο μὲν γὰρ ἐν προφήταις τὸ πνεῦμα, —όταν οὖν ἡμῖν ὁ θεὸς εὐαγγελιστὴς, οὕτω γὰρ ἦν πνεῦμα, λέγει, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη, τὸν ὁλοσχερῇ καὶ ὁλόκληρον κατοίκησιν ἐν ἀνθρώποις τοῦ ἁγίου πνεύματος σημαίνειν αὐτὸν ὑποτοπήσωμεν.

⁴ Comm. 672, B.

Theophylact⁴ agrees with S. Chrysostom, and explains οὕτω γὰρ ἦν by οὕτω ἐκχυθὲν δαφιλῶς ὡς ὕστερον. The Armen., Memph., and Slav., follow the Greek.

The Gothic adds **ANLA IM** ἐπ' αὐτοῖς; the Vulg., Syr., A. Saxon, Georg., and Pers., add 'given.' The Arabic, and Ethiopic, Platt's ed. read 'not yet come;' but Eth. in Polygl. has 'not to them,' i.e. 'they had not.' But the reading of the Sahidic version⁵

⁵ Fragg. Sahid. A. Georgi. p. 250, 257.

is the most remarkable, **ⲙⲉⲗⲉⲧⲟⲩⲥⲓ ⲡⲓⲗ ⲉⲁⲣ ⲡⲉ** 'for they had not yet received Spirit,' in antithesis to **ⲡⲉⲡⲓⲗ ⲉⲧⲟⲩⲡⲉⲗⲓⲧⲓⲧⲓ**, 'the Spirit which they were to receive' in the preceding sentence. So that the A. V. has many a good precedent for adding 'given.'

—ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη—"because that Jesus was not yet glorified," A. V.; "because neither was Jesus yet glorified," R. V.

This sentence of R. V. is not right; 'because neither' does not sound correct. See above the Note on ver. 5, where 'neither' is incorrectly used in the A. V., but properly corrected by the Revisers, who here and at ch. v. 22, seem to have committed the error they mended elsewhere. The reading of A. V. is best.

Ver. 40.

—τὸν λόγον—"this saying," A. V.; "his sayings," R. V.

Cod. Vat., Goth., Memph., τῶν λόγων τούτων, —Armen., Georg., Eth., Slav., τὸν λόγον, —Sahid., **ⲉⲡⲉⲓⲱⲁⲭⲉ** τὸν λόγον τούτου, —Arab., Syr., Pers., Vulg., 'sermones' or 'sermonem ejus.'

Ver. 41.

—ἄλλοι δέ—"some," A. V.; "others," R. V.—**ἔρχεται**—"shall come," A. V.; "cometh," R. V.—right.

Ver. 42.

ἡ γραφή εἶπεν—"Hath the scripture said," A. V., R. V.

The reason does not appear for which R. V. altered A. V. 'hath said' for εἶπεν, to 'saith,' in ver. 38, and has not done so in this verse also.

—ὁ Χριστός—"Christ," A. V.; "the Christ," R. V.—right.¹

¹ See ver. 26.

—καὶ ἀπὸ Βηθλεὲμ τῆς κώμης—"and out of the town of Bethlehem," A. V.; "and from Bethlehem the town where," R. V.—right.

Here we have ἐκ and ἀπό in precisely the same sense as in ch. i. 44, and xi. 1, q.v.—i.e. origin 'out of' and origin 'from.' These two prepositions are radically, and remain, distinct; although one meets occasionally with "ἐκ pro ἀπό," or "ἀπό pro ἐκ."

But ἐκ τίνος γίνεται τι, and ἀπό τίνος ἔρχεται τις, invariably. 'Out of' and 'from' may not in English be said of the same person or place, e.g. 'He is out of London, from the metropolis of England,' as in ch. i. 44, and xi. 1, R. V. But 'he is out of,' or 'from London the metropolis,' &c. But when two distinct places of the same locality are specified 'out of' or 'from' may be used in English as they are in Greek, though not very idiomatically, e.g. ² **Ἦκον μὲν τῇ προτεραίᾳ ἐσπέρας ἐκ Ποτιδαίας ἀπὸ τοῦ στρατοπέδου,**

² Charmid. i.

'I arrived the day before in the evening out of Potidaea, from the camp.' **Ἀπό** is here for **θεν** in **ἐπειδὴ Ἀθήναζε οἰκοθεν ἐκ Κλαζομενῶν ἀφικόμεθα,**³ 'from home in Clazomenae,' rather than 'at Clazomenae;' like **ἐτύγχανον πρῶν ἐν εἴς ἄστὸ οἶκον ὅθεν ἀνίων Φαληρόθεν,**⁴ 'from home, from Phalerum;' both in the sense of ἀπό.

³ Parmenid. i.

⁴ Sympos. i.

Ver. 44.

—ᾗθελον—"would," A. V.; "were minded," R. V.—does not seem to suit this place so well as 'would.'⁵

—ἀλλά—"but," A. V.; "nevertheless," R. V. 'But' seems quite sufficient.

⁵ See note on ch. i. 43.

Ver. 45.

—ἐκεῖνοι—"they," A. V., R. V.—should be rendered 'these,' although it means 'those.' For ἐκεῖνοι refers to ἀρχιερεῖς, the chief priests, which being mentioned after the officers, must be alluded to by 'these said.' As the phrase now stands, 'they' refers to 'the officers,' and, strictly speaking, renders the verse unintelligible.

Ver. 48.

Μή τις ἐκ τῶν ἀρχόντων—"Have any of the rulers or of the Pharisees believed on him?" A. V.;

"Hath any of the rulers believed in him, or of the Pharisees?" R. V.

The R. V. appears involved and incorrect in English, although it is an attempt at a literal rendering of the Greek. (1st) 'Hath any' is not a correct rendering of *μή τις*; it should be 'hath any one,' because 'any,' which is indeclinable in English, yet, as in A. Saxon, both sing. and pl. according to the context, is here made sing. by 'hath.' Thus "Tyros answered him and said, *Λά, τιρ þu mýhterε ærre æmiz þmiz fýndan on fýmýruntε oððe on fýrtum oððe on æmizum oðrum þmizum*;"¹ where we have 'any,' *æmiz*, both sing. in 'anything,' and pl. in 'any other things.' 'Any' therefore requires a verb that agrees with the subject to which it refers. Here it refers to 'rulers and Pharisees,' and therefore 'any' being here pl., requires 'have' as in A. V., and not 'hath' as in R. V. (2ndly), *æmiz* in A. Saxon governs a genitive, e.g. *mæz æmiz zóðer beón of Nazareth*?² and in English also, 'any' may be construed with or without 'of,' as e.g. 'any of the,' or 'any Pharisees;' but in a different sense. Thus the A. V. 'have any,' which is pl., is a bad rendering of *μή τις*, which is sing.; and R. V. 'hath any' is not grammatical here without 'one.' Moreover, R. V. is too literal in placing 'or of the Pharisees' at the end of the verse, where it does not read well in English. If the A. V. is to be altered, it might be thus, 'Hath any one of the rulers or of the Pharisees believed in Him?'

Ver. 49.

—*ὄχλος*—*ὁ*—"people who," A. V.; "multitude which," R. V.—correct.

Ver. 51.

—*ἀκούσῃ παρ' αὐτοῦ*—"hear him," A. V.; "hear from him," R. V.—correct.³

Ver. 52.

—*καὶ ἴδε, ὅτι προφήτης*—"and look: for out of Galilee ariseth no prophet," A. V.; "and see that out of Galilee," &c., R. V.

The R. V. 'see' is probably better than 'look' in this place. It is not easy to define exactly the relative meaning of the imperatives *βλέπε*, *ἴδε*, *ὄρα*, &c. *ἴδε* from *εἶδω* is properly 'perceive' with the eyes of the mind or of the head, what is present. *Βλέπε* is 'turn the eyes towards it;' and *ὄρα*, 'open them.' In this verse, the R. V. 'search, and see,' means 'search, and perceive the fact that no prophet,' &c.; whereas in the A. V. 'search' and 'look' nearly mean the same thing. The R. V. 'search and see,' therefore, is best.

CHAP. VIII.

The Codd. Vatic., Al., the Peschito, the best MSS. of the Harklean Version, the best and oldest Armenian and Memphitic MSS., the Gothic and the Sahidic Versions; S. Cyril, S. Chrysostom, Origen, Nonnus and Theophylact, take no notice of the first eleven verses of this chapter. But S. Athanasius¹ says, *πάλιν ὁ Ἰησοῦς διαλέγεται αὐτοῖς. καὶ ἐπείρωντο ἀνατρέπαι αὐτοῦ τὰ ῥήματα. ἐνταῦθα τὰ περὶ τῆς κατηγορηθείσης ἐπὶ μοιχείᾳ. πάλιν λέγει αὐτοῖς, ἐγὼ ὑπάγω, κ.τ.λ.* Justin Martyr also seems to allude to this paragraph,² but I have not been able to find the passage. "S. Augustinus," says Scholtz, "*dixit hunc locum de adultera femina deletum fuisse a salutaris poenitentiae hostibus.*"³ The more modern Armenian MSS., the Vulg., Georg., Slav., Arab., Pers., Eth., and A. Saxon Versions, contain the whole of this paragraph; and Euthymius I.c. says, *Χρὴ δὲ γινώσκειν, ὅτι τὰ ἐντεῦθεν ἄχρι τοῦ, πάλιν οὖν ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· παρὰ τοῖς ἀκριβέσιν ἀντιγράφαις, ἣ ὄχλ' εὔρηται, ἢ ὀβέλισταί, διὸ φαίνονται παρέγγραπτα καὶ προσθήκη· καὶ τούτου τεκμήριον, τὸ μὴδὲ τὸν Χρυσόστομον ὁλῶς μνημονεύσαι αὐτὰν.* Euthymius in his commentary follows, borrows from, or copies, S. Chrysostom; but he might have known that S. Chrysostom rejected other portions of the N. T. found in the best MSS. besides this one; so that the fact of S. Chrysostom not admitting this paragraph is not quite a *τεκμήριον* that it is not authentic. If it is genuine, it does not seem to be at the right place; for it breaks the thread of our SAVIOUR's discourse in a manner that tells against it.

Ver. 5.

—*σὺ οὖν τί λέγεις*—"but what sayest thou?" A. V.; "what then sayest thou?" R. V.—better.

Ver. 6.

The A. V. adds "*as though he heard them say*," without sufficient reason.

Ver. 7.

—*τὸν λίθον*—"a stone," A. V.; "the stone," R. V.—right.

—*Ὅς ὁ ἂν περιγένηται ἀναμάρτητος, βασιλεύσει ἡμῶν καὶ ἐπιτάξει ὅς τι ἂν βούληται ἀποκρίνεσθαι. Τί σιγᾶτε;*⁴

Ver. 9.

—*Ἄνδρες*—"And," A. V.; "But," R. V.—right.
—*ἀκούσαντες*—"they which heard it," A. V.; "they having heard it," R. V.—right.

¹ De Herod. sol. expugn. et S. Veron. Collect. A. Sax. ed. Møller, p. 6.

² S. John l. 46.

³ See ch. vi. 45.

⁴ See note on ch. l. 19.

¹ Synops. Sacr. Ser. vol. ii. p. 132, C.

² Just. Martyr, Opp. ed. Col. in Indices.

³ See Cod. Vat. ed. Mai. and the Index.

⁴ 10, p. 391, ed. V.

—ἀπὸ τῶν πρεσβυτέρων—"from the eldest," A. V.;
"from the elders," R. V.

The Memphitic given by Wilkins alone reads 'elders;' all the other Versions render it 'eldest,' or 'oldest.' 'Elders' may be best with ἑσχατοί.¹

¹ But for πρεσβύτερος with νέος see e.g. Apol. Socr. 22, p. 337; Eutyphr. i. p. 102.

Ver. 10.

Ἰνακούσας αὐτόν—"When Jesus had lifted up himself," A. V.; "And when Jesus had lifted up himself," R. V.

Δέ cannot be omitted here. But 'when,' ὅτε, lays greater stress on the statement than the Greek participle alone, which may be rendered also by the participle in English.²

² See note on ch. vi. 5.

—κατέκρινεν—"hath condemned," A. V.; "did condemn," R. V.

R. V. seems to express too distant a time for what had just occurred.

Ver. 13.

—μαρτυρεῖς—"thou bearest record," A. V.;

"thou art bearing witness," R. V.—better.³

³ See note on ch. i. 19.

Ver. 14.

—ὁμοῖς δὲ οὐκ οἴδατε—"but ye cannot tell," A. V.; "but ye know not," R. V.—better.

Ver. 16.

Καὶ ἐὰν κρίνω δὲ ἐγώ—"And yet if I judge," A. V.; "Yea, and if I should judge," R. V.—better.

For καὶ—δὲ see ch. vi. 51. 'If I judge' may be either indic. or subj. in English; but as it should be the subj. on account of ἐὰν, the R. V. has done well to adopt 'should.'

—ὅτι μόνος οὐκ εἰμί—"for I am not alone," A. V.; "because I am not alone," R. V.—right.

Ver. 17.

—καὶ—δὲ—"also," A. V.; "moreover," R. V.—right.

Ver. 19.

—οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου—"ye neither know me, nor my Father," A. V.; "ye know neither me, nor my Father," R. V.—not so usual, but more correct.⁴

⁴ See ch.

—εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἅν—"if ye had known me, ye should have known my Father also," A. V.; "if ye knew me, ye would know my Father also," R. V.—much better. For the pl. perf. ᾔδειν, Att. ᾔδη, is taken for an imperfect, οἶδα being used as a present tense; as e.g.

πάλαί μιν ᾔδη σ' ὅντα τοιοῦτον φύσει

οὗν δ' οἶδ' ἄμεινον.⁵

⁵ Euripid. Cycl. 612.

Ver. 20.

—διδάσκων—"as he taught," A. V.; "as he was teaching," R. V.

'Teaching' only would be as correct, and more literal.

—ὅτι—"for," A. V.; "because," R. V.—right.

Ver. 21.

—ἐν τῇ ἁμαρτίᾳ—"in your sins," A. V.; "in your sin," R. V.—better.

Ver. 22.

—οὖν—"then," A. V.; "therefore," R. V.—better.

Ver. 24.

—ἐὰν γὰρ μὴ πιστεύσητε—"for if ye believe not," A. V.; "for except ye believe," R. V.—The A. V. is the most literal; the sense being, 'in case you should not believe.'

Ver. 25.

—εἶπεν—"saith," A. V.; "said," R. V.

Why does R. V. correct εἶπεν in ch. vii. 38, from 'hath said' to 'saith,' and here from 'saith' to 'said'?

—τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν—"even the same that I said unto you from the beginning," A. V.; "that which I also say unto you from the beginning," R. V.

The A. V. is not very clear. See the translations for their various renderings which, come from τὴν ἀρχήν, being taken by some as if it referred to CHRIST as 'the Beginning;' whereas here it is to be taken adverbially. Others not only take τὴν ἀρχήν substantively, but connect this with the following verse, and read ὅτι for ὃ τι. Nonnus, l.c.¹

τίς σὺ πέλεις; καὶ Χριστὸς ἀνίαχεν, ὅτι περὶ ὑμῖν
ἐξ ἀρχῆς ἀόριζον, ἔχων νήριμα δικάζων
καὶ λαλέειν.

So also S. Chrysostom,¹ σὺ τίς εἶ; τί οὖν ὁ Χριστός; Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. ¹ Homil. liii. 1.

Ὁ δὲ λέγει, τοιοῦτόν ἐστι τοῦ ὅλως ἀκούειν τῶν λόγων τῶν παρ' ἐμοῦ ἀνάξιοί ἐστε, μήτι γε καὶ μαθεῖν, ὅστις ἐγώ εἰμι. Theophylact² follows S. Chrysostom and reads ὃ τι, but S. Cyril has ὅτι, and Origen³ only gives σὺ τίς εἶ; As the acc. τὴν ἀρχήν cannot be in answer to σὺ τίς εἶ, those read best who take it adverbially like A. V. and R. V. with ὃ τι and not ὅτι. The Vulgate, however, renders τὴν ἀρχήν as if it were ἡ ἀρχή, 'Principium, qui et loquor vobis;' on which we have Ælfric's paraphrase in his preface to the Heptateuch;⁴—"In principio, &c., þat 17 on

² Comm. p. 680, B.
³ Comm. p. 285, C.

⁴ Heptat. ed. Oxf. 1698, p. 2.

Englisc. On anzinne ƷeƷceop Ʒoð heopenan Ʒ eoƷþan:—ƷƷa þeah æfter ƷaƷelicum anðƷite. þ̅ anzin ƷƷ ƷƷiƷe ƷƷa ƷƷa ƷƷlƷe eƷæð to þam IudeiƷcum. Ic eom anzin þe to eoƷ ƷƷƷeece. þuþh þu anzin Ʒoþite Ʒoð Faðer heopenan Ʒ eoƷþan. ƷoƷ þan þe he ƷeƷceop ealle ƷeƷceafƷa þuþh þone Sunu. Ʒe þe ƷæƷ æƷƷe of him acenned. ƷiƷðom of þam ƷiƷan Faðer.¹ “In the beginning God created heaven and earth:—taken, however, in a spiritual sense, that beginning is CHRIST, according to what Himself said to the Jews, ‘I am beginning that speak to you.’ Through this beginning God the FATHER wrought heaven and earth, for that He created all creatures through that SON, who was ever begotten of Him; Wisdom of the wise FATHER.”

Here τὴν ἀρχὴν can have only two meanings. Either it is the acc. of time or place, and is thus ‘from the beginning,’ ‘at first;’ or it means ‘entirely,’ ‘altogether;’ a sense derived from the former;² as e.g. in οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται—³ where from the context τὴν ἀρχὴν may mean either ‘ab initio’ or ‘omniñd.’ R. V. gives the best rendering of this passage.⁴

Ver. 26.

—ἀλλ’ ὁ πέμψας με—“but he that sent me,” A. V.; “howbeit he that sent me,” R. V.—better.⁵ ‘Howbeit’ renders exactly ἀλλά in this place; ‘but’ is too adversative. The following inversion, “and the things which I heard from him, these speak I unto the world,” which is a literal rendering of the Greek, gives more emphasis to the very words used by A. V., but differently arranged. ‘These’ for ταῦτα is also more correct than A. V.

Ver. 28.

—ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ—“but as my Father hath taught me, I speak these things,” A. V.; “but even as my Father taught me, I speak these things,” R. V.

‘Taught’ is more correct than ‘hath taught;’ but it does not appear whence R. V. derives ‘even.’

Ver. 29.

—ἵνα—“for,” A. V.; “because,” R. V.—better.
—τὰ ἀρεστά—“that please,” A. V.; “that are pleasing,” R. V.—better.

Ver. 31.

—οὖν—“then,” A. V.; “therefore,” R. V.—better.

—πεπιστευκότας αὐτῷ—“which believed on him,” A. V.; “which had believed him,” R. V.

R. V. is perhaps preferable as regards the tense, and decidedly so as regards the rendering of αὐτῷ; although πεπιστευκός may be taken in a present sense, ‘he who having believed, believes now.’ This seems proved by, ‘if ye continue in my word;’ for if πεπιστευκότας referred to some who had believed and then had relapsed, our LORD would have said, ‘if ye had continued in My word.’ Πιστεύω like γινώσκω, εἶδω, κράζω, &c., and sometimes ἀκούω, &c., is used in the perf. with a present sense.¹ Here πεπιστευκότας has, strictly speaking, a past signification only in English, and that, too, owing to the context that requires ‘had’ for ‘have.’ Οἱ πεπιστευκότες are they who ‘have believed,’ and who therefore believe now. But it cannot be so rendered in English in this place.

—ἐὰν ὑμεῖς μείνητε—μαθηταὶ μου ἐστέ—“if ye continue—then are ye my disciples indeed,” A. V.; “if ye continue—ye are my disciples indeed,” R. V.—better; provided ‘continue’ be taken as subjunctive.

Ver. 33.

—δουλοῦνκαμεν—“were never in bondage,” A. V.; “have never been,” R. V.—correct.

Ver. 34.

—πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δούλος ἐστὶ τῆς ἀμαρτίας. —“whosoever committeth sin is the servant of sin,” A. V.; “every one that committeth sin is the bondman of sin,” R. V.—right.

“Every one that committeth sin,” R. V., is preferable to ‘whosoever committeth sin’ of A. V. for two reasons; (1st,) in ‘every one’ we have πᾶς ὁ, whereas ‘whosoever’ would rather be ὅστις οὖν or ὅστις ἄν: (2ndly,) A. V. treats ὁ ποιῶν as if it were the indicative; whereas R. V. renders it as it must be rendered in English,² with relat. pr. and indie. pres. ‘Servant’ also gives a wrong idea of δούλος. Δούλος is the generic term including οἰκίτης, οἰκίστης, ἀνδραποδον, &c., but in any case a ‘bondman,’ as Aristotle³ says, ἄλλου δ’ ἐστὶν ἄνθρωπος, ὅς ἂν κτήμα ᾖ ἄνθρωπος ὢν. Δούλος, however, was not so menial a character as ἀνδραποδιστής, e.g.⁴ Brasidas speaking to his soldiers says, καὶ τῆδε ὑμῖν τῇ ἡμέρᾳ—ἡ ’Αθηναίων τε δούλοις, ἣν τὰ ἄριστα ἀνευ ἀνδραποδισμοῦ ἢ θανατώσεως πρᾶξετε.—Δούλος differed from οἰκίτης in that it was also taken in a figurative sense, δούλοι μὲν γὰρ εἰσι καὶ τῶν ἡδονῶν, καὶ πάντες οἱ ὑποταγμένοι ὑπὸ βασιλείᾳ—οἰκεῖται δὲ, δεσποτῶν. Οἰκίτης, too, was ὁ ἐν τῇ οἰκίᾳ διατρεφόμενος, (διατρεβόμενος?)—ἐκ γονέων δούλος, Hesych.—ἐν ἡμεῖς θρεπτόν καλοῦμεν; οἰκίτης δὲ, ὁ δούλος ὁ ὠνητός.⁵ Thus Athe-

¹ See notes on ch. i. 1, 3.

² See note on ch. i. 1, p. 1, 2.

³ Xen. Cyrop. i. 2, 3.

⁴ See note on ch. v. 23.

⁵ See note on ch. v. 23, and vii. 18.

¹ See ch. iii. 18, and note on ch. vi. 40.

² See note on ch. vii. 18.

³ Polit. i. 4, 6.

⁴ Thucyd. v. 9.

⁵ Ammon. p. r. and Val. adn.

οἰκίτης, ὁ μόνον δούλοι εἰσι καὶ πάντες οἱ ἐν τῇ οἰκίᾳ διατρεφόμενοι, τέκνα; but wrongly; for τὸ δὲ πλῆθος τῶν οἰκετῶν, θεραπεύει. Jul. Pol. On. iii. 75. See also Brul. Tau. s. v.

¹ vi. c. 19. *næus*,¹ διαφέρειν δὲ φησι Χρῆστος δοῦλον οἰκέτου,—
ed. Cas. διὰ τὸ τοῦ ἀπελευθέρους μὲν, δούλους
εἶναι· οἰκέτας δὲ τοὺς μὴ τῆς κτήσεως ἀφειμένους.
ὁ γὰρ οἰκέτης φησὶ, δοῦλός ἐστι κτήσει κατατεταγμένος.
καλοῦνται δ' οἱ δοῦλοι—ἄλλοι καὶ θεράποντες, καὶ ἀκό-
λουθοι, καὶ διάκονοι, καὶ ὑπηρεταί. Thus too Sopho-
cles,²

² Oed. R.
1123.

ἢ δοῦλος, οὐκ ὦνητος, ἀλλ' οἶκοι τραφεῖς,
shows that δοῦλος might, or might not, be οἶκοι
τραφεῖς, whereas οἰκέτης and οἰκότριψ were mostly
home-born.

We are not therefore called God's οἶκεται, but
His δοῦλοι, because, as we have just seen, δοῦλοι
although ὦνητοί, were also sometimes ἀπελευθέροι, set
free; not so the οἶκεται. We, too, were not home-
born, but ὦνητοί at the highest price, that of the
precious blood of CHRIST, from the thralldom of sin;
we therefore became our LORD'S κτήματα, but only
to be adopted and set free as His children; as friends
and brethren of His SON. Our service is not one
of constraint, or mere subjection; we are not there-
fore, ἀνδράποδα; but our service is one of willing
obedience to Him unto whom we belong; for a ser-
vant of God, is in the highest sense of the term,
according to Aristotle's definition of δοῦλος,³ κτήμα
τι ἐμψυχον.—Οὐ δὲ βίος προᾶξις, οὐ πόησις ἐστίν·
διὸ καὶ ὁ δοῦλος ὑπηρετῆς τῶν πρὸς τὴν
προᾶξιν.

³ Polit. I.
1. 2. seq.

The word 'servant' in its present acceptation,
is ὑπηρετῆς and διάκονος—whose services were hired;
and therefore, optional on their part. The specific
οἰκέτης, and not δοῦλος, is therefore used in S. Luke
xvi. 13, οὐδεὶς οἰκέτης δύναται δυοὶ κυρίοις δουλεύειν—
which means more than 'no servant can have two
masters.' In Acts x. 7, οἰκετῶν is better rendered
'household servants;' in Rom. xiv. 4, Σὺ τίς εἰ ὁ
κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει·
as in S. Luke, οἰκέτης is explained by the above re-
marks; as also in 1 S. Pet. ii. 18, where οἶκεται are
told to bear the yoke willingly; and suit the context.

Ver. 35.

—εἰς τὸν αἰῶνα—"ever," A. V.; "for ever," R. V.

Æt̃erne, 'ever,' is used in the sense of εἰς τὸν αἰῶνα
in S. Matt. xxi. 19, ne peop̃be næfre wærtm of
þe acenned, rendered on ecneffe in S. Mark xi. 14.
In S. John xiv. 16, we find also wæc beo, εἰς τὸν
αἰῶνα, in æternum, æt̃erne mid eop. Yet æt̃erne,⁴
perhaps from αἰών, seems to embrace time past
and to come, as in æt̃erne acenned in the passage
from Ælfric quoted at ver. 25; whereas 'for ever'
like 'everlasting' seems to point rather to time
to come only, without end; for εἰς τὸν αἰῶνα is

⁴ Comp.
this Glos.
æfar, 'after,'
and in some MSS.
'æfter' has
no probable
affinity.

generally rendered, on ecñyffe, or ecneffe, on
peopold, &c., and æt̃er̃ very seldom occurs in that
sense. So that R. V. 'for ever' seems preferable to
'ever' in this place; as 'for' renders εἰς.

Ver. 36.

—ἐὰν οὖν—"if therefore," A. V.; "if then,"
R. V.—better.

Ver. 37.

—ἀλλὰ ζητεῖτε—"but ye seek," A. V.; "never-
theless ye seek," R. V.

Here R. V. seems to treat ἀλλὰ as if it were ἀλλ'
ὅμως, and so make the Greek say εἰ καί, or καίτοι
οἶδα ὅτι—ἀλλ' ὅμως, wherein οἶδα becomes the pro-
tasis and ἀλλὰ ζητεῖτε the apodosis,—it appears,
without sufficient reason. For here ἀλλὰ is adver-
sative to ἐστέ; since the Jews sought to kill Jesus
not because, or although, He knew them to be chil-
dren of Abraham; but being such, they belied their
title by treating his Son and Lord as they did.

—ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν—"because my
word hath no place in you," A. V.; "because my
word gaineth no ground among you," R. V.

Nonnus,¹

¹ I. 101.

οὐ γὰρ ἐμὸς ποτε μῦθος ἐς ὑμετέραν φρένα δύνει.

But δύνειν ἐς is not χωρεῖν ἐν. Χωρέω, though a
very common verb, with more than one meaning and
construed either without a preposition, or with διὰ, ἐς,
εἰς, ἐπὶ, πρὸς, &c., occurs but seldom with ἐν and the
dative. The renderings of the A. V. and of R. V.
differ but little; for A. V. does not mean οὐ χωρεῖτε
τὸν λόγον μου; but rather as S. Chrysostom remarks,²
Οὐκ εἶπεν, οὐ χωρεῖτε τὸν λόγον, ἀλλ', οὐ χωρεῖ ὁ ἐμὸς
λόγος ἐν ὑμῖν, τὸ ὑψηλὸν αὐτοῦ τῶν δογμάτων ἐπιδεικνύ-
μενος. S. Cyril³ does not throw light on the grammar
of this verse; while Origen⁴ seems to take χωρέω in
an active and in a neuter sense, when speaking of the
lost sheep of Israel, &c., he says, εἰκάσι δὲ οὗτοι, πρὸς
οὓς ὁ λόγος, μὴ χωρεῖν τὸν λόγον, οὐ δύνα-
μενον εἰς αὐτούς, δι' ὑπερβολὴν μεγέθους ἰδίου τοῦ
ὑπὲρ αὐτούς, χωρεῖν, κ.τ.λ. And Theophylact,⁵ διὰ τὸ
τὸν λόγον τὸν ἐμὸν ὑψηλότερον εἶναι τῆς ὑμῶν διανοίας,
καὶ μὴ χωρητὸν ὑμῖν. And Euthymius, I.e.,
says, ὁ λόγος μου, ὁ διδασκαλικὸς, ὑψηλὸς ὢν, οὐ
χωρεῖ ἐν ὑμῖν τοῖς ἔχουσι νοῦν ἐστενωμένον
ὕπο φαυλότητος καὶ χαμαὶ συρόμενον.

² Hom. liv.

³ Comm.
543, seq.

⁴ Comm.
p. 201, D.

⁵ Comm.
p. 684, B.

We find in Attic writers⁶ the frequent expression,
—καὶ ὁμολογουμένως γὰρ—ὁ λόγος ἡμῖν χωρεῖ,
but in a very different sense from want of ἐν. In

Euripides,⁷ however, we read,

καὶ τοῦδ' ἐχώρει ῥόθιον ἐν πόλει κακόν,

that seems to favour R. V., as also,⁸

⁶ Xen. Œc.
i. 11, &c.

⁷ Androm.
1073, ed. M.
⁸ Iph. in
T. 1421, and
Plato, Ep.
vii. p. 3, ed.
V. &c.

λόγοι δ' ἐχάρουν· τίνι λόγῳ πορβήμευτε
κλέπτοντες ἐκ γῆς ξόανα καὶ θυπόλους;

¹ Ion. 173. on the other hand A. V. seems to be supported by¹

οὐ πείσῃ; χωρὶν ἐν δίναις

ταῖς Ἀλφειοῦ παιδούργει

ἡ νάπος Ἰσθμίου, &c.

Ver. 38.

—καὶ ὑμεῖς οὖν—“and ye,” A. V.; “and ye likewise,” R. V.

The emphasis which in Greek rests on ἐγώ, in ἐγὼ δ' ἐώρακα, —λαλῶ is lost both in A. V. and R. V. Ἐγὼ λαλῶ, is not ‘I speak,’ only; for λαλῶ alone means that; but ἐγὼ λαλῶ is rather, ‘I, for my part,’ or ‘on the one hand, do speak,’ &c.; especially considering the place ἐγὼ occupies at the head of the sentence, with λαλῶ at the end of it. The same emphasis rests on καὶ ὑμεῖς—ποιεῖτε, with the addition of οὖν omitted in A. V., but properly expressed in R. V. Whether ‘likewise’ be or be not a correct rendering of οὖν, even in this place, may, perhaps, be questioned.

Ver. 40.

—ὅς τὴν ἀλήθειαν ὑμῖν λελάληκα—“that hath told you the truth,” A. V.; “that hath spoken unto you the truth,” R. V.

R. V. seems best. ‘Told the truth’ may refer only to one act of speaking; but ‘spoken the truth,’ is a better rendering of the Greek λελάληκα, which implies an action past, yet continued and lasting up to the time this was said. But neither A. V. nor R. V. renders the Greek, which cannot be translated into English. In the Greek ὅς—λελάληκα refers to μέ, or to ἐγὼ understood; whereas ‘that—hath spoken,’ or ‘that—spoke,’ must of necessity refer to ‘a man,’ whereby much of the beauty and force of this passage is lost. Moreover, ἄνθρωπον must be rendered ‘a man,’ and not ‘man’ only; for although ‘ye seek to kill me, man,’ would convey some of the deep meaning of these words when spoken by Him who was made Man for our sake,—yet the construction would, perhaps, hardly do; and the paraphrase, ‘ye seek to kill me, who am a man that told you the truth which I heard from God,’ would leave a wrong impression through ‘am’ introduced, which would place our Lord on a par with other men and prophets who also heard from God the message they came to deliver.

—ἤκουσα—“I have heard,” A. V.; “I heard,” R. V.—much better.

‘I have heard’ would be a better rendering of the perfect than of the aorist; and it would, in English,

imply that the truth alluded to was heard at a very recent date. This might have been the case during one of the watchful nights our MASTER spent in prayer to His FATHER; yet, as in all probability this refers to the time ‘before Abraham was, I am,’ the aor. ἤκουσα, ‘I heard,’ was, I think, purposely written, and not ἀκήκοα, which, according to the context, might be rendered ‘I have heard.’ He is, says S. Cyril Hieros.,¹ πρὸ πάντων τῶν αἰώνων Θεὸς λόγος—λόγος υἱός, λογικῶν ποιητὴς, λόγος ἀκούων τοῦ πατρὸς, καὶ λαλῶν αὐτός.²

¹ Catech. iv. p. 26, C.

² See note on ch. i. 1, p. 2, 3, and on ch. vi. 45.

Ver. 41.

Ἔμεις ποιεῖτε τὰ ἔργα—“Ye do the deeds,” A. V.; “Ye do the works,” R. V.—better.

For ἔργον see above ch. iii. 19. But ‘ye do’ does not render the emphasis of ὑμεῖς ποιεῖτε, which, properly speaking, contains two pronouns. It is rather, ‘you, you do the works,’ &c.

Ver. 42.

—ἦκω—ἐλήλυθα—“came—came,” A. V.; “am come—am come,” R. V.

The weakness of translation shows itself in a case like this, when two verbs of such delicately distinct meaning as ἦκω and ἐρχομαι, must be rendered in English by the same verb. Ἦκω is ‘to reach a term,’ ‘to arrive,’ literally,—as when Pheres in Euripides,³ says,

ὅς τηλίκος δ' ὦν καπὶ τέμ' ἦκων βίου,

and in the Theætetus,⁴ Terpsion, πάντως ἔργω καὶ ἀναπαύσασθαι θέομαι, ὡς ἐξ ἀγροῦ ἦκων, &c.; or figuratively,—as in ἐγὼ δὲ δὴ εἰς τοσοῦτον ἀμαλίας ἦκω.⁵ In this verse, therefore, ἦκω put after ἐξῆλθον, and with it, means, ‘I came out of’ and ‘here I am.’

But ἐλήλυθα expresses the progress implied in to ‘come’ or ‘go;’ e.g.⁶ διὰ μακρᾶς ἐλθὼν κελεύθου,—ἄσπον ἐρχεται: it comes well, therefore, after ἀπ' ἐμαυτοῦ, ‘I did not set out and go on an errand of Mine own—but on that of Him ὃς με ἀπέστειλε.’

We have a like idiom in Euripides,⁷

Ἦκω, νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπὼν—

‘I come, here I am.’ But when Creon⁸ says, οὔδ' ὡς γελαστὴς, Οἰδίπους, ἐλήλυθα, or Ismene,⁹

ἂ δ' ἀμὰ τῶν σὸν δυσμήρειν παῖδων κακὰ
οὖν ἐστι ταῦτα σημανοῦσ' ἐλήλυθα,

both the motive, purpose, and progress of coming are implied. The true Oedipus, therefore, did well say,¹⁰

—αὐτὸς δὲ ἐλήλυθα,

‘I am come hither to hear for myself,’ &c., and also,

³ Alceste. 659.

⁴ Phil. p. 382.

⁵ Apolog. Soc. 13, p. 399.

⁶ Ion. 551, 552.

⁷ Troad. i. 2, and Hec. 1, 2, &c.

⁸ Oed. Tyr. 1422.

⁹ Oed. Col. 365.

ἦκω γὰρ ἱερὸς εὐσεβείας τε, καὶ φέρων
ὄνησιν ἀστοῖς τοῖσδε.

‘here I am, I come under the protection of the gods, both a worshipper of them, and,’ &c.

ἦκω, therefore, mostly expresses the present tense. In this 42nd verse, ἐξῆλθον—ἦκω imply the ἀπαύ-
γασμα τῆς δόξης τοῦ πατρὸς, the bright ray of Light issued from Him who is our Sun and Shield, and reaching this earth to call it into Life;—a favourite image not only among early Christian and Eastern writers,¹ who borrowed it from the hills of Aryana, but also among others of the north, as e.g. in the A. Saxon Homily on Faith, Beheald þa junnan mid gleápnýrre, on þære iſ, gpa pe æp cwædon, hætu and beophhtnýr, &c. Spa eac Cniht ána underfeng þa mennicnýrre, &c.² And ἐλγλυθα is said by the Messenger of Peace, who set off and tarried not until He came and delivered His message. Ἐξῆλθον—ἦκω—ἐλγλυθα might therefore perhaps be rendered, ‘I came forth from the FATHER, and here I am; for I am not come,’ &c. Euthymius rightly says, καὶ ἦκω—πρὸς ὑμᾶς, and ἀπέστειλεν—ὡς πατὴρ υἱόν, ὡς νοῦς λόγον. And Nonnus,³

καὶ γὰρ ἐγὼ θεόν πεφορημένος ἐνθάδε βαίνω.

All this leads us to remark that when the Only-Begotten of the FATHER speaks of Himself He says, ἐξῆλθον ἐκ τοῦ Θεοῦ, or παρὰ τοῦ Θεοῦ or Πατρὸς, as in ch. viii. 42, xvi. 27, 28, &c.; but when the disciples who, as yet knew Him imperfectly, alluded to His coming from God, they said ἀπὸ τοῦ Θεοῦ, and παρὰ τοῦ Πατρὸς as ch. xiii. 3, xvi. 30, &c. These different prepositions deserve especial notice in this place; ἐκ, ‘out of,’ origin from nature and essence; παρὰ, ἀπὸ, origin ‘from’ place or person: as in Pindar,⁴

—τὸ μὲν γὰρ
Πατρόθεν, ἐκ Διὸς εὖ-
χονται—

and—⁵

Ἐκ θεῶν γὰρ, μαχαναὶ πᾶ-
σαι βροταῖς ἀρεταῖς,
καὶ σοφοὶ καὶ χερσὶ βια-
ταὶ περιγλωσσὶ τ’ ἔφυν.

and also—⁶

Ἐκ θεοῦ δ’ ἀνὴρ σοφᾶς ἀνθεῖ ἔσαι πρᾶπιδισσιν.

In these examples, ἐκ, though it has the same meaning, ‘out of,’ must yet be rendered in English, ‘from,’ owing to the difference of idiom; e.g. ‘from God’ as a gift σοφίας that comes ‘out of’ Him, being part of His attributes.

Of all the Old Versions, the Arabic is the only one that observes the difference between ἦκω and ἐλγλυθα, which it renders well جيت and ات.

—οὐδὲ γάρ—“neither,” A. V.; “for neither,” R. V.—See above, ch. vii. 5, 39.

Ver. 44.

—θέλετε ποιεῖν—“ye will do,” A. V.; “ye love to do,” R. V.

The A. V. is literal, though ‘will’ does not always render θέλω; but R. V. is too free a paraphrase of the Greek: ‘to love to do’ does not express the inclination and deliberate purpose of θέλω so much as pleasure or contentment in habitual action. I can find nowhere θέλω ποιεῖν in the sense of ‘to love,’ or ‘take delight in doing.’ It is indeed sometimes rendered by ‘to be wont,’ ‘to use,’ ‘be able,’ as in Herodotus,¹ Thucydides,² Plato,³ &c.; but in all these passages θέλω might be rendered ‘to will,’ e.g.⁴ τῷ εὖ βουλευθέντι πρήγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι, ‘a favourable issue will in general,’ &c. All the Old Versions agree with the A. V. in rendering here θέλετε by its natural meaning ‘ye will,’ ‘intend,’ or ‘wish.’ The Revisers seem to make free with θέλω, which they render by ‘to will,’ ‘to be minded to,’ ‘to love to,’ &c. But in translating we ought to keep as much as possible to the literal and obvious rendering of a term, and leave those who read to put upon it the meaning they think best. Nonnus⁵ paraphrases it thus,

—ποθοβλήτους τε μερίμνας

πατρὸς ἀερισίνου μενεαίνετε πάντες ἀνύσσαι.

S. Chrysostom⁶ does not seem to understand ἐπιθυμίας so much of ‘lusts’ in general, as of the Jews’ wish to kill Him, in particular. Οὐκ εἶπεν ἀπλῶς, τὰ ἔργα, ἀλλὰ, τὰς ἐπιθυμίας αὐτοῦ ποιεῖτε, δεικνὺς ὅτι σφοδρῶς κἀκείνος καὶ οὗτοι φόνων ἔχονται, καὶ ὅτι φθόνος ἦν ἡ αἰτία. Origen,⁷ however, explains it, οὐ μίαν, ἀλλὰ πλείονας ἐπιθυμίας τοῦ πατρὸς τούτου.

—οὐχ ἔστηκεν—“he abode not,” A. V.; “he standeth not,” R. V.

The Revisers take ἔστηκεν in the sense of the present, which this perfect tense very generally has in classic Greek. It must be remarked, however, that ἔστηκα becomes intransitive, implies the present, and may thus be rendered through it in English, only because, as a perfect, it implies the past of a transitive action that lasts up to the present time; e.g. ἔστηκα, ‘I set myself,’ ‘I stood, and have been standing ever since;’ therefore, ‘I now stand.’ But the present tense in English contains no past; and therefore, in every instance, it fails to give a correct and full rendering of the Greek ἔστηκα, especially when, as in this case, the past, as well as the present, is clearly alluded to and expressed. Therefore, ‘I stand,’ is not, strictly speaking, so good a render-

¹ See note on ch. i. 1, p. 2.

² Anal. Saxon. p. 63. Elfric, Hom. i. 274.

³ l. 120.

⁴ Ol. vii. 49.

⁵ Pyth. i. 79.

⁶ Ol. xi. 10.

¹ i. 74, vii. 50.

² ii. 89.

³ Rep. ii. 375.

⁴ Herod. vii. 157, e.g. Pind. Pyth. iii. 1. ἡθέλον

ke is ‘I would;’ ‘I

delight in’ is a para-

phrase.

⁵ l. 152.

⁶ Hom. liv.

⁷ Comm. in Joh. p. 309.

ing of ἔστηκα as, 'I have been standing,' which implies a past, a continued, and a present state.

¹ Prom. V. This is clearly seen in Æschylus,¹

^{19.} —τύχαι

τείρουσ' Ἀτλαντος, ὃς πρὸς ἐσπέρους τόπους

ἔστηκε κίον' οὐρανοῦ τε καὶ χθονὸς

ἡμοῖς ἐρεῖδων—

not only 'stands,' but 'has been standing from everlasting, and at present stands bearing,' &c. So also in Sophocles,² in a transitive sense, but past,

² A. J. 101.

—τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,

ποῦ σοι τύχης ἔστηκεν; ἢ πέφευγέ σε;

and still more pointedly in Homer,³

³ H. iv. 262.

—σὸν δὲ πλεῖον δέπας αἰεὶ

ἔστηχ', ὥσπερ ἐμοί, πίειν, ὅτε θυμὸς ἀνάγει.

In this 14th verse ἔστηκε seems to convey the same idea as in the above passage from Æschylus; referring as it does to the fall of Satan, who ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, who then fell and has remained fallen ever since, because there is no truth in him. Καὶ ἡ αἰτία γὰρ τοῦ μὴ ἔστηκεν αὐτὸν ἐν ἀλήθειᾳ τοῦτον εἴρηται τὸν τρόπον, says Origen,⁴ ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ἐκείνος γὰρ ἔτεκε τὸ ψεῦδος πρῶτος—καὶ αὐτὸς αὐτῷ πρῶτος ἐχρήσατο, adds S. Chrysostom.⁵ Theophylact understood ἔστηκε of the past, for he contrasts ἐν τῇ ἀλήθειᾳ οὐχ ἔστηκεν ἐκείνος, with ὑμεῖς—μὴ ἰστάμενοι ἐν τῇ ἀλήθειᾳ, μηδὲ ἐμμένοντες τῷ ἐμῷ λόγῳ, κ.τ.λ.⁶ Euthymius⁷ explains οὐχ ἔστηκεν, οὐκ ἐμμένει, τουτέστιν, ἐν τῷ ὁρθῷ βίῳ οὐκ ἀναπαύεται, ἀλλὰ μισεῖ τὴν τοιαύτην πολιτείαν. But Nonnus⁸ understood ἔστηκε of the past,—

⁴ Comm. vii.

⁵ Hom.

⁶ Comm. vii. B.

⁷ Comm. p. 127.

⁸ Nonnus.

—οὐδ' ἐνὶ θεσμῷ

μῖμνεν ἀληθείας θεοποιήσεως, οὐ γὰρ ἐν αὐτῷ

ἦεν ἐτητυμία.

Both in the LXX. and in the New Testament ἔστηκα has almost always a present signification. Yet in such a passage as ἄχρι τῆς ἡμέρας ταύτης ἔστηκα,⁹ ἔστηκα might well be rendered, 'I have stood or continued unto this day,' instead of 'I continue unto this day.' Likewise in Rom. v. 2, ἐσχέκαμεν, ἐστήκαμεν, have a past-present signification that cannot be rendered into English. Also in ὃς δὲ ἔστηκεν ἑδραῖος,¹⁰ ἑδραῖος rests on the past-present tense of ἔστηκεν; as in πᾶς μὲν ἱερεὺς ἔστηκε καὶ ἡμέραν λειτουργῶν,¹¹ καὶ ἡμέραν also rests on the original signification of continuity implied in ἔστηκε, on which Origen dwells when he says,¹² εἰ δὲ τις μὴ οὕτως βίῳ οὐχ ἔστηκεν ἐν τῇ ἀλήθειᾳ, κ.τ.λ.

⁹ Acts xxv. 22.

¹⁰ 1 Cor. vii. 37.

¹¹ 1 Tim. ii. 2.

¹² Comm. p. 318, B, sq.

The rendering of the A. V. "abode not," for ἔστηκεν, therefore, seems preferable to the R. V. "standeth not;" not altogether on grammatical principles, but also in agreement with the context.

—ὅτι—"for," A. V.; "because," R. V.—better.

—αὐτοῦ—"of it," A. V.; "thereof," R. V.

Both renderings mean the same thing, and refer to ψεῦδος; but that of the A. V. reads best. "Father thereof" of R. V. is not so flowing as "father of it."

Ver. 45.

Ἐγὼ δὲ ὅτι—"And because I tell you the truth," A. V.; "But because I speak the truth," R. V.—is better. See above ver. 40, for ἀλήθειαν λελάληκα, and ver. 38 for ἐγὼ δέ.

Ver. 46.

Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας;—"Which of you convinceth me of sin?" A. V.; "Which of you convicteth me of sin?" R. V.—better; see the Revised Version, preface, p. vii.

—εἰ δὲ ἀλήθειαν λέγω—"and if I say the truth," A. V.; "if I speak truth," R. V.—better, omitting δέ introduced by Stephen. S. Cyril omits δέ, Theophylact retains it, and Origen and S. Chrysostom write, ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω.

Ver. 47.

—διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε—"ye therefore hear them not," A. V.; "for this cause ye hear them not," R. V.—perhaps, better. The suppression of αὐτά in this case is a very frequent eastern idiom.

Ver. 50.

Ἐγὼ δέ—"And I," A. V.; "But I," R. V.—better. See above, ver. 38, 45.

Ver. 51.

—τὸν λόγον—"my saying," A. V.; "my word," R. V.—better, as in next verse. Although λόγος is from λέγω, 'to say,' yet 'saying' does not express λόγος in this place.

Ver. 52.

—Ἀβραάμ ἀπέθανε—"Abraham is dead," A. V.; "died," R. V.—better.¹

¹ See note p. 88.

—καὶ σὺ λέγεις—"and thou sayest," A. V.; "and yet," R. V.—a much better rendering of the second καί.

Ver. 53.

—ὅστις ἀπέθανε—ἀπέθανον—"which is dead," A. V.; "which died," R. V.

'Died' is, of course, the meaning of ἀπέθανε, but 'who' would be preferable to 'which.' 'Which is dead' flows easily, not so 'which died'; but 'Abraham who died,' would read better.

Ver. 54.

Ἐὰν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδὲν ἔστι—
 “If I honour myself, my honour is nothing,” A. V.;
 “If I glorify myself, my glory is nothing,” R. V.

Considering that the spiritual idea of ‘glory’ attached to *δόξα*, was first introduced from the LXX. into the N. T., and was made to convey a new meaning, the term ‘glory’ is liable to be misunderstood, as I fear it is in this case, if it be always used for *δόξα*. In this passage *δόξα* clearly means a different thing from what it does in e.g. ch. i. 14, *δόξα ὡς μονογενοῦς* or, *δόξασόν με—τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι*, &c.¹ Here *δόξα* is, ‘a good opinion of one’s self,’ and *δοξάζω* is ‘to form and to state that opinion;’ as in the rare expression, *ἐπὶ πλείον τι αὐτὸν ἐδόξασεν*,² if the reading be genuine.³ For among the Greeks the meaning of *δόξα* probably never rose higher than in—⁴

τί δῆτα δόξης, ἢ τί κληδόνος καλῆς
 μάτην βεούσης ὠφέλημα γίγνεται;

where *δόξα* refers to the celebrity of illustrious Athens, and is above *κληδὸν καλή*, mere ‘good report.’ And so it is understood by Origen,⁵ as taken in connexion with the preceding verse; by S. Cyril,⁶ who says, *μόνον γὰρ οὐχὶ τοῦτο φησι, μηδεὶς ἐφ’ ἑαυτῷ φρονεῖται μέγα τῶν ἐπὶ τῆς γῆς, κ.τ.λ.*; and by Nonnus,⁷

αἶκεν ἐπαινήσω, καὶ ἀγῆνορα μῦθον ἐνίψω
 ὑψώσας ἐμὸν εὐχος, ἐμὸς λόγος οὐδὲν ὀνήσει.

And Euthymius, i.e., says of *δόξα μου οὐδὲν ἔστι*, *πρὸς τὴν ἐκείνων γὰρ ὑπόνοιαν τοῦτο εἶπεν, ἴσον λέγων τῷ ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ*, ‘if I bear witness of Myself,’ ch. v. 31, &c., and *ἐὰν ἐγὼ μεγαλύνω ἑμαυτὸν*, *δοκῶ ὑμῖν ψεύδεσθαι*, &c., referring to ch. v. 37. All the Old Versions read this verse in the sense given by A. V., which seems here preferable to that of R. V.

Ver. 55.

Καὶ οὐκ ἐγνώκατε αὐτόν—“Yet ye have not known him,” A. V.; “And ye know him not,” R. V.—better.

There is no ‘yet’ in the original; and *ἐγνώκα* has a past signification lasting up to the present time,⁸ and therefore past-present, ‘ye know.’

—καὶ ἐὰν εἶπω—ἔσομαι—“and if I should say—I shall be,” A. V. and R. V., does not seem so natural in English as in Greek.

CHAP. IX.

Ver. 1.

Καὶ παράγων—“And as Jesus passed by,” A. V.; “And as he passed by,” R. V.

As in ch. iii. 2, so here also it seems necessary to

substitute the name of our LORD JESUS for ‘he,’ owing to the narrative being disjointed by being divided into chapters that are always read separately in Church.

Ver. 2.

—ἵνα τυφλὸς γεννηθῇ—“that he was born,” A. V.; “that he should be born,” R. V.—right.

Ver. 3.

—ἡμαρτεν—“hath sinned,” A. V.; “did sin,” R. V.—much better,—same tense and same time as in the preceding verse.

Ver. 6.

—καὶ ἐπέχρισε—“and he anointed,” A. V.; “and anointed,” R. V.—better; *ἐπί*, however, is omitted.

In Greek, owing to the personal pronoun being included in the termination of the verb, it may be repeated without producing the weariness on the ear which, in English results from the pronoun being distinct from the verb. Besides, the repetition of ‘he’ gives to this clause an emphasis which is not in the original.

Ver. 7.

—ὃ ἐρμηνεύεται—“which is by interpretation,” A. V.; “which is interpreted,” R. V.—better.

Ver. 8.

—ὅτι τυφλὸς ἦν—“that he was blind,” A. V.; “that he was a beggar,” R. V.

The Revisers in their preface, p. iv., state the reasons that led them to adopt ‘beggar’ instead of ‘blind,’ *τυφλός*, which was introduced by R. Stephen. They are borne out not only by many important MSS., but also by Memphit., Sahid., Syr., Eth., Arab., Goth., A. Sax., Armen., Georg., and Vulg. Theophylact with Slav. and Pers., read *τυφλός*. S. Cyril¹ and S. Chrysostom² have *ὅτι προσαίτης ἦν* and Nonnus,³

γείτονες ἐφθέγγοντο καὶ ἄνδρες ἰῶμον λαῶ
 οὐ πέλεν οὗτος ἐκεῖνος ἐν ἄστει τυφλὸς ὁδότης,
 ὃς πάρος αἰτίζεσκεν—;

—ὁ καθήμενος καὶ προσαίτων—“he that sat and begged,” A. V.; “he that sitteth and beggeth,” R. V.—alone correct.

The circumstances are thoroughly natural. In the east beggars, especially blind beggars, take possession of a particular spot in public thoroughfares, and there sit habitually begging a whole lifetime. It reminds one of many a scene at the gates of Jerusalem, of Hebron, and of Mosul; as also

¹ Ch. xvii. 1, 5.

² Thucyd. iii. 45.

³ See Dr. Arnold's note.

⁴ Soph. Oed. Col. 255.

⁵ Comm. in J. h. p. 441.

⁶ Comm. p. 278, C.

⁷ l. 179.

⁸ See note on ch. vi. 69.

¹ Comm. p. 603, C.
² Hom. lvi.
³ l. 46.

τέκνον τυφλοῦ γέροντος Ἀντιγόνη—
 τίς τὸν πλανήτην Οὐδίου κατ' ἡμέραν
 τὴν νῦν σπανιστοῖς δέξεται δωρήμασι,
 σμικρὸν μὲν ἐξαιτοῦντα;

reminds one of the spot in sight of the Acropolis still—

—βρύων
 δάφνης, ἐλαίας, ἀμπέλου·
 where, even at present,
 —πυκνόπτεροι δ'
 ἔσω κατ' αὐτὸν εὐστομοῦς ἀγρόνες.

Ver. 9.

—ἐκεῖνος ἔλεγεν—“but he said,” A. V.; “he said,” R. V.

The *but* of A. V. is not necessary; the emphasis on ‘he said’ is greater without the conjunction.

Ver. 11.

—ἀνέβλεψα—“I received sight,” A. V.; “received sight,” R. V.—See above, ver. 6.

Ver. 12.

—λέγει—“he said,” A. V.; “he saith,” R. V.—better.

Ver. 13.

—ἄγουσιν—“they brought,” A. V.; “they bring,” R. V.—better.

Ver. 14.

—Ἦν δέ—“And it was,” A. V.; “Now it was,” R. V.

‘Now’ is here a much better rendering of δέ than ‘and.’

Ver. 15.

—ἄλιν οὖν—“then again,” A. V.; “therefore again,” R. V.

‘Therefore’ is also a more correct translation of οὖν than ‘then;’ for the cause of the inquiry on the part of the Pharisees is given.

—πῶς ἀνέβλεψεν—“how he had received his sight,” A. V.; “how he received his sight,” R. V.—more literal.

Ver. 16.

—παρὰ τοῦ Θεοῦ—“of God,” A. V.; “from God,” R. V.

As this expression refers undoubtedly to Our SAVIOUR speaking of Himself as sent from God, παρὰ is best rendered by ‘from,’ which is not liable to a double meaning like ‘of.’ Nonnus, i.e., renders it,

οὐ θεὸς ἐν πέλει οὗτος—and Euthymius, οὐκ ἔστι παρὰ Θεοῦ, ἀπεσταλμένος δηλονότι, ἢ οὐκ ἔστιν ἐκ Θεοῦ.

Ver. 17.

—ὅτι ἤνοιξε—“that he hath opened,” A. V.; “seeing that he hath opened,” R. V.

Although ‘seeing’ appears at first somewhat of a paraphrase, yet it really is implied in ὅτι, and should be expressed in English. The meaning of the Greek sentence is, ‘what sayest thou of Him, for His having opened thine eyes?’ But this would be too free a rendering. ‘That’ for ὅτι must be retained, and ‘seeing’ or ‘considering’ must be added for the sake of clearness.

Ver. 18.

Οὖν—“But,” A. V.; “Therefore,” R. V.—correct.

—ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν—“that he had been blind and received his sight,” A. V. and R. V.

If τυφλὸς ἦν is rendered ‘had been blind,’ and not ‘was blind,’ as it might be, then ἀνέβλεψε should be rendered also ‘had received his sight.’ ‘Had’ cannot well be made to govern both ‘been blind’ and ‘received;’ and ἀνέβλεψε as well as τοῦ ἀναβλέψαντος, ‘who had received his sight,’ refers to the same time.

Ver. 21.

—τίς ἤνοιξε—“who hath opened,” A. V.; “who opened,” R. V.—better.

Ver. 22.

—ἐάν—ὁμολογήσῃ—“if any man did confess,” A. V.; “if any man should acknowledge,” R. V.—better.

But ‘confess’ is at least as good a rendering of ὁμολογέω as ‘acknowledge;’ if it must be altered, ‘admit him to be CHRIST,’ might perhaps come a little nearer the Greek. For εἶναι is here understood; and ὁμολογεῖν is to be taken in the sense of ὁμολογεῖν τι, i.e. τὸ αὐτὸν εἶναι Χριστόν, and this also τινί, ‘to others;’ for ὁμολογεῖν τινα is not Greek. Nonnus¹ renders it,

ὁφρά μιν ὅς δέξαιτο νόμ καὶ Χριστὸν ἐνίψῃ,
 μὴ ζαθέου ψαύσειε θεοκλήτοιο μελάθρου.

Ver. 23.

Διὰ τοῦτο—“Therefore,” A. V.; “For this cause,” R. V.—is more explicit. But ‘therefore’ is sufficient.

Ver. 24.

Ἐφώνησαν οὖν—“Then called they,” A. V.; “So they called,” R. V.—is a good paraphrase of the original.²

¹ l. 115.

² See Pref. to R. V. p. v.

—ἐκ δευτέρου—"again," A. V.; "the second time," R. V.—more correct.¹

—ὁς ἦν τυφλός—"that was blind," A. V.; "that had been blind," R. V.—perhaps better; for the man now saw; and ἦν often takes the place of pl. p. in Greek.² 'Was,' however, may imply the pl. perf.

—δὸς δόξαν τῷ Θεῷ—"give God the praise," A. V.; "give glory to God," R. V.—much better. This is a Hebrew idiomatic expression, לְהַלְלֵי אֱלֹהִים or בְּרַחֲמֵי, which can hardly be rendered otherwise. Nonnus,³

δὸς τέκος, ὑψιμέδοντι Θεῷ χάριν, ὅς σε σαῦσας
ὀφθαλμῶν πόρε φέγγος.

Ver. 25.

Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα—"whether he be a sinner or no, I know not," A. V.—"whether—or no" seems better than "whether he is a sinner, I know not," R. V. Even the ear seems to require

⁴ See note on ch. vii. 17.

'or' after 'whether.'⁴ The Revisers write 'whether he is' probably in order to render εἰ with the indicative. But 'whether,' i.e. 'wh-o, wh-ich, wh-at either,' with indic. or subj., corresponds to πότερον, and like it, it always requires ἢ, 'or,' after. Here 'or' is expressed by A. V. and understood by R. V. But εἰ with indic. seems rather to be rendered by 'if.'

—ὅτι τυφλὸς ὦν—"whereas I was blind," A. V.; "being a blind man," R. V.

The A. V. comes nearest the meaning of the Greek, which refers to his being τυφλὸς ἐκ γενετῆς, or γεγεννημένος. Τυφλὸς ὦν does not assuredly mean that 'being blind he now could see,' but that having been blind not by accident, and, as it were, of his very nature, he could see; and so he exclaimed, ἐκ τοῦ αἰῶνος οὐκ ἤκουσθη, &c. Τυφλὸς ὦν refers to the past, like οὐδὲν ὦν τὸ πρίν, in Euripides,⁵ or μῆδεν ὦν γοναῖσι, in Sophocles,⁶ and,⁷

οὐκ οἶσθα, σοῦ πατρὸς μὲν ὃς προὔφθυ πατήρ,
ἀρχαῖον ὄντα Πέλοπα—

τὰ τ' ὄντα πρόσθεν, ἄλλα θ' εὐρίσκω κακά.
and ch. x. 8, πάντες ὅσοι ἤλθον κλέπται εἰσὶ καὶ λησταί, for ἦσαν, &c. So that 'was blind,' seems to render the Greek better than 'being a blind man, now I see,' which, strictly speaking, means that he was blind and yet saw at the same time. Nonnus understands τυφλὸς ὦν of the past,⁹

—οἶδα δὲ θυμῷ
ἐν μόνῳ ἀτρεκέως, λοχίης ὅτι σύντροφος ἦοῦς
τυφλὸς ἐγὼ βλάστησα, καὶ ἴσταμαι ἄρτι δοκεῖν.
And the Goth., A. Sax., Memph., Sahid., Slav.,
George, Armen., Arab., Syr., Pers., and Vulg.,
render τυφλὸς ὦν by the past: the Ethiopic alone
reads ὀφθαλμοῦ: ἄλ: 'blind I.' S. Chrysostom does

not remark on τυφλὸς ὦν, but he speaks of the man when he could see as ὁ τυφλός;¹ so τυφλὸς ὦν as ὁ ἦν.

¹ Hom. I. vii. 2.

Ver. 26.

Εἶπον δὲ αὐτῷ πάλιν—"Then said they to him again," A. V.; "They said to him again," R. V.—which omits δέ.

Ver. 27.

—τί θέλετε—μὴ καὶ ὑμεῖς θέλετε—"wherefore would ye—will ye also," A. V.; "wherefore would ye—would ye also," R. V.

It does not appear why here θέλετε should be rendered by 'would,' or why the first should be 'would' and the second 'will' as in A. V. 'Would ye' does not seem to express μὴ in μὴ θέλετε; and 'would' seems rather to be rendered by the optat. as e.g.² εἰ γὰρ σύ μοι ἐθέλοις συνεῖναι, ἐξαρχεῖ καὶ οὐδένα ἄλλον ζητῶ. 'Εθέλω and βούλομαι are well contrasted in this dialogue,³

² Theag. 8, p. 13.

³ Ibid. 6, p. 11.

ΣΩ. Ἀλλὰ βούλει ἐγὼ σοι εἶπω;

ΘΕ. Εἰ σὺ βούλει.

Ver. 28.

Ἐλοιδορήσαν οὖν αὐτόν—"Then they reviled him," A. V.; "They reviled him," R. V.
All the Old Versions read δέ instead of οὖν.

Ver. 29.

—λελάληκεν—"spake," A. V.; "hath spoken," R. V.

'Spake' undoubtedly suits the English idiom in this place better than 'hath spoken,' which brings the action too near the present time and seems to imply that Moses was still alive. The perfect in Greek often combines both defin. and indefin. perfect in English, owing to the difference of idiom. It seems that the time of Moses was too long past to make 'hath spoken' as applicable as 'spake.'

—τούτον δέ—"as for this fellow," A. V.; "but as for this man," R. V.—much better, as it renders δέ, and substitutes 'man' for the familiar term, 'fellow.'

Ver. 31.

—ἀλλ' ἐάν τις—ᾧ, καὶ ποιῇ—"but if any man be—and doeth," A. V.; "but if any man be—and do," R. V.—better.

Βλασφημούντων οὖν αὐτῶν ἀκούοντες οἱ θεοὶ οὐκ ἀποδέχονται τὰς πολυτελεῖς ταυτασὶ πομπάς τε καὶ θυσίας· ἀλλὰ δοκεῖ μοι πολλῆς φυλακῆς δεῖσθαι καὶ σκέψεως, ὅ τί ποτε ῥητέον ἐστὶ καὶ μή.⁴

⁴ Alcibi. ccc. 20, p. 122.

Ver. 32.

—ἐκ τοῦ αἰῶνος οὐκ ἤκουσθη—"since the world

began was it not heard," A. V.; "since the world began it was not heard," R. V.—literal and correct.

The A. V. is here liable to be misunderstood according to the manner in which this sentence is read, it may mean that 'since the world began it was heard.' Ἐκ τοῦ αἰῶνος, i. q. ἀπ' αἰῶνος, is 'post

¹ See some interesting matter on this subject in F. Munter, Symbol. ad Int. Ev. Joh. p. 15.

hominum memoriam,' and not the Heb. עוֹלָם.¹

—ὅτι—τις—"that any man," A. V.; "that any one," R. V.—better.

—τυφλοῦ γεννημένου—"of one that was born blind," A. V.; "of a man born blind," R. V.—better.

Ver. 33.

—παρὰ Θεοῦ—"of God," A. V.; "from God," R. V.—See above, ver. 16.

Ver. 34.

—ὅλος—"altogether," A. V.; "wholly," R. V.—more literal, perhaps, as ὅλος and 'whole' may possibly claim relationship. But the rendering of the Greek adjective by the English adverb, weakens the force of the expression.

Ver. 35.

—καὶ εὗρὼν αὐτόν—"and when he had found him," A. V.; "and he found him," R. V.

The A. V. is the best rendering of the original; but 'having found him' might be better still. Moreover R. V. introduces another καί which is not in the Greek.

Ver. 36.

—ἵνα πιστεύσω—"that I might believe," A. V.; "that I may believe," R. V.—better.

Ver. 37.

Εἶπε δέ—"And Jesus said," A. V.; "Jesus said," R. V.—which leaves out δέ.

—καὶ εἶδράς αὐτόν, καὶ ὁ λαλῶν—ἐστι—"thou hast both seen him, and it is he," A. V. and R. V.

This does not read like good grammar, and it does not seem to render the original which, means 'and thou hast seen Him, and it is He that,' &c. But 'both,' which evidently belongs to 'thou hast,' requires after it 'and' to connect it with something else that may also be governed by 'thou hast.' Thus 'thou hast both seen and heard Him' is correct, because 'seen' and 'heard' are equally governed by 'hast.' But in 'thou hast both seen Him, and it is He,' the conjunction connects the second member of the sentence dependent on 'both' with 'it is he' that cannot be governed by 'hast;' for 'thou hast both—and it is he,' is lame.²

Ver. 39.

—ἦλθον—"I am come," A. V.; "I came," R. V.—correct. Ἦλθον here was not said with the same intention as either ἐλήλυθα or ἤκω in ch. viii. 42.

—τυφλοὶ γίνονται—"might be made blind," A. V.; "might become blind," R. V.

As in ch. i. 14, so also here the rendering of A. V. appears to be the better of the two. Ἦνα—τυφλοὶ γίνονται, is clearly put in antithesis to ἵνα οἱ μὴ βλέποντες βλέπωσι. Now this, as shown by the whole chapter is not a natural process, but a miracle. As the blind received their sight by the almighty touch of our Lord Christ, and not by the mere fact of His presence on earth, since no other blind were healed but those who fell in with Him, so also figuratively, those who saw did not gradually become blind, owing to His unseen influence, but they were made blind by His word, doctrine, and example, as truly as the blind were made to see not by a secret influence, but by His word and by His touch.

Ver. 40.

Καὶ—οἱ ὄντες—"And some of the Pharisees which were," A. V.; "And those of the Pharisees which were," R. V.—better.

—καὶ ἡμεῖς τυφλοὶ ἐσμεν;—"are we blind also?" "are we also blind?" R. V.—better.

The A. V. means, 'are we blind as well as deaf?' but R. V. says what they meant, 'are we blind, like those of whom Thou speakest?'

Ver. 41.

—οὐκ ἂν εἴχατε—"ye should have no sin," A. V.; "ye would have no sin," R. V.

In the present state of the language 'would have' is here better than 'should have;' yet 'should have' would be more correct, since it expresses a necessary consequence.¹

I must beg leave to quote from Plato a beautiful passage not altogether irrelevant to the subject in hand, that shows touchingly how great minds sought God "if haply they might feel after Him and find Him" in the twilight of their own reason alone.

ΣΩ. Ἀναγκαῖον οὖν ἐστὶ περιμένειν ἕως ἄν τις μάθῃ ὡς δεῖ πρὸς θεοῦ καὶ πρὸς ἀνθρώπους διακρίσθαι.

ΑΛ. Ἡ ὅτε οὖν παρέσται ὁ χρόνος οὗτος, ὃ Σώκρατες; καὶ τίς ὁ παιδεύσων; ῥῖστα γὰρ ἂν μοι δοκῶ ἰδεῖν τοῦτον τὸν ἄνθρωπον τίς ἐστιν.

ΣΩ. Οὐτός ἐστιν ὃ μέλει περὶ σοῦ² ἀλλὰ δοκεῖ μοι, ὡς περ τῷ Διομήδει φησὶ τὴν Ἀθηναίαν Ὁμηροῦ ἀπὸ τῶν ἐφθάλμων ἀφελεῖν τὴν ἀχλὺν,

ᾧ φρ' εὖ γιγνώσκει ἡμῖν θεῖν ἔξέ καὶ ἄνδρα, οὕτω καὶ σοὶ δεῖν ἀπὸ τῆς ψυχῆς περὶ τὸν τῆς

² See note ch. vi. 28.

ἀχλὺν ἀφέλοντα, ἣ νῦν παροῦσα τυγχάνει, τὸ τηλικαῦτ' ἤδη προσφέρειν δι' ὧν μέλλεις γνῶσεσθαι ἡμὲν κακὸν ἡδὲ καὶ ἐσθλόν· νῦν μὲν γὰρ οὐκ ἂν μοι δοκεῖς δυνηθῆναι;

ΑΔ. Ἀφαιρείτω, εἴτε βούλεται τὴν ἀχλὺν εἶτε ἄλλο τι. ὡς ἐγὼ παρεσκευάσμαι μηδὲν ἂν φυγεῖν τῶν ὑπ' ἐκείνου προστατομένων, ὅς τις ποτ' ἐστὶν ὁ ἄνθρωπος, εἴ γε μέλλοιμι βελτίων γενέσθαι.¹

¹ Aleib. Sec. 22, 23, p. 125, ed. V.

CHAP. X.

Ver. 4.

Καὶ ὅταν—ἐκβάλῃ—“And when he putteth forth,” A. V.; “And when he hath put forth,” R. V.

The A. V. is best. “Ὅταν is ‘when, whenever,’ chiefly construed with the subjunctive aor. and then with a future or present sense. E.g. in Æschines,² εἰς τρία μέρη διαιρεῖται ἡ ἡμέρα, ὅταν εἰσὶν γραφῇ παρανόμων εἰς τὸ δικαστήριον. Also,³ ὅταν οὖν ἔλθῃ ὁ Κύριος τοῦ ἀμπελῶνος, &c. The aor. subj. also has a fut. or present, or indefinite sense; e.g. in Sophocles,⁴

μή νύ ν ποτ', ὦ παῖ, τὰς φρένας γ' ὑφ' ἡδονῆς, γυναικὸς οὐνεκ' ἐκβάλλῃς—

and in Æschylus,⁵

—σὺ δ' εὐπειθὲς ἐμοὶ γλώσσης ματαίᾳς μή 'κβάλλῃς ἐπὶ χθόνα καρπὸν φέροντα—

and in Euripides,⁶

πόσιν τρέμουσα, μὴ δόμων νιν ἐκβάλλῃ.

Nonnus l.c.⁷ renders ὅταν ἐκβάλῃ by

'Εξαγαγὼν δ' ὅτε πῦσαν ἀολίσσῃ στίχα ποίμνης.

It matters not much in English whether it be ‘putteth forth’ or ‘hath put forth,’ because ‘going before them’ necessarily follows ὅταν ἐκβάλῃ; only, ‘when he hath put forth,’ does not seem so good a rendering of the Greek as, ‘when he may, or doth put forth his sheep.’

—ὅτι—“for,” A. V.; “because,” R. V.—correct, since their knowing the shepherd's voice causes them to follow him. This applies to ὅτι in the next verse.

Ver. 5.

Ἀλλοτρίῳ δέ—“And a stranger,” A. V.; “But a stranger,” R. V.—correct.

—μή ἀκολουθήσωσι—“will they not follow,” A. V.; “they will not follow,” R. V.—more literal, more emphatic, and reads better.

Ver. 7.

Εἶπεν οὖν —“Then said,” A. V.; “Therefore said,” R. V.—better.

Ver. 9.

—καὶ νομὴν εὐρήσει—“and find pasture,” A. V.; “and shall find pasture,” R. V.—better.

The A. V. makes ‘shall’ in the preceding clause, also govern ‘find’ in this; but it is better to repeat ‘shall’ before ‘find’ also.

Ver. 10.

—ἐγὼ ἦλθον—“I am come,” A. V.; “I came,” R. V.—better.

But here as often elsewhere, the emphasis on ἐγὼ is lost.¹

—καὶ περισσὸν ἔχωσιν—“and that they might have it more abundantly,” A. V.; “abundantly,” R. V.—better.

‘More’ is not in the Greek, and implies that the sheep had life before the Good Shepherd gave His own for them, and that He only gave it to them in greater abundance,—which is not the case. Whereas the Greek simply tells His overflowing love and the life and riches we have received ἐκ τοῦ πληρώματος αὐτοῦ; and this is well rendered by R. V. Nonnus, however, understands it,

ἡ περισσὸν ἔχοιεν ὑπέρτερον—

¹ See above, ch. viii. 38.

Ver. 11.

—τίθησι—“giveth,” A. V.; “layeth,” R. V.—more correct.

Ver. 12.

—θεωρεῖ τὸν λύκον—“seeth the wolf,” A. V.; “beholdeth the wolf,” R. V.

Strictly speaking, ‘to behold’ is a fair rendering of θεωρεῖν. At the same time it implies more ‘leisure and deliberation’ than the context seems to justify. For no sooner does the hireling perceive or see the wolf, even at a distance, than he runs away, and leaves the sheep. So that the rendering of the A. V. seems better here than R. V. Nonnus l.c.² renders θεωρεῖ by ἰδὼν ‘seeing,’

² l. 41.

—ὁ δὲ μίσθιος οὐ πέλε ποιμὴν

δῆλον ἀγχιέλευθον ἰδὼν λύκον ἄρπαγα μῆλων, κρυπτὸς ἀλυσκάζων ὑποδύεται—

—ἀρπάζει—“catcheth,” A. V.; “teareth,” R. V.—better; but ‘ravisheth’ would be better still, if it were admissible.

Ver. 14.

—τὰ ἐμά—“know my sheep,” A. V.; “know mine own,” R. V.

Πρόβατα is, no doubt, understood; yet as it is not expressed, and leaves the question, as it were, open, the R. V. is best, because it renders the Greek,

² κατὰ Κτεσ. p. 543, ed. Oxf.

³ S. Matt. xxi. 40.

⁴ Antig. 648.

⁵ Eumenid. 819, ed. Well.

⁶ Andr. 1033, &c.

without addition or paraphrase. Although these notes are not a practical commentary, I cannot help noticing what says F. Münter,¹ quoting this verse, “γινώσκειν h. l. ut sapius in N. T. habet significationem amandi v. c. ibid. v. 25, 27, Rom. x. 19,” &c., in proof of which he gives an inscription to show that ὄνομα γνωστὸν πολλοῖσι βροτοῖσι, mentioned in it implies “non solum enim notum, sed amabile quoque ejus nomen facere.” This is true of γινώσκειν τὰ ἐμά, as Theophylact beautifully remarks,² when he says that γινώσκειν comes from the Good Shepherd, συγχινάκις ἐπισκέπτειν τὰ πρόβατα ὡς ἐπιμελούμενος αὐτῶν, καὶ αὐτὸ γινώσκειται ὑπ’ αὐτῶν ὡς ἐπισκοπῆς ἀξιουμένων, κ.τ.λ. This explains the force and beauty of the words of S. Peter,³ Ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ’ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν—words which say but little in English, compared with their meaning, for any one who has been in the east, and who, therefore, can enter into every detail of this touching parable.

Ver. 15.

Καθὼς γινώσκει με ὁ πατήρ—“As the Father knoweth me,” A. V.; “Even as the Father knoweth me,” R. V.

The R. V. connects this verse with the preceding,⁴ I think, rightly and beautifully, putting the ‘even’ implied in καθὼς—καθ’ ὅ, in exact antithesis to what goes before, “I know Mine own, and am known of them, even as the FATHER knoweth Me and I know Him,” that all “may be one.”⁵ Nonnus, l. c.,⁶

ποιμὴν καλὸς ἔφυν, καὶ πᾶσα καλὰ νομεύω.
γινώσκω δ’ ἐμά μῆλα, καὶ ἡβάδα μηλοβοτήρα
ταῦτά με γινώσκουσιν ἴσῳ διδυμάονι θεσμῷ·
ὡς γενίτης νοεῖ με, καὶ ὡς νοεῶ γενετήρα.

S. Cyril,⁷ and S. Chrysostom also connect these two verses.⁸ This is one of the many instances in which the division of the text into verses, has altered the sense for the worse.

Ver. 16.

—καὶ ἐγὼ αὐτοὺς ἀγαγέιν—“them also I must bring,” A. V.; “them also must I bring,” R. V.—perhaps best.

—μία ποίμνη—“one fold,” A. V.; “one flock,” R. V.—alone correct.

Ποίμνη never meant ‘a fold,’ but ‘the flock’ itself. Ποίμνη is properly the object of the ποιμένος care; and like ποιμήν it probably derives from the Sanscrit पᾶ, ‘to feed,’ ‘to cherish and to protect.’ So that ποιμήν may be akin to πατήρ, which has the same etymon; and ποίμνη is the ποιμένος charge, which he

cherishes as his family under his protection. This is strictly true in the east.

But as in the east so also in Greece, ποίμνη was not always exclusively of sheep. Even the ποιμήν might have goats under his care; for the generic πρόβατον is not the specific οἶς, m. and f.; but it meant originally whatever προβαίνει εἰς τὴν νομήν. Thus Herodotus says,¹ τὰς βοῦς τὰς θηλέας Αἰγύπτιοι πάντες ὁμοίως σέβονται προβάτων πάντων μάλιστα μακρῶ·² and πρόβατα in the sense of the shepherd’s ‘flock’ were originally called τὰ λεπτά τῶν προβάτων·³ for πρόβατα, πάντα τὰ τετράποδα, says Suidas.⁴ Later, however, πρόβατα was said specially of τὰ λεπτά τῶν προβάτων which, fall to the share of the ποίμνη; and the distinction between βουκόλος, αἰπόλος, συβῶτης and ποίμνη, all embraced in νομῆς, became greater: as well as between βουκόλια, αἰπόλια and ποίμνια,—ὅπου δὲ αἱ οἶες καὶ αἱ αἰγες ἴστανται, αὐλή καὶ σηκός· and ὁ τῶν προβάτων ἡγεμὼν was called specially ποιμήν, ὥσπερ ὁ τῶν αἰγῶν αἰπόλος.⁵

Yet although both ποιμήν, ποίμνη, and πρόβατα, are here severally to be taken in their restricted sense, πρόβατα fails to render the full and deep meaning of the expression probably used by our SAVIOUR, when He spake this touching parable in His own tongue. There, as before noticed,⁶ we have the distinction made between ܠܝܢ ‘sheep and goats,’ the shepherd’s ‘flock,’ and ܠܝܢ ‘sheep.’ His sheep alone hear His voice, but His love extends over all His flock, and His life is freely given for it. “I am the Good Shepherd ܡܝܢ ܕܠܗ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ and the Good Shepherd layeth His life for His flock,” ver. 11, “I have also other sheep, ܠܝܢ ܠܝܢ ܠܝܢ these I must bring, and it shall be all one flock ܠܝܢ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ and one Shepherd,” ver. 16. These features are lost in the Harklean version which, translating from the Greek, somewhat carelessly and in a less simple and less manly idiom than the Peschito, has rendered τὰ πρόβατα throughout by ܠܝܢ; thus writing less idiomatically and losing much of the meaning and beauty of the Older Syriac.

If to this it be said that πρόβατα, and not ܠܝܢ, is the inspired term, it may be answered that the HOLY GHOST had to use human words then in existence; and that the term in Greek prose nearest to the fuller Syriac was πρόβατα; though this conveys not all the deep meaning of the words probably used by our LORD.

Nonnus, l. c.,⁷

—καὶ μία ποίμνη

ἴσεται ἀμφοτέρωθεν ἐνὸς τελεύουσα νομῆος.

¹ Symbolae ad interpret. E. Joh. ex Mariner, &c. Hafniae, 1826, p. 17.

² Comm. l. c. p. 709.

³ 1 S. Pet. ii. 25.

⁴ See Pref. to R. V. p. vi.

⁵ Ch. xviii. 22, 23.

⁶ l. 49.

⁷ Comm. p. 651.

⁸ Hom. ix.

¹ Bk. ii.

² See also bk. i. 203, iv. 62, v. 10, vi. 1, 3, ii. 4, 27, &c.

³ Herodot. bk. i. 133, viii. 137, &c. Homer ii. xiv. 124, xiii. 550, &c.

⁴ s. v. ed. Bekk. p. 884.

⁵ See note on this chapter from the Peschito.

⁶ See note on this chapter from the Peschito.

Ver. 17.

Διὰ τοῦτο—"Therefore," A. V.; "For this cause," R. V.

'For this cause' seems to imply more than διὰ τοῦτο, which simply says, 'for this reason, among others;' whereas 'for this cause' rather implies 'for this cause and no other.' Διὰ τοῦτο is properly 'for this,' and it seems to come nearer to 'therefore' than 'for this cause;' and is quite sufficient to render the Greek, at least in this place.

—ἵνα πάλιν λάβω αὐτήν—"that I might take it again," A. V.; "that I may take it again," R. V.—better.

Ver. 18.

—ἔλαβον—"have I received," A. V.; "received I," R. V.—alone correct.

Ver. 19.

—διὰ—"for," A. V.; "because," R. V.—better.

Ver. 20.

—ἔλεγον δὲ πολλοί—"and many said," A. V.; "many said," R. V. omits δέ.

Ver. 21.

—ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου—"these are not the words of him that hath a devil," A. V.; "these words are not the words of one that hath a devil," R. V.

The A. V. is right in not repeating like R. V. 'the words,' which is only once in the original. But R. V. is right in beginning the sentence with 'these words,' thereby laying greater emphasis on ταῦτα τὰ ῥήματα, although 'these' does not render the full force of ταῦτα with the art. τὰ after it. It does not appear, however, why the Greek rendered literally would not do,—'these words are not of one that hath a devil.'

Ver. 22.

Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις.—"And it was at Jerusalem the feast of the dedication," A. V.; "Now it was the feast of the dedication at Jerusalem," R. V.—better.

Ἐγένετο might be better rendered 'was taking place,' or 'happened to be,' than 'it was.' 'Now it happened to be the feast,' &c. Nonnus¹ l.c. renders ἐγένετο by

καὶ πάλιν ἡμας ἐν πανδῳμίον, κ.τ.λ.

The Revisers render ἐν Ἱεροσολύμοις in ch. iv. 40, 45, by "in Jerusalem" rightly: but here by "at Jerusalem," also rightly, perhaps; inasmuch as the

idea conveyed by the Greek, is not a spot within Jerusalem, like the temple, &c.; but is to specify Jerusalem as the place where the festival took place.

Ver. 23.

Καὶ περιπάτει ὁ Ἰησοῦς—"And Jesus walked," A. V.; "And Jesus was walking," R. V.—more correct.

Περιπατεῖν often renders the Hebrew הִלְכָה 'to walk to and fro,' or habitually, &c., as in 2 Sam. xi. 2, Esth. ii. 11, where καθ' ἐκάστην δὲ ἡμέραν περιπάτει ὁ Μαρδοχαῖος κατὰ τὴν αὐλὴν τὴν γυναικειάν לְכִי הִלְכָה, &c.

Ver. 24.

Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις;—"How long dost thou make us to doubt?" A. V.; "How long dost thou hold our mind in suspense?" R. V.—a better rendering.

Αἶρειν τὴν ψυχὴν is not found in classic Greek, in which we read instead αἰωρεῖν and αἰωρεῖσθαι, the meaning of which is explained by Plato,¹ ὕγρον τοῦτο αἰωρεῖται δὴ καὶ κυμαίνει ἄνω καὶ κάτω; as also in Pindar,²

—ὁ δὲ κνώσσω

ὕγρον νῶτον αἰωρεῖ,—

and thus αἰωρεῖσθαι τὴν ψυχὴν.³ Euthymius l.c. explains ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις;—αἰωρεῖς, ἀναγ-
τᾶς, μεταξὺ πίστεως καὶ ἀπιστίας. And Nonnus l.c.,⁴

ἡμείων τέο μέχρῃς ὑποκλέπτεις φρένα μύθοις;

Αἶρειν τὴν ψυχὴν is found rarely in the LXX., as e.g. in Psalm clvii. 8, but in the sense of שָׁבַח לַיהוָה 'to raise the soul' to God. The Gothic, A. Saxon, Memph., &c., read αἶρεις; but the Syriac seems to have understood it αἰδεῖς;

—εἰ σὺ εἶ ὁ Χριστός—"if thou be the Christ," A. V.; "if thou art the Christ, tell us plainly," R. V.—correct.

Εἰ with the indic. requires the same mood after 'if;' otherwise the sense is altered. The meaning of the A. V. is, 'If so be Thou art the Christ and no one else, then Thou hast a right to speak plainly; and so do.' But the R. V. means, 'tell us plainly the truth,—if Thou art the Christ.'

Ver. 25.

Εἶπον ὑμῖν—"I told you," A. V.; "I have told you," R. V.

The Revisers seem to have rendered this aorist as if it were the 1st εἶπα instead of the 2nd. But these tenses differ widely. Thus Hecuba says to the woman who had just spoken,⁵

καλῶς μὲν εἶπας, θύγατερ—

¹ Phædo, 140, ed. V.

² Pyth. i. 16.

³ Xenoph. Cyr. iv. 4, p. 179, ed. Oxf.

⁴ l. 87.

⁵ Eurip. Hec. 379.

which must be rendered, 'thou hast well said, daughter.'¹ And Menelaus to Helena,²

¹ See also the note on καλῶς εἶπας ch. iv. 17.

² Hel. 1063.

³ Or. 1205.

⁴ Phæn. 392.

ὡς εὖ τὸδ' εἶπας, πλὴν ἔν,—

this ἔν having just escaped from Helena's lips. So also Orestes to Pylades,³ ὡς τᾶλλα γ' εἶπας—and Jocaste to Polynices,⁴

δούλου τὸδ' εἶπας, μὴ λέγειν, ἃ τις φρονεῖ

⁵ Ib. 915. and Creon to Tiresias,⁵

τί φῆς; τίν' εἶπας τόνδε μῦθον, ὃ γέρον;

'what sayest thou? what is this story thou hast just said, old man?' So also πῶς εἶπας; repeatedly, 'what hast thou said?' or 'what sayest thou?' throughout the Tragic.

Εἶπον, on the other hand is 'I said,' may be, more than once; and it extends over a greater space of time past, and is less definite than εἶπα. Thus in Homer,⁶

⁶ Il. xiv. 34.

—'Αργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος

πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον

also less strictly defined in tense, as often found in the same author;⁷

⁷ Il. vi. 203.

τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἤδδα

ὦ γύναι, ἧ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.

said to Helena, who had just spoken. But Sophocles is more correct,⁸

⁸ Œd. Col. 932.

εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν.

And Philoctetes alluding to what he had mentioned at the beginning of a long dialogue says,⁹

⁹ v. 412.

οὐ τοῦτον εἶπον, ἀλλὰ Θερσίτης τις ἦν,

'I did not mean this one, but there was a certain Thersites,' &c. Here οὐ τοῦτον εἶπα would not have been Greek from the pen of Sophocles. The rendering of the A. V., "I told you" for εἶπον ὑμῖν, appears therefore, better than that of R. V., "I have told you."

—τὰ ἔργα ἃ ἐγὼ ποιῶ—ταῦτα—"the works that I do—they," A. V.; "the works that I do—these," R. V.—does not appear so well.

The order and meaning of the Greek is ταῦτα τὰ ἔργα ἃ ἐγὼ ποιῶ, 'these works that I do, bear witness of Me,' and, I think, should be thus translated. If, however, the, perhaps, accidental separation between τὰ and ταῦτα, is intended to lay stress on ταῦτα after the manner common in Syriac, and is thus to be observed in English, it can only be as the A. V. has done it. "The works that I do—they;" because 'they' refers to 'the works,' i.e. to all the works alluded to. Whereas the rendering of ταῦτα by 'these,' in R. V. says rather inelegantly, 'of the works that I do—these only, and not those, bear witness of Me;' because 'these' points only to some of 'the works,' and not to all of them.

Ver. 26.

'Αλλ' ὑμεῖς—"But ye," A. V.; "Nevertheless ye," R. V.

The A. V. is literal; but R. V. is a good paraphrase, in connexion with the preceding verse.

—οὐ γάρ ἐστε—"because ye are not," A. V.; "for ye are not," R. V.—more correct.

Ver. 28.

—καὶ οὐχ ἀρπάσει τις αὐτά—"neither shall any man pluck them," A. V.; "and none shall tear them," R. V.—better.

'To tear' is a better rendering of ἀρπάζειν in this place than in ver. 12; because here it is construed with 'from' or 'out of;' whereas in ver. 12, where it has no preposition, it may be taken for 'to tear asunder' which, is not the real meaning of ἀρπάζειν.

Ver. 29.

—ὃς δέδωκέ μοι—"which gave them me," A. V.; "which hath given them to me," R. V.—perhaps more correct. But in this place the imperf. 'which gave them me' is perhaps more idiomatic; and expresses an action past, the result of which lasts to the present time, as well as does δέδωκε.

—καὶ οὐδεὶς—"and no man," A. V.; "and none," R. V.—'no one,' would, perhaps, be better.

Ver. 30.

—ὁ πατήρ—"my Father," A. V.; "the Father," R. V.—right, because this rendering of ὁ πατήρ is consecrated by usage in A. V. But 'FATHER' only, the real meaning of ὁ πατήρ in Greek,¹ and the only rendering of ὁ πατήρ in all the Old Versions which have no def. art., and even sometimes in those that have it,—is a far more endearing expression; especially in the mouth of Him who taught to say "OUR FATHER WHICH ART IN HEAVEN," to those whom "He is not ashamed to call brethren."

¹ See note on ch. vi. 2.

But 'are' does not render ἐσμέν without 'we;' since 'are' is only the pl. and is no definite pers. without a pronoun.

Ver. 31.

Ἐβάστασαν οὖν—οἱ Ἰουδαῖοι—"Then the Jews took up stones," A. V.; "The Jews therefore took up stones," R. V.—better. But ἐβάστασαν seems to imply that the stones were large, heavy, and brought from somewhere near at hand.

Ver. 33.

—καὶ ὅτι σὺ—"and because that thou," A. V.; "and because thou," R. V.—correct.

Ver. 35.

—*λυθῆναι*—"be broken," A. V.; "be made void," R. V.—The A. V. is the more literal of the two.

Ver. 36.

—*ἡγιάσσε*—"hath sanctified," A. V.; "sanctified," R. V.—correct.

Ver. 38.

Εἰ δὲ ποιῶ—"But if I do," A. V.; "But if I do them," R. V.—expresses what is understood.

ΣΩ. —*ἐμβαίνειν μοι δοκεῖ καὶ ἐνταῦθα τὸ τοῦ ποιητοῦ, ὃ λέγει κατηγορῶν πού τινος, ὡς ἄρα πολλὰ μὲν ἡπίστατο ἔργα, κακῶς δὲ, φησιν, ἡπίστατο πάντα.*¹

¹ Alcib.
sec. 16, p.
116.

Ver. 39.

—*καὶ ἐξῆλθεν ἐκ*—"but he escaped out," A. V.; "and he passed out," R. V.

In ch. iv. 30, viii. 59, both A. V. and R. V. render *ἐξῆλθεν ἐκ*, 'went out of.' In ch. viii. *ἐξῆλθον ἐκ*, both A. V. and R. V. render it, 'I proceeded from,'² and here A. V. by 'escaped out,' and R. V. by 'passed out.' The A. V. comes nearest the intention of the original; since it renders the two *ἐκ* without repetition; but R. V. 'passed out' is somewhat unusual. Nonnus, l.c., renders it, *ὁ δὲ φθαμένω ποδὶ βαίνων*—Euthymius, l.c., *ἀναχωρεῖ*. Theophylact, l.c. *ὑποχωρεῖ*.

² See note
on that
passage.

Ver. 40.

—*ἦν βαπτίζων*—"baptized," A. V.; "was baptizing," R. V.—correct.

Ver. 41.

καὶ πολλοὶ ἦλθον—"and many resorted," A. V.; "and many came," R. V.—more literal.

—*Ἰωάννης μὲν*—"John," A. V.; "John indeed," R. V.—better. *Μὲν* cannot be left out.

—*πάντα δὲ ὅσα*—"but all things that," A. V.; "but all things whatsoever," R. V.—better.

CHAP. XI.

Ver. 1.

Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης—"Now a certain man was sick, named Lazarus, of Bethany, the town," &c., A. V.; "Now there was a certain man sick [named] Lazarus, from Bethany, of the town," &c., R. V.

The arrangement of R. V. is obviously better than that of A. V. except "from Bethany, of the town," which does not please the ear, and looks like an

oversight.¹ The meaning of the original is clearly that given by A. V. Nonnus l.c.² renders it,

ἦν δὲ τις ἀδρανέων νοσερῶ πρὸς Λάζαρος ἀνὴρ Βηθανίης ἐντοσθεν ἀειδομένης, ἀπὸ κώμης Μάρθης καὶ Μαρίης,—

which shows that he rightly understood *ἀπὸ* and *ἐκ* to imply the same thing in this place. *Ἐκ* indicates the first origin, 'out of;' and *ἀπὸ* the second 'from,'³ e.g. in Plato,⁴ *Θεαιτήτω ἐνέτυχον φερομένω ἐκ Κορίνθου ἀπὸ τοῦ στρατοπέδου Ἀθήνας*. And, *τὸν Ἰωνα χαίρειν πόθεν τὰ νῦν ἡμῶν ἐπιδεδήμηκας; ἢ οἷκοθεν ἐξ Ἐφέσου*;⁵ But sometimes in classic Greek, and often in the LXX. and in the N. T., *ἀπὸ* with a noun of place, means not that a man 'comes from there,' but that he is a native of that place, inde oriundus. Thus, Sophocles,⁶

εἷς ἦν Ἀχαιῖς, εἷς ἀπὸ Σπάρτης, δύο Αἰβυες ζυγωτῶν ἀρμάτων ἐπίσταται

—*ἐκτος ἐξ Αἰτωλίας*

ξανθαῖσι πύλοις; ἑβδομος Μάγνης ἀνὴρ,

ὁ δ' ὄγδοος, λεύκιππος, Αἰνιὰν γένος

ἐνατος, Ἀθηναίων τῶν θεοδμήτων ἀπὸ,

Βοιωτὸς ἄλλος—

Here we have *ἀπὸ* and *ἐκ* in the same sense, and both used to form patronymics; i.e. *ἀπὸ Σπάρτης* for *Σπαρτιάτης*; *ἐξ Αἰτωλίας* for *Αἰτωλικός*, and *ἀπὸ Ἀθηναίων* for *Ἀθηναῖος*; so also in Homer,⁷ Juno says,

εἶσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν,

ἣ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆραι,

φλέγμα κακὸν φορέουσα—

Here *κεφαλὰς ἀπὸ Τρώων* means 'Trojan heads,' i.e. Trojans. So also *Λάζαρος ἀπὸ Βηθανίας* is 'Lazarus Bethaniensis' as it is sometimes translated. And this put into English is, 'Lazarus of Bethany,' of the town of Mary. It will read well, thus correctly rendered; but as remarked at ch. i. 44, the second 'of' which is implied in the first may be omitted, as in the A. V., 'Lazarus of Bethany, the town of Mary.'

Ver. 3.

—*αἱ ἀδελφαί*—"his sisters," A. V.; "the sisters," R. V.—correct.

Ver. 4.

Ἀκούσας δέ—"When Jesus heard," A. V.; "But when Jesus heard," R. V.—better; for *δὲ* cannot be left out.⁸

—*ἵνα δοξασθῇ*—"that—might be glorified," A. V.; "that—may be glorified," R. V.—correct, since this aor. subj. has often a future sense, and refers to what was shortly to take place.

¹ See note on the same expression, ch. i. 44, and viii. 42.

² l. 1, sq.

³ See note on ch. viii. 42.

⁴ Theat. i.

⁵ ib. Ion. i.

⁶ Electr. 700, sq.

⁷ Il. xxi. 335.

⁸ See, however, the note on ch. vi. 5.

Ver. 6.

Ἦς οὖν ἤκουσεν—"When he had heard therefore,"

¹ See note on ver. 29. A. V.; "When, therefore, he heard," R. V.—better.

—τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας—"he abode two days still in the place where he was," A. V.; "at that time he continued two days in the place where he was," R. V.

'At that time' does not read well for τότε in this place; it is too formal and specific. 'Then' would read better, and would render τότε equally well; 'he then continued,' or 'then he continued, or remained two days,' &c.

Ver. 7.

—μετὰ τοῦτο—"after that," A. V.; "after this," R. V.—correct.

—λέγει—"saith he," A. V.; "he saith," R. V.—better.

—τοῖς μαθηταῖς—"to his disciples," A. V.; "to the disciples," R. V.—better.

Here, and in the following verse, the Revisers unconsciously bear out the remarks made at ch. ii. 11, and vi. 2, on the suppression of αὐτοῦ.²

Ver. 8.

Οἱ μαθηταί—"His disciples," A. V.; "The disciples," R. V.—right.

—νῦν ἐζήτουν—"the Jews of late sought," A. V.; "the Jews were but now seeking," R. V.—better.

Nonnus l.c.³ renders νῦν by ἄρτι.

Ῥαββὶν, Ἰουδαίης μανιᾶδες ἄρτι πολῖται
λαϊνέοις μᾶστευον ὕστευεν σε βελέμνοις,
καὶ σὺ μολεῖν ἐθέλεις ὅτι δῆϊοι εἰσὶ πολῖται;

Ver. 10.

—ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ—"because there is no light in him," A. V.; "because the light is not in him," R. V.

This is an instance in which the definite article is not used alike idiomatically in all languages that have it. Thus τὸ φῶς is said absolutely, but in English it is 'light,' and not 'the light,' except in special passages, as ch. i. 8, 9, viii. 12, &c. Unless, therefore, τὸ φῶς be taken to refer to 'the Light' in particular mentioned in those passages, it must refer to 'light' said absolutely. As in this passage, τὸ φῶς refers no doubt to the natural light of day, and not to CHRIST the Light of the world, it seems that the definite article before 'light' should be left out in English, and thus make the rendering of A. V. more natural as well as more correct than that of R. V. Nonnus l.c.,⁴

Ἦς δὲ διαστείχει λιποφύγει σύνδρομος ὄρεται
ποσσὶ χαριζομέναις, σφαλερὴν ὁδὸν οὗτος ὁδεύει.

Ver. 11.

—μετὰ τοῦτο—"after that," A. V.; "after this," R. V.—correct.

—κεκοίμηται—"sleepeth," A. V.; "is fallen asleep," R. V.—a really good rendering of this most beautiful image. Nonnus, l.c.,¹

ὕπνον ἀναγκᾶν καὶ ἀμεμφέα Λάχαρος εὐδοεῖ
φίλτατος ἡμεῶν ξεινουδόκος—

The A. V. renders κεκοιμημένος by 'that slept' in S. Matt. xxvii. 52, xxviii. 13, 1 Cor. xv. 20, 1 Thess. iv. 13, &c., but ἐκοιμήθη, said of S. Stephen, by 'fell asleep';—words of comfort especially from the lips of Him who for us overcame death, because He is the Resurrection and the Life.

Yet, although He alone "brought immortality to light through the Gospel" the spirit of the thoughtful and most earnest among the heathens, sought comfort in the thought that death is a sleep.

ΣΩ. Δυσὶν γὰρ θάτερόν ἐστι τὸ τεθνάναι· ἢ γὰρ οἷον
μηδὲν εἶναι, μηδ' αἰσθησιν μηδεμίαν μηδενὸς ἔχειν τὸν
τεθνήσκον, ἢ κατὰ τὰ λεγόμενα μεταβολὴ τις τυγχάνει
οὔσα καὶ μετοίκησις τῆς ψυχῆς τοῦ τόπου τοῦ ἐνθένδε
εἰς ἄλλον τόπον· καὶ εἴτε δὴ μηδεμία αἰσθησίς ἐστιν,
ἀλλ' οἷον ὕπνος, ἐπειδὴν τις καθεύδων μὴδ' ὄναρ
μηδὲν ὁρᾷ, θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος.
—Εἰ οὖν τοιοῦτον ὁ θάνατός ἐστι, κέρδος ἔγωγε
λέγω· καὶ γὰρ οὐδὲν πλείων ὁ πᾶς χερρόνος
φαίνεται οὕτω δὴ εἶναι ἢ μία νύξ.²

Τῇδε Σάων ὁ Δίκωνος, Ἀκάνθιος, ἱερὸν ὕπνον
κοιμάται. θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς.³

Ver. 12.

—σωθήσεται—"he shall do well," A. V.; "he shall recover," R. V.—better.

Theophylact,⁴ ἀρκετόν, φασιν, ἐστίν, εἰ κεκοίμηται, σωθήσεται, οὐκοῦν οὐ δεῖ ἡμᾶς ἀπελθεῖν. And Nonnus,⁵ Λάχαρος εἰ κνώσσει, σόος ἔσται.—

Ver. 13.

—ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει—"that he had spoken of taking of rest in sleep," A. V.; "that he spake of the taking of rest in sleep," R. V.—better as regards λέγει; and κοιμήσις is well rendered 'taking of rest,' since κοιμᾶν is said of ἔλκος, βλάβη, ἄνεμος, &c.

Ver. 14.

—τότε οὖν—"then Jesus," A. V.; "then said Jesus therefore," R. V.—better.

² As regards the intention of the def. art. in this case, see the note on ch. xii. 13, and xiii. 5.

³ l. 28.

⁴ Apologia Secr. 82, p. 360.

⁵ Callim. Epigr. 10, 66, and 11, xvi. 672, sq. &c.

⁶ Comm. p. 720.
⁷ l. 43.

Ver. 16.

Εἶπεν οὖν Θωμᾶς—"Then said Thomas," A. V.;
"Thomas therefore said," R. V.—better.

Ver. 19.

—ἐληλύθεισαν—"came," A. V.; "had come,"
R. V.—correct.

Ver. 20.

—ὡς ἤκουσεν—"as soon as she heard," A. V.;
"when she heard," R. V.¹

'As she heard' would be more literal than 'as soon as.'

—ἐκαθέζετο—"sat still," A. V.; "was sitting,"
R. V.

The Greek imperf. it is true, implies continuance of action, but 'was sitting' does not seem to suit this place so well, perhaps, as 'remained sitting,'—*καθεζόμενος μεῖναι χρόνον*.²—This expresses the intention of the Greek, which is, that Mary was sitting when Martha left, and that she continued to sit after Martha was gone. She was sitting weeping, as the custom is in the east for women to mourn; Nonnus,³

—ἐν δὲ μελάθρῳ

ἐν δόμῳ *Μαρίης* *μαστιζέτο* *πενθάδι* *σιγῇ*,
on the floor of her poor homestead; she did not, as
Homer⁴ says,

κλαῖε δ' ἄρ' ἐν λέκτροισι καθεζομένη μαλακοῖσιν,
but *ἐκάθισε* *κλαιούσα*—*ἐπὶ τὴν γῆν*.⁵

Ver. 22.

Ἀλλὰ καὶ νῦν—"But I know, that even now,"
A. V.; "Nevertheless even now I know," R. V.—
better.

—ὅτι ὅσα ἂν αἰτήσῃ—"whatsoever thou wilt ask,"
A. V.; "that whatsoever thou shalt ask," R. V.

The indicative in English does not seem to render fully the Greek subjunctive with ἂν.—'Whatsoever thou mayest ask,' might, perhaps, be better.

Ver. 25.

—καὶν ἀποθάνῃ—"though he were dead," A. V.;
"though he die," R. V.—alone correct.

The A. V. means that 'if a man believe being dead,—even when dead;' whereas R. V. renders the Greek, which is that, he that believeth, shall live, even though he die when his hour is come.

Ver. 27.

—ἐγὼ πεπίστευκα—"I believe," A. V.; "I have
believed," R. V.—perhaps not so well.⁶

The Greek means that Martha had believed until the present time, and therefore did now believe;

whereas R. V. makes her say that she had believed, may be lately, but does not say that she now believed. Nonnus¹ understood it in a present sense,

—εἶπε καὶ αὐτὴ,

Κοίρανε, γινώσκω, καὶ πείθομαι ὅτι σὺ κόσμῳ

Χριστὸς ἀλεξικάκοιο Θεοῦ λόγος υἱὸς ἰκάνεις.

The perf. in Greek expresses an action done, settled, accomplished, which in verbs denoting acts of the mind like *πιστεύειν*, can only be rendered in English by the present. S. Chrysostom understood it so; for he says,² *Ἀκούσασα γὰρ, ὅτι, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ, οὐδὲ οὕτως εἶπεν, Ἀνάστησον αὐτόν, ἀλλὰ τί; Πιστεύω ὅτι σὺ εἶ ὁ Χριστὸς, κ.τ.λ.*—and further on, *πιστεύεις τοῦτο; λέγει ἐκείνη, Πιστεύω ὅτι σὺ εἶ ὁ Χριστός*.—The rendering of the A. V. therefore seems best. But both A. V. and R. V. lose the emphasis on *ἐγὼ*.

—ὁ εἰς τὸν κόσμον ἐρχόμενος—"which should come," A. V.; "which cometh," R. V.—right.³

Ver. 28.

—ἀπῆλθε—"she went her way," A. V.; "she went away," R. V.

The rendering of A. V. which the R. V. preserves in ver. 46, 'went their ways,' for *ἀπῆλθον*, seems preferable.

—παίρει—"is come," A. V.; "is here," R. V.—right.

—καὶ φωνεῖ σε—"and calleth for thee," A. V.;
"and calleth thee," R. V.—better.

Ver. 29.

Ἐκείνη ὡς ἤκουσεν—"As soon as she heard," A. V.;
"when she heard," R. V.

'When she heard' would be *ὅτε ἤκουσεν*, but *ὡς* expresses a shorter time and a more rapid action than *ὅτε* and 'when.' The A. V. renders the meaning of the Greek; but the force of *ἐκείνη* at the head of the sentence is lost in both A. V. and R. V. 'That one, as she heard,' tells more than either A. V. or R. V.; but it is not so flowing.⁴

—ἐγείρεται καὶ ἐρχεται—"she arose—and came,"
A. V.; "she ariseth—and cometh," R. V.—better.

Ver. 30.

—ἐν τῷ τόπῳ—"in that place," A. V.; "in the place," R. V.—better.

The article in English, as in Greek, becomes demonstrative by being definite.

Ver. 31.

—ὄντες καὶ παραμυθούμενοι αὐτήν—"which were—and comforted her," A. V.; "which were—and were comforting her," R. V.—better.

¹ See note on ver. 29.

² Odys. vii. 295.

³ 1. 72.

⁴ Odys. xx. 54.

⁵ Lam. i. 1, ii. 10; Isa. xlvii. 1, sq., &c.

² Hom. lxi.

³ See ch. i. 9.

⁴ See ver. 20, 32.

⁶ See note on ch. viii. 31.

Ver. 32.

'*Ἦ οὖν Μαρία ὡς ἦλθεν*—“Then when Mary was come,” A. V.; “Mary therefore, when she came,” R. V.

See ver. 29. There is greater stress on ‘when’ than on *ὡς*—and on ‘and saw’ than on *ἰδοῦσα*. The Greek construction passes rapidly over *ὡς ἦλθεν—ἰδοῦσα αὐτόν*, in order to come at once to the point, *ἔπεσεν εἰς τοὺς πόδας αὐτοῦ*: but the rendering in English both in A. V. and R. V. is heavy and slow compared with the original. Here also *οὖν* seems to mean ‘then,’ instead of ‘therefore.’

Ver. 33.

'*Ἰησοῦς οὖν ὡς εἶδεν αὐτήν*—“When Jesus therefore saw her,” A. V.; “Jesus therefore, when he saw her,” R. V.—better, in that it draws the attention, like the Greek, to JESUS. But see preceding verse.

—*ἐνεβριμήσατο τῷ πνεύματι*—“he groaned in the spirit,” A. V.; “was greatly moved in his spirit,” R. V.

Nonnus¹ understood it like R. V.,

—*πνεύματι πατρῶν δεδονημένος*—

and Theophylact,² speaking of our Lord, says, *εἰς δάκρυα μὲν ἡ φύσις ἐκινεῖτο—ὁ δὲ Κύριος ἐμβριμάται τῷ πάθει ἐν τῷ πνεύματι, τούτεστιν, ἐπιτιμᾷ διὰ τοῦ πνεύματος τῇ συγχύσει, καὶ ἐπέχει ταύτην—ἄνθρωπος γὰρ ἦν ἀληθῶς, κ.τ.λ.* Euthymius h.l. copies Theophylact, and adds, *δριμύ τι καὶ αὐστηρὸν ἐνέβλεψε τῇ συγχύσει (ἔπεσχε τὴν σύγχυσιν S. Chrysostom, h.l.) ἵνα μὴ μετὰ δακρύων ποιήσῃται τὴν ἐρώτησιν. Πνεῦμα γὰρ ἐνταῦθα νοεῖται, τὸ πάθος τῆς συγχύσεως: ἐμβριμῶν δὲ ἐτάραξεν αὐτὸν, ἤγουν, διέσεισε.* And, alluding to the sense of *πνεῦμα* given by Nonnus, he says, *τινὲς δὲ πνεῦμα, τὴν θεότητα αὐτοῦ νοούντες, ἐρημνεύουσιν, ὅτι ἐνεβριμήσατο τῇ ἀνθρωπίνῃ φύσει ἐν τῇ θεότητι, κ.τ.λ.* Some commentators and some of the Old Versions understood *ἐνεβριμήσατο* to mean, inerepuit spiritu suo; others took it in the sense of *ἐταράξατο*. But seeing *ἐτάραξεν αὐτόν* follows, the first meaning ‘He rebuked His spirit,’ or ‘checked Himself,’ which is that given by Theophylact, S. Chrysostom, and Euthymius, seems to be preferable.

Ver. 35.

'*Ἐδάκρυσεν ὁ Ἰησοῦς*. This, the shortest, is yet the most touching, verse in Holy Scripture. It tells all we need know; that He is one of our own selves, our Great High Priest, Himself touched with the feeling of our infirmities. But the English ‘Jesus wept,’ is cold and lifeless compared with *ἐδάκρυσεν ὁ Ἰησοῦς*. ‘Jesus shed tears,’ or still more literally,

‘He shed tears, the SAVIOUR,’ would be a better rendering, and a more touching expression.

Ver. 36.

Οὖν—“Then,” A. V.; “Therefore,” R. V.—right.

Ver. 37.

Τινὲς δέ—“And some,” A. V.; “But some,” R. V.—right.

—*τοῦ τυφλοῦ*—“of the blind,” A. V.; “of the blind man,” R. V.—correct; it alludes to ch. ix., but in A. V. reads as if it were the eyes of the blind in general.

—*ἵνα καὶ οὗτος*—“that even this man,” A. V.; “also that this man,” R. V.—right.

The rendering of A. V., which appears at first to be literal, is not so in reality. For it says, ‘could He not have caused that even this man, i.e. even this poor man, should not have died.’ Whereas the Greek means what R. V. makes it say; although *καί*, ‘even’ or ‘also,’ comes, as it must, after *ἵνα*: for it could not be, *ποιῆσαι καὶ ἵνα οὗτος*, which is, however, the right meaning given by R. V.

Ver. 38.

—*ἐμβριμώμενος*—“groaning,” A. V.; “greatly moved,” R. V.

This place seems to favour the intransitive meaning of *ταράττομαι* given by some to *ἐμβριμῶμαι* in both this verse and the 33rd; so as to read the 33rd verse ‘greatly moved in spirit,’ instead of ‘rebuked His spirit,’ or ‘checked Himself.’ There is, however, no absolute reason why it may not be taken in a transitive sense in ver. 33, and here, in an intransitive sense.

—*ἦν δὲ σπήλαιον*—“it was a cave,” A. V.; “now it was a cave,” R. V.

It cannot be left out, as it is by A. V. ‘Now’ expresses it well; ‘but’ would also render it, even in this place.

—*ἐπέκειτο ἐπ’ αὐτῷ*—“lay upon it,” A. V.; “lay against it,” R. V.—It is not easy to decide between A. V. and R. V.; but A. V. appears right.

'*Ἐπείκειμαι τινι ἀντὶ τοῦ βαρέως πρὸς τινὰ διακείμεναι* καὶ *ἐπείκειμαι ἀντὶ τοῦ πλησίον τινὸς κείμεναι*,¹ is said lit. and fig. of troops, as frequently in Xenophon and in Herodotus; of necessity, and of doors, as e.g. in Homer,

σταθμοῖν ἐκάτερθι, θύραι δ' ἐπέκειντο φαίνας

also of ‘a name,’ which is ‘applied’ or given, as *καὶ μὴν τό γε ἀγαθόν, τοῦτο τῆς φύσεως πάσης τῷ ἀγαστῷ βούλεται τὸ ὄνομα ἐπικεῖσθαι*, for *ἐπείκειται*.² *Ἐπείκειμαι* also means to ‘lie on’ as in ch. xxi. 9,

¹ I. 121.

² Comm. p. 725.

Mac. p. 121. cl. Btsch.

¹ Cratyl. 63, p. 202.

ἀνδρακιδὴν κειμένην, καὶ ὀψάριον ἐπικείμενον· and when followed by ἐπὶ as in this 38th verse, this meaning seems still more clear. Most of the Old Versions q.v. understood it thus; the Gothic especially is very explicit, **GAH STAINA NI-ARALA-riða VAS NI-ARX**, 'and [the cave] was overlaid over with a stone.' It all depends on whether the grave was hewn out of the perpendicular, or as it often was, out of the upper side of the rock. In either case it would be a σπήλαιον, i.e. 'made with hands,' for ἄντρον καὶ σπήλαιον διαφέρει· ἄντρον μὲν, τὸ αὐτοφυὲς κοίλωμα· σπήλαιον δὲ, τὸ χειρὸς πεποίητον.¹

This passage of Xenophon,² however, οἱ δὲ κατὰ τὸ στόμα δὴ ἔτι μόνον ἐλύπουν, καὶ δῆλοι ἦσαν, ὅτι ἐπικεῖσονται ἐπὶ τῇ ἐξόδῳ τε καὶ καταβάσει— seems to favour the rendering of R. V.

Thus here it might be 'upon,' as the grave, although a cave, may have been on the upper slope of the rock. Nonnus, h.l.,³

καὶ χθόνιον σπέος ἦεν ἔσω γλαφυροῖο μελάθρου,
καὶ λίθος ἀντιτύποιο φέρων μίμημα θυρέτρου,
ἀμφιπαγῆς, ἰσόμετρος ἐρεῖδετο χάσματι τύμβου.

In Euripides, however,⁴

—ἐπὶ γὰρ τῷ Κλυταιμνήστρας τάφῳ
χρᾶς χεόμενος ἔκλυον—

ἐπὶ means 'upon,' the τάφος being a monument or a sarcophagus containing the ashes or the body of the dead, upon which libations were offered; but in⁵

Καπανεὺς προσῆγε λόχον ἐπ' Ἰλέκτραις πύλαις·

ἐπὶ is 'up to' or 'against;' as in⁶

τὸ δευτερον δὲ πούς ἐπαλλαχθεὶς ποδὶ,
ἀνὴρ δ' ἐπ' ἀνδρὶ στάς, ἐκαρτέρει μάχῃ.

Ἐπὶ with dat. is not very frequently found in the sense of 'against;' though it is in that of 'over against,' 'along,' 'upon,' &c. But there may be doubt on the subject, in this 38th verse.

Ver. 39.

—λέγει ὁ Ἰησοῦς— "Jesus said," A. V.; "Jesus saith," R. V.—better.

Ver. 40.

—ἐὰν πιστεύσῃς, ὄψῃ— "if thou wouldest believe, thou shouldest see," A. V.; "if thou believe, thou shalt see," R. V.—much better. The A. V. in this case, is incorrect.

Ver. 41.

Ἦραν οὖν— "Then they took away," A. V.; "So they took away," R. V.—better.
—ἄνω— "up," A. V.; "upward," R. V.—better.

Ver. 42.

Ἐγὼ δὲ ᾔδειν— "And I knew," A. V.; "Yet I knew," R. V.—better.

"For the sake,"—"multitude,"—"stand around," R. V.—better than A. V.

—ἵνα πιστεύσωσιν— "that they may believe," A. V.; "that they might believe," R. V.

The Revisers here seem to have broken through their rule, Pref. p. viii., of changing 'might' into 'may' in dependent clauses of the present or future time. ἵνα πιστεύσωσιν has here precisely the same meaning as in ver. 15, and ch. ix. 38, x. 38, &c. In this verse it must refer to the present or the future, since our Lord had only just spoken the words which He said that they might believe. Origen¹ speaks of it as τῶν μελλόντων λέγεσθαι ἐν τῇ εὐχῇ. As this was the expression of our SAVIOUR'S thought, intention, or wish at the time, Nonnus² renders well ἵνα πιστεύσωσιν by ὄφρα with the optative.

ἀλλὰ χάριν λαοῖο παρισταμένοιο πιφαύσκω,
ὄφρα κε πίστιν ἔχοιεν ἀρείονα μᾶλλον ἀκούειν
ὅττι σύ με προέηκας—

The rendering of A. V. therefore appears best.

Ver. 43.

Καὶ ταῦτα εἰπὼν— "And when He thus had spoken," A. V.; "And when He had thus spoken," R. V.—better rhythm.

—ἐκραύγασε— "He cried," A. V.; "He cried out," R. V.—more correct.

Ver. 45.

—οὖν— "therefore,"—οἱ ἐλθόντες— "which had come,"—καὶ θεωσάμενοι— "and seen," R. V.—better.

Here the Revisers are right in their choice of tense, but 'had' should be repeated before 'seen.'

Ver. 47.

—οὖν— "Then," A. V.; "Therefore," R. V.—right.

—τί ποιῶμεν— "what do we?" A. V.; "what are we to do?" R. V.—much better.

Nonnus h.l.—τί ῥέζομεν; and in Sophocles,

τί χρὴ ποιῆιν, γυναῖκες;³

τί ποτε ποιήσεις;⁴

But in οὗτος, τί ποιεῖς;⁵ it means, 'what art thou about?'

—ὅτι οὗτος— "for this man," A. V.; "seeing this man," R. V.—is a good paraphrase of the original.

Ver. 48.

—καὶ ἐλεύσονται— "and shall come," A. V.; "and will come," R. V.—right; at least in the present

¹ Ammon. p. 20, ed. Bekk.
² Κυρον. v. 2, 26.

dat. see ch. iv. 6.

1129.

⁶ Heracl. 831.

¹ Origen p. 347.

² l. 152.

³ Trachin. 365.

⁴ A.J. 1356.

⁵ Aesch. Sup. 908.

state of the language. But the fut. with 'will' is a remnant of the A. Sax. *pýlle* sometimes used in the same case, with a meaning of 'will,' and not with only that of an uncertain future.

Ver. 49.

Εἷς δέ τις—"And one of them," A. V.; "and a certain one of them," R. V.—correct.

—ἀρχιερεὺς ὢν—"being the high priest," A. V.; "being high priest," R. V.—better.

Ver. 50.

—οὐδὲ διαλογίζεσθε—"nor consider," A. V.; "nor do ye consider," R. V.—with greater emphasis, suited to the circumstance.

But it might be asked if 'neither' would not be preferable to 'nor' in this place, seeing 'not' implied in 'nothing' comes before; and if so, then with a semicolon after "at all."

Ver. 51.

Τοῦτο δέ—"And this," A. V.; "Now this he spake," R. V.—better.

Ver. 52.

—ὑπὲρ τοῦ ἔθνους—"not for that nation," A. V.; "not for the nation," R. V.—better.

—ἀλλ' ἵνα καὶ—"but that also," A. V.; "but also that," R. V.—right. See above the note on ver. 37, ἵνα καὶ οὗτος.

—ἵνα—συναγάγῃ εἰς ἑν—"that he should gather together," A. V.; "that he might gather together," R. V.

For 'should' and 'might,' see the note on ch. iii. 16. 'Might' is best; 'should' implies a degree of authority on the part of him that says it, as well as an obligation and duty on the part of Him to whom it is said, which is not applicable to Him who did all out of free, unmerited love for us.

—"gather into," R. V.—better than "gather in" of A. V.

—τὰ διεσκορπισμένα—"that were scattered," A. V.; "that are scattered," R. V.—better, as it is true now.

The Evangelist, when writing, said, 'that are;' the translators adapting it to their own time, said, 'that were.' But comp. *τῶν* ὧν, ch. ix. 25.

Ver. 53.

—οὖν—"then," A. V.; "therefore," R. V.—better.

Ver. 54.

—ἀπῆλθεν—"went," A. V.; "departed," R. V.—"the country," R. V.—"near the village," R. V.

"to a city," R. V.—are all improvements upon the A. V.

—καὶ ἐν συνεκείνῳ—"and there continued," A. V.; "and there tarried," R. V.

Nonnus, h.l., *ἐπιμένει* μένει. The A. V. renders *διατρίβειν*, which occurs in S. John and in the Acts, by 'to tarry,' 'continue,' 'abide,' and 'to be.' In ch. iii. 22, they render it by 'tarried' in precisely the same instance as this.

Ver. 55.

—τὸ πάσχα τῶν Ἰουδαίων—"And the Jews' pass-over," A. V.; "Now the passover of the Jews," R. V., see the note on ch. ii. 13—"was nigh at hand," A. V.; "was nigh," R. V.—'was nigh' is enough; 'at hand' is implied in it.

Ver. 56.

—καὶ ἑαυτοῖς μετ' ἀλλήλων—"and spake among themselves," A. V.; "and said among themselves," R. V.—better.

Ver. 57.

Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν—"Now both the chief priests and the Pharisees had given a commandment," A. V.; "Now the chief priests and the Pharisees," R. V.

R. V. omits the first *καὶ* as being added by Stephen. None of the Old Versions render it.

—ἐκεῖ—"where he were," A. V.; "where he was," R. V.

'Where he were' is the A. Saxon *hwær he wære*, which, strictly speaking, seems more correct: since it means 'where he might be.' But R. V. is a more literal rendering of the Greek. See ver. 52.

CHAP. XII.

Ver. 1.

Ὁ οὖν Ἰησοῦς—"Then Jesus," A. V.; "Jesus then," R. V.

In A. V. 'then' is an adverb of time; in R. V. it is a conjunction, like 'therefore' by which the Revisers generally render *οὖν*. And indeed 'therefore' might perhaps be better here than 'then,' which, standing where it does, seems to give the sentence too determined a sense. If 'then' is to be understood in the sense it has here in the A. V., the sentence would read better thus: 'Then, six days before the passover, Jesus came to Bethany.' Nonnus' paraphrase is with *ὅτι*—

ὅσατο Βηθανίην, ὅτε γαίτηνος εἶχεν ἐκεῖ;
ἐξ πάρος ἤματα μὲναι λεηλυμένα κυκλάει; ἀραι.

—ὃν ἤγειρεν—“whom he raised,” A. V.; “whom Jesus raised,” R. V.

Some MSS., and some of the Old Versions q.v., omit ‘JESUS.’

Ver. 2.

Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ—“There they made him a supper,” A. V.; “So they made him a supper there,” R. V.

The A. V. omits οὖν, which has a definite meaning here. They made Him a supper there because He was a friend and one beloved; but in this special instance they made it because He had raised Lazarus from the dead; this being His first visit to Bethany after that event. Οὖν then, is ‘igitur,’ ‘therefore;’ but ‘so’ implies the same thing, and seems to suit best this place. S. Chrysostom¹ quotes this passage thus, καὶ εἰστιάτο παρ’ αὐτοῖς, καὶ Μάρθα διακονεῖ, καὶ Λάζαρος ἐσθίει. And Nonnus,²

καὶ οἱ δόρπον ἔθεντο φιλοστέργῳ δὲ μενοινῇ
Μάρθα διακτορίην πολυχανδέος εἶχε τραπέζης.
Εἰς δ’ ἦν δαιτυμόνων ἔτι Λάζαρος, ἴσος ὀνείρω
πασίφανής.

Nonnus, in rendering δεῖπνον by δόρπον, understood it of the evening meal, served after sunset. The term ‘supper,’ however, conveys a different idea from that of δεῖπνον, which was only the principal meal of the day. It was generally eaten after the heat of the day, after sunset, but not so late as ‘supper.’ But the ideas of a ‘supper’ are relative to time and customs; so that with most Englishmen the real equivalent of ἐποίησαν αὐτῷ δεῖπνον is, ‘they made Him a dinner.’ See the note on ch. xxi. 12, on δεῦτε ἀριστήσατε, ‘come, and breakfast,’ and also the Old Versions for their rendering of this verse. Theophylact³ remarks, Τῇ δεκάτῃ τοῦ μηνὸς λαμβάνουσι τὸ ἐν τῇ τοῦ πάσχα ἑορτῇ τυτησόμενον πρόβατον, —ἀμέλει καὶ τῇ πρὸ ἑξ ἡμερῶν, ἥ ἐστὶ ἐνάτῃ τοῦ μηνὸς, ἀβρότερον ἐστιῶνται, καὶ προοίμια τῆς ἑορτῆς τὴν ἡμέραν ταύτην ποιῶνται, διὸ καὶ Ἰησοῦς συνεστιᾷται εἰς Βηθανίαν ἐλθὼν. Here, then, did our Blessed LORD begin His last Passover; a fact which gives more significance to His words at ver. 7.

Ver. 3.

—νάρδου πιστικῆς—“of spikenard,” A. V.; “of pure spikenard,” R. V.—right.

The A. V. omits πιστικῆς. But whether πιστικός come from πῖνω or from πίστις,⁴ the rendering of R. V. is correct; because even if liquid, like an essence, it must have been refined.⁵ Nonnus,⁶

—Μαρίη δὲ μύρον θυόεντος ἐλούσα,
πιστικῆς τρία μέτρα φατιζομένης ἀπὸ νάρδου,

μάρμαρον ἤέρταζε βεβυσμένον ἄγγος ἑβερῆς
ἡύκομος Μαρίη.

Neither S. Cyril, S. Chrysostom, nor Theophylact, explain πιστικῆς; Euthymius, h.l., πιστικῆς, ἥτοι, ἀκράτου καὶ καταπεπιστευμένης εἰς καθαρότητα, ἥ καὶ προσηγορία τις ἦν τοῦτο μύρου.

If the following passage from S. Epiphanius¹ was not written by him to suit this narrative, it is of some value. He says, Ἀλάβαστρον μύρου, βικίον μὲν ἐστὶν ὑέλινον, χωροῦν λίτραν ἐλαίου. τὸ δὲ μέτρον ἐστὶ ξέστου τὸ ἡμισυ· ἀλάβαστρον δὲ κέκληται διὰ τὸ εὐθρυπτον.

Ver. 4.

—ὁ μέλλων—“which should,” A. V.; “which was about,” R. V.

Seeing Judas Iscariot would betray His Master within little more than twenty-four hours, ‘was about’ is a better rendering of ὁ μέλλων than of ἡμελλεν in ch. vi. 71, q.v., that was said of Judas Iscariot a whole twelvemonth before the event took place.

Ver. 6.

—ἐβάσταξεν—“bare,” A. V.; “purloined,” R. V.

This term sounds strange in this place, although ἅπαξ λεγόμενον in Tit. ii. 10, for μὴ νοσφιζόμενους. It is but a paraphrase of the Greek, which may yet be understood otherwise. ‘Carried’ or ‘took away,’ would mean the same thing, and seems more natural than ‘purloined.’

Those versions seem to have right on their side, which render γλωσσόκομον by ‘chest,’ ‘money-chest,’ or ‘shrine,’ ‘serinium,’ A. S. *reþin*.²

Ver. 8.

Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε—“For the poor always ye have,” A. V.; “For the poor ye have always,” R. V.—better construction in English.

Ver. 9.

—διὰ τὸν Ἰησοῦν—“for Jesus’ sake,” A. V.; “because of Jesus,” R. V.

‘For the sake of’ has at present a meaning far more comprehensive than ‘because,’ and implies a certain degree of affection which is not expressed in this case, since the Jews went ‘not for Jesus’ sake;’ although in reality it only means ‘in the matter of,’ A. Sax. *þær Dælender þingon*, lit. ‘the SAVIOUR’s things.’ If we assume that ‘sake’ is the same as ‘sak,’ ‘sache,’ a ‘thing,’ for ‘the SAVIOUR’s sakes,’ would be the present equivalent for this A. Sax. idiom. But in this case ‘sake’ should always be in

¹ Hom. lxx. 2.

² l. 7.

³ Comm. p. 732.

⁴ See Lex. and Comm.

⁵ See the old versions for their rendering of πιστικῆς.

⁶ l. 11.

¹ De Mens. et Pond. vol. ii. p. 182, B.

² See Phrynic, ed. Lob. p. 98, sq., and F. Mûnter, Symbol. p. 24, 25.

the plural, e.g. 'for his,' 'for their sakes.' R. V.

¹ See note on ch. vi. 57. 'because,' therefore, is best.¹

Ver. 10.

'Εβουλεύσαντο—"consulted," A. V.; "took counsel," R. V.

It is not easy to decide between these two expressions which have the same etymology. 'To consult,' v. act. 'consulto,' seems to be συμβουλεύω, and in English it requires a compl., 'a person,' 'a friend,' &c. Here it is v. neut. and renders well βουλευόμεναι, since it does not imply that the Pharisees always consulted together; but that from that day they formed the plan and deliberated on it, either alone or together, as occasion offered: comp. ch. xi. 53. συνεβουλεύσαντο, "took counsel together," A. V. and R. V.

Ver. 12.

—ἀκούσαντες—"when they heard," A. V.; "having heard," R. V.—much better.²

—εἰς Ἱερουσόλυμα—"to Jerusalem," A. V.; "into Jerusalem," R. V.

Here 'to' is best. The multitude heard of His coming when He was yet a long way off; probably at the beginning of the descent of the Mount of Olives, half-a-mile, or more, from the city. 'Into' would imply that He was actually entering in at the gate. But this was not the case when they went forth from that gate to meet Him.

Ver. 13.

—τὰ βράχια τῶν φοινίκων—"branches of palm trees," A. V.; "branches of the palm-trees," R. V.

The Revisers were right in rendering the def. art. before 'palm-trees'; but both they and A. V. ought not to have omitted it before 'branches.' Palm-trees can never have been plentiful around Jerusalem, as the soil is not suited to them. 'The palm-trees,' therefore, from which τὰ βράχια were taken, were probably a few of these trees, growing together on the Mount of Olives or somewhere near in the valley of Jehoshaphat; trees well known to all the inhabitants of Jerusalem at the time, and to S. John himself when he left the city for Asia Minor. He therefore defines 'the branches of the only palm-trees' the multitude could have plucked when going forth to meet our Lord. Nonnus¹ seems to have understood it thus; for he says,

ἤλθον ἀντιώντες· ἀπ' εὐνέδροιο δὲ κήπου
ἀκροκόμους φοινίκας ἐγυμνώσαντο κορύμβων.

The Greek article is here full of meaning; as it is in ch. xiii. 5, τὸν υἱὸν αὐτοῦ, &c., q.v.

—εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου ὁ βασιλεὺς τοῦ Ἰσραὴλ—"blessed is the King of Israel that cometh in the name of the Lord," A. V.; "blessed is he that cometh in the name of the Lord, the king of Israel," R. V.

This clause is obviously best rendered in R. V. The A. V., strictly speaking, means that 'whatever king of Israel came in the name of the Lord, was blessed'; whereas R. V. renders the Greek as plainly as it can be done in English. This, however, would be plainer still, if, like the Greek, one might substitute 'the coming' for 'he that cometh.' S. Chrysostom's Homily for Palm Sunday should be read in Greek. No translation can do it justice.

Ver. 14.

Εὐρὺν δὲ ὁ Ἰησοῦς ἰνᾶριον—"And Jesus, when he had found a young ass," A. V.; "But Jesus having found a young ass," R. V.—better.¹

χαῖρε ἀγνὴ βύγατες Σιών, καὶ πολλὰ παύῃτα,
αὐτὸς σου βασιλεὺς ἐπιβὰς ἐπὶ πῶλον ἐσάγει.

πρῶτος πᾶσι φανείς—²

Not all the frequent mention of Sybilline verses by Lactantius, can lead one to put great faith in them.

Ver. 16.

Ταῦτα δέ—"These things understood not his disciples at the first," A. V.; "Now these things his disciples understood not at the first," R. V.

Greek inversion does not always suit the English style. R. V. is right in rendering δέ; but this clause might run better thus: 'Now His disciples understood not these things at the first.'

Ver. 17.

—ἐκ τοῦ μνημείου—"out of his grave," A. V.; "out of the grave," R. V.—unquestionably right.³

—καὶ τὸν βιβλόν—"and the bare record," A. V.; "and the record," R. V.—better.⁴

Ver. 18.

—ὑπήντησεν αὐτῷ—"met him," A. V.; "went to meet him," R. V.—right as to the sense, though not literal.

Nonnus,⁵

ὃ χάριν ἀντίων πολὺς ἔρρειν ἱσμὸς ὀδίτης.

Υπᾶντα with dat. is 'to meet,' but with intention, and therefore with motion; e.g. in Euripides,⁶

μολὼν δ' ὑπαντᾷ τοῖς ἐμοῖς βουλευμασιν.

and in Xenophon,⁷ ὁ μὲν οὖν Κύρος—ἀναπηδήσας ἐκ τῆς ἑδρας ὑπήντα τε αὐτῷ—ὑπήντησε μὲν οὖ, οὐδὲ ἀνίστη.⁸ But with the gen. which it

¹ See note on ch. vi. 5, and xi. 29. &c.

² Orac.

³ See note on ch. i. 11.

⁴ See note on ch. vi. 2, and ch. xi. 7.

⁵ Nonnus on ch. i. 19.

⁶ I. 78.

⁷ Suppl.

⁸ Cyp. Disc. vi. 3.

¹ Philoct.
718.

rarely governs, it seems rather to mean to meet accidentally, 'to fall in with,' e.g. in Sophocles,¹

νῦν δ' ἀνδρῶν ἀγαθῶν

παιδὸς ὑπαντήσας,

In this 18th verse, however, the sense is settled by ver. 13, ἐξῆλθον εἰς ὑπάντησιν αὐτῶ.

Ver. 19.

—ἀπῆλθεν—“gone,” A. V.; “gone away,” R. V.

A. V. is sufficiently correct. Ἐρχομαι according to its etymology is simply ‘to move or proceed,’ and in Greek it means ‘to come;’ ἀπέρχομαι, therefore, is ‘to move from,’ ‘to go.’ This is especially made clear in English by an adverb of place like ‘after’ or ‘over,’ ch. vi. 1, q.v.

Ver. 20.

Ἦσαν δέ τινες Ἕλληνες—“And there were certain Greeks,” A. V.; “Now there were certain Greeks,” R. V.

‘Now’ is better than ‘and.’ As regards Ἕλληνες in this place and in ch. vii. 35, see the learned treatise of Salmasius, De Hellenistica C. p. 98, sq., and Funus Hell. p. 102, sq. Such a passage as this,² ἔπλα λαμβάνεις κατὰ Ἰουδαίων, καὶ Σαμαρειτῶν, καὶ ἔθνων—πῶς κατακοντίσῃς τὸν Ἕλληνα, comp. with μήτε κληῖδόςι πρόσσεχε, μήτε ταῖς μυθώδεσι τῶν ἐλλήνων,³ may show the sense in which the term Ἕλλην was taken by many.⁴

² S. Cyril,
Hier. Pref.
i. ii. C.

³ Ibid.
Catech. iv.
p. 39, sq.

⁴ See note
on ch. vii. 35.

Ver. 21.

—ἀπὸ Βηθσαῖδά—“of Bethsaida,” A. V.; “from Bethsaida,” R. V.

Here ἀπό may be rendered either ‘of’ or ‘from,’ seeing no ἔξ follows relating to the same town; but only to the country to which the town belonged.⁵

—ἠρώτων αὐτόν—“desired him,” A. V.; “prayed him,” R. V.—better.

Ver. 23.

Ὁ δὲ Ἰησοῦς—“And Jesus,” A. V.; “But Jesus,” R. V.—better.

—ὁ κόκκος τοῦ σίτου—“a corn of wheat,” A. V.; “a grain of wheat,” R. V.

A. V. seems correct. ‘A corn of wheat’ is **ΚΛΗΚΗΧ ΘΑΙΤΕΙΣ**, A. S. hpaetene corn, and is readily understood, e.g. ‘a barley-corn,’ &c.; yet ‘granum’ has, perhaps, one origin with **ΚΛΗΚΗΧ** or with **ΑΚΚΑΝ**. But notice the different use of the article ὁ κόκκος, ‘a corn.’

Ver. 24.

—αὐτὸς μόνος μένει—“it abideth alone,” A. V.; “it abideth by itself alone,” R. V.

The Revisers intended probably to render αὐτός by ‘by itself.’ But ‘ipse,’ which, like αὐτός, would lay proper emphasis on ὁ κόκκος τοῦ σίτου, cannot be rendered ‘by itself;’ this is, moreover, implied in ‘alone.’ There does not seem to be a more fit equivalent for αὐτός than ‘it;’ even ‘itself’ would not improve the sense.

Ver. 25.

—ζωὴν αἰώνιον—“life eternal,” A. V.; “eternal life,” R. V.

A. V. reads best; ‘eternal’ is a better ending to the cadence of the sentence than ‘life.’

Ver. 26.

—ὁ πατήρ—“my Father,” A. V.; “the Father,” R. V.—right.¹

¹ See note
on ch. x. 30.

Ver. 27.

—ἀλλὰ διὰ τοῦτο—“but for this cause,” A. V.; “but yet for this cause,” R. V.

‘Yet’ is not in the Greek; moreover ‘but yet,’ which is common in familiar intercourse, is strictly speaking, a tautology; since the Greek might be rendered equally well, ‘but for this cause,’ or in the sense of R. V. ‘yet for this cause.’

Ver. 28.

—ἦλθεν οὖν φωνή—“there came a voice—saying,” A. V.; “there came a voice,” R. V.

The Revisers were right in leaving out ‘saying,’ which makes the sentence read heavily.

Ver. 29.

—ἐλάληκεν—“spake,” A. V.; “hath spoken,” R. V.—correct.

Ver. 30.

—διὰ ἐμέ—“because of me,” A. V.; “for my sake,” R. V.

The Revisers rendered διὰ in ver. 9, by ‘because,’ rather than by ‘for the sake of,’ like A. V.; and now when A. V. has ‘because,’ they translate it ‘for the sake of.’ But in this instance they are undoubtedly right; thereby preserving the parallel between the two clauses of the verse.²

² See note
on ver. 9.

Ver. 32.

—πρὸς ἑμαυτόν—“unto me,” A. V.; “unto myself,” R. V.—better.

Ver. 33.

—ποῖον θάνατον—“what death,” A. V.; “what manner of death,” R. V.—more correct.

Ver. 34.

—ὁ Χριστός—"Christ," A. V.; "the Christ," R. V.

The Revisers are right in preserving the article before 'CHRIST.' It ought never to be omitted.¹

¹ See note on ch. vii. 27, and ch. i. 41, where the reading Χριστός for ὁ Χριστός is well supported.

Ver. 35.

Οὖν—"Then," A. V.; "Therefore," R. V.—better.

—καὶ ὁ—"for he," A. V.; "and he," R. V.

The A. V. connects, it would seem naturally enough, the latter part of this verse with the former. Not so the R. V. Nonnus,²

ὅς δὲ διαστρίχει σφαλίζῃ πόδι νυκτὸς ὀλίτης
πλάζεται ἀγνώστων σκολὴν ἔδον ὀπὸς βαίνει.

Theophylact³ understood it so, ὁ δὲ περιπατῶν ἐν τῇ ἀπαιτίᾳ, οὐκ οἶδε ποῦ ὑπάγει. And S. Chrysostom⁴ quotes this clause thus, ὁ περιπατῶν ἐν τῇ σκοτίᾳ, οὐκ οἶδε ποῦ ὑπάγει. The Memph., Armen., Arab., Eth., and Georg., read 'for' or 'because he that walketh,' &c. The Sahid., Goth., Slav., and Vulg., have, 'and he that,' &c. The Syr. and Pers. may be rendered, 'for he that,' and the A. Sax. has, 'he that walketh,' &c.

—ἐν τῇ σκοτίᾳ—"in darkness," A. V.; "in the darkness," R. V.

Ἐν τῇ σκοτίᾳ, is not necessarily a definite sentence, although the def. article precedes σκοτίᾳ, but it becomes definite in English if 'the' be prefixed to 'darkness;' because the two idioms do not exactly agree in this respect.⁵ If it be 'the light,' then which light? In ch. i. 'the Light' is clearly defined, and the article is therefore correctly used; but here, this sentence καὶ ὁ περιπατῶν, &c., seems to be a general truth stated in support of the special meaning of the preceding clause, "walk with me, believe in me, while ye have the light," &c., 'for he that walketh,' &c.—said generally, of natural or of spiritual darkness.

Ver. 36.

—ὥς τὸ φῶς ἔχετε—"while ye have light," A. V.; "while ye have the light," R. V.—correct.

The A. V. understood this generally; the R. V. apply it to THE LIGHT of the world.

—ἵνα γένησθε—"that ye may be," A. V.; "that ye may become," R. V.—correct.

—υἱοί—"children," A. V.; "sons," R. V.—right.⁶

—καὶ ἀπελθών—"and departed," A. V.; "and he departed," R. V.—better.—"and did hide himself," A. V.; "and hid himself," R. V.—better.

'Did hide,' lays unnecessary stress on 'hide;' 'hid' reads better.

² See note on ch. i. 12, ver. 23.

³ See notes on ch. i. 12, 14.

⁴ But see above, ver. 19.

Ver. 39.

—ὅτι—"because that," A. V.; "for that," R. V.

This would be better if the Revisers rendered with A. V. διὰ τοῦτο by 'therefore.' But, having introduced 'for this' in the first sentence, 'for that' meant in another sense cannot well stand in the second.

Ver. 40.

—καὶ νοήσωσι—"nor understand," A. V.; "and understand," R. V.

R. V. is obviously best. The Greek means, 'he has blinded their eyes, &c., that they should not see and understand, and be converted,' &c. Whereas the A. V. seems to say, 'He has blinded their eyes, &c., that they should not see and not understand,' &c. ἵνα μή governs only νοήσωσι; but the A. V. translates it as if it governed also νοήσωσι. But it does not appear why the A. V. should render καὶ—καί differently in καὶ νοήσωσι, καὶ ἐπιστραφῶσι, καί, &c.

Nonnus¹ understood it in the sense of R. V.,

ὁφθαλμοὺς ἀλάωσεν ἐμῶν ἐπιμέτρως ἔργων,
καὶ νόον ἰθυκέλευθον ἐθήκατο τυφλὸν ἀλήτην
μὴ κραδίη νοέωσι, καὶ ἀρρήσωσιν ὀπωπαῖς,
καὶ μοι ὑποστρέψωσι—

It is also the sense of the Hebrew, Isa. vi. 10, "Make the heart of this people fat, and his ears heavy, and his eyes dim (smear or turn aside); lest he see with his eyes and hear with his ears, and his heart understand, and he turn and I heal him."

Ver. 41.

—ὅτε εἶδε τὴν δόξαν αὐτοῦ—"when he saw his glory and spake of him," A. V.; "when he saw his glory; and he spake of him," R. V.

The sense of these two renderings is not exactly the same; it depends on the punctuation and emphasis. The Greek may be rendered either way, but the addition of 'he' in the second clause of R. V. seems unnecessary.

Ver. 42.

—Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων—"Nevertheless among the chief rulers," A. V.; "Nevertheless even of the rulers," R. V.—better.

—οὐχ ὡμολόγησαν—"they did not confess him," A. V.; "they did not confess it," R. V.—better.²

Nonnus³ understood it so,

ἀλλὰ φέρον καὶ ζῆλον ἀλυσκάζαν Φαρισαίων
ἀμφαλὸν οὔτι; ἔφηνεν ἐν νόον—

² See note on ch. ix. 22.
³ I. 170.

Ver. 43.

—τὴν δόξαν—“the praise of men,” A. V.; “the glory [that is] of men,” R. V.—See note on ch. xi. 54.

Ver. 44.

Ἰησοῦς δέ—“Jesus,” A. V.; “But Jesus,” R. V.—right.

Ver. 45.

Καὶ ὁ θεωρῶν ἐμέ—“And he that seeth me,” A. V.; “And he that beholdeth me,” R. V.—See note on ch. iv. 36.

Ver. 46.

—ἵνα—μὴ μείνῃ—“that—abide not,” A. V.; “that—remain not,” R. V.—‘remain’ may be best; yet see note on ch. i. 39.

But the Revisers seem to have overlooked ‘I am come a light into the world,’ A. V., for ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, as they did ‘I am the SON of God,’ the rendering of A. V. for υἱὸς τοῦ Θεοῦ εἰμι, ch. x. 36. Here ‘the true Light,’ He that says of Himself, “I am THE LIGHT of the world,” ch. ix. 5, could not say, ‘I am a light’ only—one of many; neither does the Greek imply it.

Ἐγὼ φῶς—ἐλήλυθα is said, it appears, absolutely, ‘I light’—a frequent idiom with adjectives, as e.g. ἐγὼ πρόφρων, τάλας ἐγὼ, τάλας, &c., and not rare with nouns in apposition, taken absolutely or adjectively, e.g.—

οὐδ’ οἱ κατ’ οἶκον ἦσαν, ἀλλ’ ἐγὼ τρεφός.¹
ἐγὼ δ’ ἄδε λφὴ σοι προσηνδύμην ἀεί.¹

‘but I nurse, I sister;’ like θεοὶ θεῶν, ὧν ἐγὼ δεήμιουργός πατήρ τε ἔργων,² ‘of which I am creating father,’ &c.; or,³—

οἰκτρὰ σὺ, τέκνον, ἀθλία δ’ ἐγὼ γυνή.

—

ὡς μὴ παρέλθωσ’ αἱ κόραι, γέλως δ’ ἐγὼ
ἔγνω γένωμαι τᾶδε—

In these two last examples the indef. art. would be required in English by the difference of idiom, but not because it is implied in the Greek; for common nouns so used are like proper nouns without the def. article in a similar case, e.g. ἐγὼ Ἰωάννης—ἔπεσον,—ἐγὼ Ἰησοῦς ἐπεμψα τὸν ἄγγελόν μου,⁵ &c., or even like pronom. adj. e.g. ὅς ἐκείνος ἐγώ &c. This is clearly proved by similar cases in which the def. art. is used, e.g.⁷

ἐγὼ δ’ ὁ τλήμων τοιῷ ἐκπλήσειν κακά,

which differs as much in sense as in expression from,

—οὐστανος ἐγώ, ποίγας

ἄεθρομαι τλάμων;

or from,⁹—

ἔπαισε δ’ αὐτόχειρ νιν

οὔτις, ἀλλ’ ἐγὼ τλάμων.

In like manner, ὁ μονογενής is indeed, ‘the SON of God,’ ὁ υἱὸς τοῦ Θεοῦ; but although He cannot be ‘a Son of God,’ He is nevertheless ‘SON of God;’ so υἱὸς τοῦ Θεοῦ εἰμι, should have been rendered in ch. x. 36, ‘I am SON of God.’¹

Most of the Old Versions of this 45th verse q.v. read, with great emphasis, ‘I LIGHT am come into the world,’ and it appears, rightly.

—ἐν τῇ σκοτίᾳ—“in darkness,” A. V.; “in the darkness,” R. V.—better, as the spiritual darkness is here meant.²

Ver. 47.

—μὴ πιστεύσῃ—“and believe not,” A. V.; “and keep them not,” R. V.

Πιστεύσῃ, according to R. V., seems to have been introduced by Stephen. Nonnus,³

ὅστις ἐμῶν δέχοιτο θεόστυτα χεύματα μύθων,
καὶ μὴ ἀσυλήτοιο νόου σφρηγίδα φυλάξῃ,
οὐ κρίνω ποτὲ τοῦτον ἐγὼ βροτόν.—

Theophylact⁴ has, καὶ μὴ πιστεύσῃ: S. Cyril, S. Chrysostom, and Euthymius, do not quote the whole of this verse. See the translations for the rendering of the Old Versions.

Ver. 49.

Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα—“For I have not spoken of myself,” A. V.; “Because I spake not of myself,” R. V.

This 1 aor. is of course more indefinite than the perf. ἐλάλησα, but it relates to a much nearer and more particular time than either the imperf. or 2 aor. ‘I spake’ seems too indefinite; our SAVIOUR refers in general to all He had said or had been in the habit of saying, up to the time He said these words: and this can hardly be rendered into English otherwise than as A. V. has done it.⁵ For here ἐλάλησα has not quite the same sense as e.g. in ch. xviii. 21, q.v.

But the emphasis on ἐγὼ is lost; ‘I, sent on an errand, and not to do Mine own will, I have not spoken of Myself,’ &c.

—μοι ἐντολὴν ἔδωκε—“gave me a commandment,” A. V.; “gave me commandment,” R. V.—correct.⁶

Ver. 50.

—ζωὴ αἰώνιος ἐστὶ—“is life everlasting,” A. V.; “is everlasting life,” R. V.

This, as it stands in R. V., suits best the rhythm and cadence of the sentence, although the same kind of alteration in R. V. does not do so well at ver. 25, q.v.

¹ See note on ch. i. 7, and xviii. 37.

² See above, ver. 35.

³ l. 184.

⁴ Comm. p. 748.

¹ Electr. 1117.

² Tim. 16, v. 277.

³ Hec. 411.

⁴ Oed. Col. and, 1—992.

⁵ Rev. xii. 8, 16.

⁶ Oed. Col. 134.

⁷ Orest. 51.

⁵ See note on ch. v. 18, &c.

⁶ See note on ch. i. 7, and above, ver. 16.

—εἰρήκε μοι—“said unto me,” A. V.; “hath said unto me,” R. V.—more correct, perhaps; yet it must be borne in mind, that as εἶρω has no 1 aor. this perf. act. may probably be used in the sense of the 1 or 2 aor. as well as e.g. ἀκήκοα, &c.¹

¹ See note on ch. iv. 18.

CHAP. XIII.

Ver. 1.

—εἰδώς—“when—knew,” A. V.; “knowing,”

R. V.—better;² εἰδώς—‘wist,’ not ‘knew,’ as in εἰδώς πάντα τὰ ἐρχόμενα ἐπ’ αὐτόν,³ i.e. perceived; well expressed in—¹

εὖ γὰρ ἐγὼ τὸδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,

ἔσσεται ἡμεαρ, ὅταν ποτ’ ὁλόλῃ Ἰλιος ἱρὴ καὶ Πριάμος, καὶ λαὸς ἑυμμελίῳ Πριάμοιο.

—ἡγάπησεν—“he loved,” A. V.; “loved,” R. V.

The A. V. seems to have repeated the pronoun on purpose, because of the incident propositions which occur between the subject and this verb. It must be noticed, however, that repeating the pronoun ‘he’ which, in Greek is expressed only in the verb, gives the same emphasis to this clause as if there were αὐτὸς ἡγάπησεν, with a somewhat different sense. The A. V. seems to make ‘he loved them unto the end,’ a consequence of ‘His having loved His own.’ But the Greek and the R. V. say simply that ‘Jesus having loved His own, loved them unto the end,’ i.e. that He could not love them otherwise than faithfully, completely, unto the end of His stay among them, or, to the uttermost. Theophylact⁵ and S. Chrysostom⁶ understood it so: Τὸ γὰρ ἀγαπήσας αὐτοὺς, εἰς τέλος ἡγάπησεν αὐτοὺς, τοῦτο δηλοῖ, ὅτι οὐδὲν ἐνέλιπεν ἂν τὸν σφόδρα ἀγαπῶντα, εἰκὸς ἦν ποιῆσαι. The R. V., therefore, seems best.

Ver. 2.

Καὶ δεῖπνον γενομένου—“And supper being ended,” A. V.; “And when supper was begun,” R. V.

The whole transaction from this verse to ch. xiv. 31, inclusive, seems to be in favour of the rendering of R. V. The δεῖπνον lasted, properly speaking, from the moment they all sat down to meat, until the Lord said, “Arise, let us go hence;” although the greater part of that time was not occupied in eating, but in the most touching and most solemn intercourse ever held on earth.

According to the real meaning of γενομένος, δεῖπνον γενομένου can only mean ‘supper being begun;’ as e.g. in ζητήσεως Ἀθήνησι μετὰ δεῖπνον γενομένης,⁷—ἡμέρας γενομένης, &c.⁸ Most of the Old Versions

⁷ Plat. Symp. i. quest. i. 1.
⁸ Plato, Conviv. 145. p. 114.

q.v. understood it ‘begun;’ or ‘at supper time;’ but Nonnus¹ leaves the question open,

¹ l. 6.

—ἐσπερίου δὲ

δείπνου γενομένου φιλοστόργιο τραπέζης.

Theophylact² seems to have understood it in the sense of A. V., Καὶ τὸ δεῖπνον γενομένου οὐ μάτην κείται, ἀλλ’ ἵνα δειχθῇ τὸ ἀπάνθρωπον τοῦ Ἰουδα, οὐδὲ ἡ τῆς τραπέζης κοινωνία κατεδυσώπησεν αὐτόν. Origen³ understood it ‘when supper was begun,’ remarking very justly, that this is proved by the Lord washing His disciples’ feet before they actually began to eat, according to custom: “Ὅτε πρὸ τοῦ δεῖπνου καὶ τῆς ἐπὶ τὸ δεῖπνεῖν ἀνακλίσεως οἱ δεόμενοι τοῦ νίψασθαι τοὺς πόδας νύπτονται· ὑπερβὰς δὲ τὸν καιρὸν ἐκείνων τῷ λόγῳ ἤδη ἀνακλιθέντα τὸν Ἰησοῦν ἐπὶ τὸ δεῖπνεῖν ἐγγερεσθῆναι ἐκ τοῦ δεῖπνου, ἵνα δεῖπνησάντων ἄρξῃται νύπτεν τοὺς πόδας τῶν μαθητῶν ὁ διδάσκαλος καὶ Κύριος· πρὸ μὲν γὰρ τοῦ δεῖπνου ἦσαν λελουμένοι, κ.τ.λ. S. Cyril and Euthymius do not allude to this. And S. Chrysostom⁴ Οὐ γὰρ πρὶν ἢ κατακλιθῆναι, ἀλλὰ μετὰ τὸ ἀναπεσεῖν πάντας, τότε ἀνέστη—. The rendering of R. V. is therefore correct, and preferable to that of A. V.

² Comm. p. 751.

³ Comm. p. 751.

⁴ Hom. lxx. 2.

—ἤδη βεβληκότος—“having now put,” A. V.; “having already put,” R. V.—preferable.

Ver. 3.

—ὅτι ἀπὸ Θεοῦ ἐξῆλθε—“that he was come from God,” A. V.; “that he came forth from God,” R. V.—better. See above note on ch. viii. 42.

—καὶ πρὸς τὸν Θεὸν ὑπάγει—“and went to God,” A. V.; “and was going to God,” R. V.—far preferable.

R. V. renders in the only possible way the present indic. ὑπάγει.

Ver. 4.

—Ἐγείρεται—“He riseth,” A. V.; “riseth,” R. V.—better, with the altered punctuation.

—ἐκ τοῦ δεῖπνου—“from supper,” A. V.; “from the supper,” R. V.—better.—“and laid,” A. V.; “and layeth,” R. V.—more correct.

—καὶ λαβὼν—“and took,” A. V., R. V.

‘And taking,’ or ‘having taken,’ might be more correct and read better, inasmuch as the sudden change of tense in ‘riseth,’ ‘layeth,’ ‘and took,’ is by no means pleasing to the ear.

Ver. 5.

—εἰς τὸν νιπτῆρα—“into a bason,” A. V.; “into the bason,” R. V.—right.

S. John was writing of a thing in daily use, and known to all; it was not any kind of bason, but it

was 'the bason' used for that special purpose at every principal meal. The use of the definite article in this case¹ gives great reality and truth to the narrative of the Evangelist.

¹ As in ch. xii. 13, &c.

Ver. 6.

Ἐρχεται οὖν—"Then cometh he," A. V.; "So he cometh," R. V.—a good paraphrase. See note on ch. xii. 2.

Ver. 7.

—μετὰ ταῦτα—"hereafter," A. V.; "afterwards," R. V.

'Afterwards' does not seem so good a rendering as 'hereafter.' Μετὰ ταῦτα is definite, 'after these things;' whereas 'afterwards' is indefinite, like ὕστερον, ver. 36. But 'hereafter,' which does not seem obsolete in this sense,² renders the Greek more accurately.

² See note on ch. i. 51.

Ver. 8.

—οὐ μὴ νίψῃς—εἰς τὸν αἰῶνα—"thou shalt never wash," A. V.; "never shalt thou wash," R. V.

This inversion gives greater emphasis than A. V.; but it does not come up to the denial expressed by the original.

Ver. 10.

—ὁ λελουμένος—"he that is washed," A. V.; "he that hath been bathed," R. V.

The Revisers are perhaps correct in adopting the past part. for λελουμένος; but their rendering of it by 'bathed' is not so good as 'washed' of A. V. The idea intended in καθαροί ἐστε is, to be 'washed clean' from stain or from sin. So one 'washes' clothes, but one 'bathes' for health or pleasure; and 'to bathe' or 'to wash' a hand or a foot, is not the same thing. Now λούειν means 'to bathe or wash the whole body,' before a meal, or at any other time; and νίπτειν to wash off a stain on a part of it. Thus,

Σκαμανόριους γὰρ τάσδε διαπερὼν ῥοὰς
ἔλουσα νεκρὸν καὶ πένιψα τραύματα,

³ Enripid. Troj. 1144.

⁴ Alcest. 159.

⁵ Antig. 909.

says Talthybius;³ and a servant,⁴

—ὅδ' ασι ποταμίῳις λευκὸν χροῖα
ἔλούσατε—

So also Sophocles,⁵

ἐπεὶ θανόντας αὐτόχειρ ὕμᾶς ἐγὼ
ἔλουσα, κάκωσμησα, κάπιτυμβίους
χοὰς ἔδωκα.

In all these cases λούειν means 'to wash,' and not to 'bathe' the dead, and νίπτειν is to cleanse the gore from their wounds. So also λελουμένος in this verse is meant of 'washing' the whole body, and νίπτειν of washing the feet only.

Origen¹ alludes to the habit of washing before the principal meal; and Xenophon also,² ἔπειτα δὲ αὐτῶ οἱ μὲν γυμνασάμενοι—οἱ δὲ λουσάμενοι παρήλθον (ἐπὶ τὸ δεῖπνον). Nonnus,³

οὐ χατέει νεαροῖο λελουμένος ὕδατος ἀνὴρ,
εἰ μὴ μοῦνα ποδῆσσι καθάρσια νίπτρα πορείης
εἰνοδῆς.

But Theophylact⁴ understood λελουμένος in the sense of 'washed,' and not 'bathed,'—ἐλέγχει τὸν προδότην, ὡς ἀκάθαρτον γνώμην ἔχοντα, καὶ δεόμενον τοῦ ἀπολοῦσθαι τὴν πονηρίαν, καὶ μεταβουλεύσασθαι.

—ἀλλ' οὐχὶ πάντες—"but not all," A. V.; "yet not all," R. V.

This is perhaps preferable to A. V.

Ver. 11.

—τὸν παραδιδόντα αὐτόν—"who should betray him," A. V.; "him that should betray him," R. V.—better.

—διὰ τοῦτο—"therefore," A. V.; "for this cause," R. V.

Strictly speaking A. V. is correct,—'therefore,' i.e. 'for this;' nevertheless, διὰ c. acc. is αἰτιατική.⁵

⁵ See note on ch. vi. 67.

Ver. 13.

—ὁ διδάσκαλος καὶ ὁ Κύριος—"Master and Lord," A. V., R. V.

Here the English expression altogether fails to render the Greek. The def. article before διδάσκαλος is here full of far deeper meaning than even in ch. iii. 10, where R. V. noticed it; and it is more than a mere vocative. The sense of ὁ διδάσκαλος καὶ ὁ Κύριος in the mouth of the disciples is 'our Master and our Lord,'⁶ or, perhaps, even in English, 'the Master and the Lord,' as e.g. in ch. xi. 28, &c.⁷

⁶ See the following verse in A. V. and R. V.

⁷ See note on ch. vi. 2, vii. 27.

Ver. 15.

—καθὼς—καὶ ὑμεῖς—"ye," A. V.; "ye also," R. V.; "as," A. V.; "even as," R. V.—better.

Ver. 16.

—οὐκ ἔστι δοῦλος μείζων—"the servant is not greater," A. V.; "there is no servant greater," R. V.

The A. V. read the Greek as if it were δοῦλος οὐκ ἔστι μείζων. But if it were so, δοῦλος would have had the article, οὐκ ἔστιν ὁ δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Δοῦλος, however, a noun substantive, being here in an indefinite sense, οὐκ ἔστι must be understood as R. V. has done. The translators of A. V. mistook perhaps the meaning of οὐκ ἔστι in this and like passages, for such expressions as οὐκ ἔστιν ἄξιός⁸—οὐκ ἔστι καλόν⁹—οὐκ ἔστιν ἐμὸν δοῦναι¹⁰—οὐ γὰρ ἔστι¹¹

⁸ S. Matt. x. 37, 38.

⁹ S. Matt. xv. 26.

¹⁰ S. Matt. xx. 23, &c.

¹ S. Mark iv. 22. *τι κρυπτόν.*¹ But those are not parallel passages, inasmuch as οὐκ ἔστι is there said of adjectives or of neuter pronouns themselves either indefinite, or defined by that which they qualify. But οὐκ ἔστι

² S. Matt. xiii. 37. *προφήτης ἄτιμος, εἰ μὴ,*²—οὐκ ἦν αὐτοῖς τόπος,³—οὐκ ἔστι *μαθητὴς ὑπὲρ τὸν δεσπ.*⁴ are familiar expressions; so are οὐκ ἔστιν ὁ Θεὸς *Θεὸς νεκρῶν,*⁵—οὐκ ἔστιν ὁ Θεὸς *νεκρῶν,* ἀλλὰ *Θεὸς ζώντων* wherein we have οὐκ ἔστι before the same noun with and without the definite article.

—οὐδὲ *ἀπόστολος* —“neither he that is sent,” A. V.; “nor apostle,” R. V.

‘Apostle’ is here understood by almost all the Old Versions. Nonnus, however,⁶ explains it in the sense of ambassador, or messenger, e.g.

οὐ πέλε *λάτρις ἀνακτος ὑπέρτερος*. οὐδέ τις *ἀνὴρ ἡγεμόνος πέμψαντος ἀπόστολος* ἔστιν *ἀρεῖων*.

⁷ Comm. p. 755. Theophylact,⁷ οὐδὲ *ἀπόστολος* *μείζων* τοῦ *πέμψαντος* αὐτὸν, ἔστ’ ἂν ἢ *ἀπόστολος*. Neither S. Chrysostom nor Origen took *ἀπόστολος* to mean anything but an apostle. However that may be, *ἀπόστολος* in this place must be rendered by a substantive, and not, as A. V. does, by a past participle. He that is ‘sent’ is ὁ *ἀπεσταλμένος*.⁸ But *ἀπόστολος* must mean either ‘apostle’ or ‘messenger.’

Ver. 17.

—μακάριοί ἐστε—“happy are ye,” A. V.; “blessed are ye,” R. V.—more correct.

Ver. 18.

—οὓς ἐξελέξαμην—“whom I have chosen,” A. V.; “them whom I chose,” R. V.

‘Them whom,’ is the better rendering for οὓς of the two: but this aor. mid. seems to imply ‘choosing for oneself,’—‘those whom I chose for myself.’⁹

¹⁰ Nonnus,¹⁰

—οἶδα καὶ αὐτὸς

οἶδους πιστοτάτους καὶ ἀμεμφέας ἄνδρας ἐδέγμην.

—ἐπῆρεν—“hath lifted up,” A. V.; “lifted up,” R. V.

Considering *ἐπαίρω* has no perf. indicative, that sometimes the 1 aor. takes the place of it, and that this quotation has particular reference to Judas, who was in the act, so to speak, of lifting up his heel against his Master, the rendering of A. V. appears best. ‘Lifted up’ is too indefinite to suit this place.

Ver. 19.

—Ἄπ’ ἄρτι—“Now,” A. V.; “From henceforth,” R. V.

The R. V. has adopted the marginal reading of A. V.¹¹ Nonnus renders *ἀπ’ ἄρτι* by *ἄρτι*,¹²

—τόπερ ἔσσεται ἄρτι βίησω,

ὄφρα μιν ἦν τελέσειεν ἑλὶς *χρόνος ἐγγύθεν ἔρπων*, μῦθον ἀναμνήσεσθε *παλαίφατον*, ὅττιπερ ὑμῖν ἔσσομενον θέσπιζεν ἐμὴ *πρωτόβροτος ἡμῶν*.

And Theophylact,¹ understanding this as applying to Judas Iscariot, says, ταῦτα δὲ πάντα, *φησὶ, προλέγω* περὶ τοῦ προδότου, ἵνα ὅταν γένηται, πιστεύσῃτε, ὅτι ἐγὼ εἶμι, *τουτέστιν, ὅτι ἀληθύνω*. S. Chrysostom does not allude to this verse: but both Theophylact and Origen repeatedly write *ἀπ’ ἄρτι*, the latter only once, i.e., *ἀπ’ ἄρτι*, and both use it in the sense of ‘now,’ for it is not easy to explain the meaning of ‘from henceforth,’ in this place. Origen, indeed, refers *ἀπ’ ἄρτι* to the past,² *τὴν ἀναφύον ἡ λέξις αὐτῇ ἔχει* ἐπὶ τὸ προεξηγούμενον τὸ, οὐ περὶ πάντων, κ.τ.λ. Wahl gives as the second meaning of *ἀπ’ ἄρτι* “fortius ἄρτι, nunc, jetzt;” and to prove it he quotes this passage, ch. xiv. 7, and Rev. xiv. 13; and he further refers to the passage already quoted above⁴ from Aristoph. Plut. 388,

ἔγωγες καὶ τοὺς δεξιούς καὶ σώφρονας

ἀπ’ ἄρτι πλουτῆσαι ποιήσω,

thus written in Bekker’s and in Brunck’s edition. But both the Scholia, and the *Nota Variorum* should be read, as well as Phrynichus,⁵ *ἄρτι ἤδη μὴδέποτε* εἴπῃς ἐπὶ μέλλοντος—on the subject of *ἀπ’ ἄρτι*.

Fischer says, “Grammatici plerique præcipiunt *ἀπ’ ἄρτι* esse *mox, paulò post, jam*, (ut Matt. xxvi. 64, ubi Heins. legi volebat, ut Apoc. xiv. 13, *ἀπαρτί*, ut referetur ad verba καὶ λέγει, contra omnem loquendi usum) *ἀπαρτί omnino, prorsus, plane*.” And Lobeck,⁶ “Ἄν *ἀπ’ ἄρτι* s. *ἀπ’ ἄρτι*, i.e. *ἀπὸ τοῦ νῦν*, quo sensu N. T. auctores utuntur, Attici usurpaverint, magnopere dubito, neque Antiatticistæ testimonio⁷ satis confido, *ἀπ’ ἄρτι* apud Platonem Comicum pro *ἀπὸ νῦν* legi affirmantis, qui mihi communiter cum Glossatore Brunckiano aberrasse videtur.” Undoubtedly the original meaning of *ἀπ’ ἄρτι* is ‘henceforth,’ *ἀπὸ τοῦ νῦν*; and so it may be rendered, in general, except in this verse and ch. xiv. 7, where it seems to require the rendering given by Origen and Nonnus, whose authority may be of some weight in this particular case.

—πρὸ τοῦ γενέσθαι—“before it come,” A. V.; “before it come to pass,” R. V.

The A. V. seems to have overlooked ‘to pass’ after ‘come’ in this place.

—ὁ τ’ ἐξῆλεγχων *μονος*

ἀλάθειαν ἐτήτυμος

χρόνος—⁸

Ver. 21.

—τῷ πνεύματι—“in spirit,” A. V.; “in his

¹ S. Mark iv. 22.

² S. Matt. xiii. 37.

³ S. Luke ii. 7.

⁴ S. John vi. 40, &c.

⁵ S. Matt. xxi. 22, and S. Mark xii. 27.

⁶ Nonnus, p. 755.

⁷ Comm. p. 755.

⁸ As in ch. ix. 7.

⁹ See note on ch. xiv. 7.

¹⁰ Nonnus, p. 755.

¹¹ See note on ch. xiv. 7.

¹² Nonnus, p. 755.

¹ p. 394.

² See note on ch. i. 51.

³ See note on ch. i. 51.

⁴ See note on ch. i. 51.

⁵ See note on ch. i. 51.

⁶ See note on ch. i. 51.

⁷ See note on ch. i. 51.

⁸ See note on ch. i. 51.

⁹ See note on ch. i. 51.

¹⁰ See note on ch. i. 51.

¹¹ See note on ch. i. 51.

¹² See note on ch. i. 51.

¹³ See note on ch. i. 51.

¹⁴ See note on ch. i. 51.

¹⁵ See note on ch. i. 51.

¹⁶ See note on ch. i. 51.

¹⁷ See note on ch. i. 51.

¹⁸ See note on ch. i. 51.

¹⁹ See note on ch. i. 51.

²⁰ See note on ch. i. 51.

²¹ See note on ch. i. 51.

²² See note on ch. i. 51.

²³ See note on ch. i. 51.

²⁴ See note on ch. i. 51.

²⁵ See note on ch. i. 51.

²⁶ See note on ch. i. 51.

²⁷ See note on ch. i. 51.

²⁸ See note on ch. i. 51.

²⁹ See note on ch. i. 51.

³⁰ See note on ch. i. 51.

³¹ See note on ch. i. 51.

³² See note on ch. i. 51.

³³ See note on ch. i. 51.

³⁴ See note on ch. i. 51.

³⁵ See note on ch. i. 51.

³⁶ See note on ch. i. 51.

³⁷ See note on ch. i. 51.

spirit," R. V.—perhaps more correct, according to Greek idiom.

¹ 1. 91: as he did in ch. xi. 33. But Nonnus understood it here¹ of the Spirit of God,

—καὶ ὁμῶς ἐν στόμα λύσας,
πνεύματος οὐρανόθεν δεδονημένος ἔμφρονι παλμῶ
Χριστὸς ἀσιγήτοιο νόου κυμαίνετο πυρσῶ.

But this is far-fetched. Πνεῦμα, κεφαλή, χεῖρ, &c., seldom take a possessive pronoun in Greek; although it must be supplied in English; e.g. in Euripides,²

² Hec. 566.

ἐπεὶ δ' ἄφ' ἧκε πνεῦμα θανάσιμω σφάγγει,
neither 'he gave up the ghost,' nor yet 'he lost breath;' but 'he lost his life.' And,³

³ Ib. Troj. 115.

οἶμοι κεφαλῆς, οἶμοι κροτάφων
πλευρῶν τε,

'alas, my head! alas, my temples and my sides!' &c.

Ver. 22.

Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί—“Then the disciples looked one on another,” A. V., R. V.

Εἰσβλέπειν, and εἰσβλέψαι, which occur but seldom, differ from βλέπειν εἰς. Εἰσβλέπειν is ‘to look on’ and ‘into,’ both with the sense of ‘towards:’ βλέπειν εἰς is rather ‘to look to,’ but this ‘to’ must sometimes be rendered ‘at’ in English. Thus in Euripides,⁴ Electra says,

⁴ Orest. 107.

οὐκ ἂν δυνάμην μητρὸς εἰσβλέψαι τάφον,

‘I could not look (deliberately, towards) on my mother's tomb.’

⁵ Electra, 954.

But in Sophocles she says,⁵

νῦν δ' ἥνικ' οὐκ ἔτ' ἔστιν, εἰς σὲ δὲ βλέπω,

‘but now that he is no more, it is to thee I look, to avenge,’ &c.

⁶ Aj. 514.

And Tecmessa says to Ajax,⁶

ἐμοὶ γὰρ οὐκ ἔτ' ἔστιν εἰς ὃ τι βλέπω,
πλὴν σοῦ,

‘for I have nothing else to look to but thee,’ &c.

⁷ in S. Matt. xxii.

⁸ 16, S. Mark xii. 14.

⁹ Hipp. 279.

¹⁰ Phoen. 459.

¹¹ De Leg. xli. 11, ed. V.

¹² Conviv. 11, p. 33.

¹³ Acts iii. 1.

¹⁴ Elect. 563.

Βλέπειν εἰς is ‘to look to’ or ‘at,’⁷ οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων: and in Euripides,⁸

ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται βλέπων;

but it means ‘to look at,’ as it were, a target,—εἰς ταῦτόν ὁμασι βλέπων,⁹—in Plato,¹⁰ ὁ σκοπὸς οἱ βλέπειν δεῖ,—εἰς ἐν βλέποντα πρὸς τοῦτο αἰετὰ πάντα ὅσον βέλη ἀφίεναι.—νοῦν γὰρ—εἵπομεν εἰς τὸ ἐν ἐκεῖνο οἱ δεῖ βλέπειν, &c. So also,¹¹ εἰς δὲ ταῦτά τις αὐτὸν βλέψας ἡγήσεται' ἂν πάλιν, &c. ‘Look

on us,’ A. V., for βλέψον εἰς ἡμᾶς,¹² will hardly suit, as the lame man was lying on the ground and the apostles were standing; although in Euripides,¹³

βλέψον νῦν ἐς τόνδ', ὦ τέκνον, τὸν φίλτατον,

it may be rendered equally well, ‘look on’ or ‘look

at.’ It appears, therefore, that ‘the disciples looked at one another,’ would be a better rendering of ἔβλεπον εἰς ἀλλήλους, than ‘looked one on another.’

—ἀποροῦμενοι περὶ τίνος λέγει—“doubting of whom he spake,” A. V.; “being in doubt about whom he spake,” R. V.—no great improvement.

Ver. 23.

Ἦν δὲ ἀνακείμενος—“Now there was leaning on Jesus' bosom,” A. V.; “Now there was reclining at meat in Jesus' bosom,” R. V.

Although ἀνακείσθαι does not always mean ‘to sit’ or ‘to recline at meat;’ as e.g. S. Mark v. 40, τὸ παιδίον ἀνακείμενον, &c., yet ‘at meat’ should, properly speaking, be expressed, seeing that in ver. 12, we have ἀναπεσὼν πάλιν, and not as in S. Matt. xxvi. 20, ἀνέκειτο. Ἐν τῷ κόλπῳ, however, should be rendered, perhaps, ‘on Jesus' bosom’ with A. V. rather than ‘in Jesus' bosom.’ In ch. i. 18, εἰς τὸν κόλπον is rendered ‘in the bosom of’ both by A. V. and R. V., but that is not a parallel case; for the Only-begotten of the FATHER stands to His FATHER in a very different relation from that in which even the beloved disciple stood to his Master. Nonnus says,¹

¹ 1. 103.

—ἀνὴρ δὲ τις ὃς παρὰ κόλπον

ἀγχιφανῆς ἀνέκειτο φιλοστόργου βασιλῆος,
τούτῳ Πέτρος ἔνευσε.

In S. Luke vi. 38, we read, δάσουσιν εἰς τὸν κόλπον ὑμῶν, “they will give into your bosom;” and in ch. xvi. 22, we have both εἰς and ἐν; e.g. ἐγένετο—ἀπενεχθῆναι αὐτὸν εἰς τὸν κόλπον τοῦ Ἀβραάμ—“into Abraham's bosom,”—and ver. 23, ὅρξεν τὸν Ἀβραάμ καὶ Ἀάζαρον ἐν τοῖς κόλποις αὐτοῦ, “in his bosom;” but those cases differ from this. The expression ἐν τῷ κόλπῳ in this 23rd verse said of S. John, coupled with ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος, ver. 25, shows that while sitting at meat the beloved disciple lay on his Master's bosom, i.e. on the upper part of His chest, as it were against His shoulder, κόλπος being ‘regio circa pectus intra brachia,’ whence he dropped his head lower down on Jesus' breast. And this seems further to show that our Lord and His disciples ‘sat’ at meat, as the custom is at present in the east, around a table either round or octagon, with the dish into which every one at table dipped his bread, in the centre. In the house of the Pharisee, however, He must have reclined at meat after the Roman fashion; otherwise the penitent woman could not have ‘stood behind’ in order to anoint His feet,—παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίονσα. But in the house of Lazarus at Bethany—a far more humble abode—where He probably sat at table, as He did in this case, Mary

might anoint His feet, without standing behind Him.

¹ *Εν τῷ κόλπῳ*, however, as well as *ἐν τοῖς κόλποις*,¹ is strictly speaking, 'in the bosom'; the question is, therefore, whether the English equivalent in this place is 'on' or 'in the bosom';—yet the A. V. 'on the bosom' seems best, supported as it is by the A. S. on *þær* Daelenðer bearme.

Ver. 24.

—*νεύει—πυθίσθαι*—"beckoned—that he should ask," A. V.; "beckoneth—to ask," R. V.—more correct.

—*τίς ἂν εἴη*—"who it should be," A. V.; "who it was," R. V.

This is more colloquial than A. V.; but 'who it might be' would be a better rendering of the Greek, and also correct.

Ver. 25.

—*ἐπιπεσὼν αὐτῷ*—"he then lying on Jesus' breast," A. V.; "he then leaning back on Jesus' breast," R. V.

The R. V. seems to have read *ἀναπεσὼν*; for there is nothing in *ἐπιπεσὼν* to justify the rendering 'leaning back.' In S. Luke xv. 20, we read, *ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ*—the father 'fell upon his son's neck'; and so also *ἐπέπεσε ἐπὶ τὸ στήθος*, the disciple 'fell upon his Master's breast,' in token of fondness and attachment. This almost reminds one of this passage of Homer,² where he speaks of Andromache,

*παῖδ' ἐπὶ κόλπον ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς
Ἐκτορίην ἀγαπητήν,*—

² *Il. vi.*
100.

and,³
*ἄψ δ' ὁ πάϊς πρὸς κόλπον ἐΐζώνοιο τίθνης
ἐκλίνθη—*

Since *κόλπος* is τὸ ἄνω τοῦ πέλους ἢ χιτῶνος, it is, strictly speaking, higher than *στήθος*; so that the beloved disciple might *ἐπιπίπτειν ἐπὶ τὸ στήθος* of his Master, after having reclined on His bosom. Euthymius, h.l., has, *ἐπιπεσὼν δὲ ἐκείνος οὕτως—οὕτως, ὡς ἀνέκειτο, τουτίστι, μὴ ἀναστὰς, ἀλλὰ μόνον μεταστραφεῖς*.⁴ And Nonnus,⁵

—ὁ δὲ θρασὺς ὄξ' ἱ παλμῷ
στήθεσιν ἀχράντοις πεσὼν πεφιλημένος ἀνὴρ
δαινομένου βασιλῆος—

Ver. 26.

—*καὶ ἐμβάψας τὸ ψωμίον*—"and when he had dipped the sop," A. V.; "and dipping the sop," R. V.

It does not appear why *ἐμβάψας* should not be rendered literally, 'and having dipped the sop'; it would be more correct than either A. V. or R. V.

Ver. 27.

Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν—"And after the sop Satan entered," A. V.; "And after the sop straightway Satan entered," R. V.

A. V. omits *τότε*, and R. V. supplies it by 'straightway,' a somewhat free paraphrase rather than a correct rendering. *Μετά* here holds the place of *ὅτε* with *τότε*, 'when—then,' as it does after a past part. e.g. *εἰσελθὼν—τότε*, &c., or after *πρῶτον—τότε*, &c. 'And after the sop, then Satan entered,' would not do, because the time implied by 'then' is already specified by 'after the sop'; so also, if 'when' precedes; although it is so in a less marked manner because 'when' is more indefinite than 'after that.' This is probably the reason for which the idiom *ὅτε—τότε*, usual in many languages, has become obsolete in modern English; for *þa—þa* is regular and usual in A. Saxon, as well as *Θαννη—ψαννη* in Gothic.

—*λέγει αὐτῷ*—"Then Jesus said," A. V.; "Jesus therefore saith," R. V.—better.

—ὁ ποιῆς—"that thou doest," A. V.; "what thou doest," R. V.—more correct; in the present state of the language.

Ver. 29.

—*τὸ γλωσσόκομον εἶχεν*—"had the bag," A. V.; "kept the bag," R. V.—a good paraphrase, if 'bag' is retained.

See the Old Versions for their rendering of *γλωσσόκομον*. It was properly a 'money chest,' and not a bag. Nonnus,¹

¹ *l. 115*

—*τινὲς δοκίεσκον ἀσημάντῳ τινὶ μύθῳ,
δουρατέην ὅτι χηλὸν ἀνιέρταζεν* 'Ιούδας.
*Μὴ οἱ κοίρανος εἶπεν ἐφ' σημάτορι μύθῳ
ὄφρα κεν ἐντύνειεν ὅσον χρέος εἶχεν ἑορτῇ,
ἢ ἵνα τὶ πτωχοῖσι βιοπλανέουσιν ὑπάσσοι*

and Phrynichus² says, *Γλωσσόκομον*:—*διεφθαρμένως λέγεται ὑπὸ τῶν πολλῶν ἐχρῆν γὰρ γλωττοκομῆν λέγειν*.³ It was originally a case for the *γλωτταὶ αὐλητικαί*, tongues or reeds for the clarinet-like instruments used of old among the Greeks; the name was afterwards applied to a chest for clothes, books, jewels, &c. But originally, it has nothing to do with a bag or purse.

² *Beloe.*
p. 105, ed.

³ *On*
the learned
oliter.

Ver. 32.

—*εἰ ὁ Θεὸς ἐδοξάσθῃ*—"if God be glorified," A. V.; "if God is glorified," R. V.—more correct as a past pres.; for here 'it' implies no condition or uncertainty.

But why is *ἐδοξάσθῃ* rendered here by the pres., and in ch. vii. 39, and xii. 16, by the past? The

¹ Eurpael.
Hel. 1115,
and Pacl.
Olymp. vi.
50, &c.

² *Il. vi.*
100.

³ *lb. 467.*

⁴ See
Euthym.
ch. xv. 6
311.

tense does not depend on either οὐδέπω, ὅτε, νῦν, or εἰ, since these words are often construed with different tenses. The Greek ἐδοξάσθη considers the action accomplished, as νῦν ἐκρύβη, —νῦν ἤκουσα, &c., and it differs widely from e.g. δεδόξασται τὸ δεδοξασμένον, 2 Cor. iii. 10, S. John xvii. 10, 1 Cor. xii. 26, &c. Several of the Old Versions, q.v., render here ἐδοξάσθη by the past.¹

—καὶ ὁ Θεός—“God shall also,” A. V.; “God also shall,” R. V.—correct; καί affects ὁ Θεός, not δοξάσει.

Ver. 36.

—λέγει—“said,” A. V.; “saith,” R. V.—better.

Ver. 37.

—λέγει—“said,” A. V.; “saith,” R. V.—better.

—ὕπὲρ σοῦ—“for thy sake,” A. V.; “for thee,”

R. V.—also more correct. ‘For thy sake,’ would be σοῦ ἕνεκα, or ἕνεκέν σου. Nonnus,²

καὶ ψυχὴν ἐθέλουσαν ὑπὲρ σέθεν ἐγγυλίξω.

But much of the force of this and like expressions is lost by rendering ψυχή, ‘life,’ and not ‘soul.’ ‘Soul’ is idiomatic in the Old Versions, and is not unusual even in English.

Ver. 38.

—ὕπὲρ ἐμοῦ—“for my sake,” A. V.; “for me,” R. V.—correct.

CHAP. XIV.

Ver. 1.

—πιστεύετε—“ye believe,” A. V.; “believe,” or “ye believe,” R. V.

The Greek leaves it undecided whether it is the imperative or the indicative; the reading of the A. V. seems most natural. See the Old Versions for their rendering of this verse. Nonnus,³

μὴ νόος ὑμῶν δεδονημένος ἄσφατος εἴη,
ἀλλὰ Θεῷ καὶ ἐμὸι πιστεύσατε.

S. Cyril, S. Chrysostom, Theophylact, h.l., seem to have understood this verse in the sense given by A. V. But their translators differ; one saying ‘credits,’ the other ‘credite.’

Ver. 2.

—πορεύομαι—“I go,” A. V.; “because I go,” R. V.

Some MSS. have ἔτι, which the Revisers have adopted. Nonnus,¹

εἰ μὴ πολυμέλαθρος ἐμὴ πέλε πάνδοκος αὐλή,
ὕμιν καὶ κεν ἔειπον ὅτι προκέλευθρος ὁδεύσω—

See the Old Versions for their rendering of this verse.

Ver. 3.

—πάλιν ἔρχομαι καὶ παραλήψομαι—“I will come again, and receive you,” A. V.; “I will come again and will receive you,” R. V.

R. V. is the more emphatic of the two. But although ‘will’ may be correct in this place, it does not exist in the original. The present ἔρχομαι gives wonderful truth and energy to our SAVIOUR’s promise, ‘I come again;’ and the simple fut. παραλήψομαι, ‘I shall take you unto myself,’ expresses also the natural object of His coming, without either the doubt or the misgiving implied in ‘will.’ The A. Saxon uses the present twice, ic cume and ic nime; for when the fut. of ἔρχομαι is required, it is so stated, as e.g. in S. Matt. xxiv. 5, S. Mark xii. 9, xiii. 6; S. Luke xxi. 6, 8; S. John xi. 48; 1 Cor. xvi. 5; 2 S. Pet. iii. 3, &c.; since ἔρχομαι ταχύ—ἴδου ἔρχομαι ταχύ, Rev. ii. 5, 16, xxii. 17, &c., have a quite different meaning from ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, 1 Cor. iv. 19, rendered like ἔρχομαι, by “I will come,” A. V.

Ver. 6.

—καὶ ἡ ἀλήθεια—“the truth,” A. V.; “and the truth,” R. V.—right.

A. V. wrongly omits the second καί, as it gives equal emphasis to ἀλήθεια, to ὁδός and to ζωή. ‘And’ is however introduced in the ed. of A. V. printed with the Greek at Cambridge in 1834.

Ver. 7.

—εἰ ἐγνώκειτέ με—“if ye had known me,” A. V.; “if ye knew me,” R. V.—See on πεπιστευκαμεν καὶ ἐγνώκαμεν, ch. vi. 69. But is not the rare pl. perf. ἐγνώκειν a past tense, if ἐγνοῦκα is pres., like οἶδα and ᾔδειν?¹

—ἐγνώκειτε ἂν—“ye should have known,” A. V.; “ye would know,” R. V.—depends on the preceding verse. But ‘should’ is a better rendering than ‘would,’² though not so idiomatic at the present day.

—ἀπ’ ἄρτι—Nonnus,³

ἄρτι δέ μιν φράσασθε, καὶ ὑψιμέδοντα μαβόντες.

See above ch. xiii. 19.

Ver. 9.

—καὶ οὐκ ἐγνοῶκός με—“and yet hast thou not known me, Philip?” A. V.; “and yet dost thou not know me?” R. V.—correct.

¹ For ἐδοξάσθη may refer to the glory given to our Lord during the preceding years of His ministry; S. Luke iv. 15, S. John xi. 4. Comp. also ch. i. 14, ii. 11, with xvii. 5; then εὐθὺς δοξάσει would refer to His coming passion. Comp. ch. vii. 39, xii. 16, 23, 28, &c.

² I. 155.

¹ See note on ch. viii. 19.

² See note on ch. iii. 15.
³ I. 27.

Ver. 12.

—μειζονα—"greater works," A. V.; "greater things," R. V.

A. V. understood naturally enough, ἔργα, because of the context; R. V. seems to understand πράγ-

¹ See note on ch. vi. 2.

ματα.¹

—τὸν πατέρα μου—"my Father," A. V.; "the Father," R. V.²

² See note on ch. vi. 2, and x. 30.
³ 1. 51.

Stephen seems to have added μου. Nonnus,³ ἔργα τάπερ τελέω, μιμούμενος αὐτὸς ἀνύσσει, καὶ τούτων πολὺ μᾶλλον ὑπέρτερα θαύματα ῥέξει, ὅτι μολεῖν ἀκίχητος ἐπείγομαι εἰς γενετῆρος.

Ver. 17.

—θεωρεῖ αὐτό—"seeth him," A. V.; "beholdeth him," R. V.

Let others judge of the propriety of 'beholdeth' in this verse and ver. 19, &c. It certainly is a good rendering of θεωρέω, but so is 'to see' in many instances. Perhaps it is its novelty; but there is something that seems strange in 'beholdeth' instead of 'seeth' in this place.

—ὅτι—"for," A. V.; "because," R. V.—correct.

Ver. 18.

—ὀρφανούς—"comfortless," A. V.; "orphans," R. V.

R. V. is the more correct of the two; although 'bereft' or 'destitute' would have been better than either. 'Comfortless' is a paraphrase, and does not render the original, which expresses the state and destitution of orphans. Nonnus,⁴

—οὐ γὰρ ἐάσω

ὑμᾶς οὐρανίης ἰσόζυγος ἐκτὸς ἀγωγῆς ὀρφανικούς.

Ὁρφανός, ἡ, ὄν, is, properly speaking, an adjective, 'bereft,' 'destitute,' e.g. ὀρφανός δὲ ὢν ταύτης τῆς ἐπιστήμης,⁵ and it applies to parents as well as to children, &c., οἶκος ὀρφανός, τύμβος ὀρφανός;—to parents, τοκίων ὀρφανοί,⁶ ὀρφανὸν γενεᾶς;—to children, ὀρφανὸν πατρός, μητρός, νύμφαι ὀρφαναί, &c., which are all common expressions, and show that 'destitute' would be a better rendering of ὀρφανούς in this verse than 'orphans.' For the Lord was not His disciples' Father; and in English 'orphan' is said chiefly of children that have lost both father and mother, since it is more correct to say 'a fatherless' or 'a motherless' child, when one parent only is dead, than an 'orphan of father' or 'of mother;' for 'orphan' when used as adj. means bereft of both parents, though when subst. it may imply the loss of one parent only. But as 'orphan' is mostly taken in its adj. sense, even when used as a subst., e.g.

'orphan-home,' &c., it seems best to keep to its general meaning, which is, the utter bereavement of a child from the loss of his parents. This is implied in ὀρφανός and in A. Sax. ꝥeop-cild, a 'step-child,' i.e. a 'bereft child.' This again is well told by the Goth. **VIDUVAIKIS**, perhaps a 'widowed child,' a child which is like a 'widow,' Sansc. *vid'havā*, possibly 'vidua,' 'without' or 'separate from a husband, i.e. another,' i.e. bereft and destitute.

In Greek as in English ὀρφανός subst. never loses its sense as adjective. For when it relates to 'children' bereft of one parent only, πατρός or μητρός is added. But when it stands absolutely, as in this case, it implies 'utter bereavement.'

Ver. 19.

—θεωρεῖ—See ver. 17, and note on ch. x. 12, &c.

Ver. 20.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ—"At that day," A. V.; "In that day," R. V.—more correct.

Ver. 22.

Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης—"Judas saith unto him, not Iscariot," A. V.; "Judas, not Iscariot, saith unto him," R. V.—This rendering depends on whether Ἰσκαριώτης is a patronymic, or a proper name.

Ver. 23.

—τὸν λόγον μου—"my words," A. V.; "my word," R. V.—correct.

Ver. 25.

—παρ' ὑμῖν μένων—"being yet present with you," A. V.; "while yet abiding with you," R. V.

This is a better rendering as regards A. V. 'being present;' although 'yet' appears unnecessary, since it is implied in 'while,' and is not in the Greek. But why does R. V. render here μένων by 'abiding,' and alters A. V. 'abide' for μένειν, to 'remain' in ch. i. 39, xii. 46, &c., and not in ch. xii. 21, also?

Ver. 26.

Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον—"But the Comforter, which is the Holy Ghost," A. V.; "But the Comforter, even the Holy Ghost," R. V.

It does not clearly appear why the Greek should not be rendered literally, 'the Comforter the Holy Ghost,' without any addition; the emphasis would then rest on the 'Holy Ghost.'¹

—καὶ ὑπομνήσει ὑμᾶς πάντα ᾧ—"and bring all things to your remembrance, whatsoever," A. V.; "and bring to your remembrance all things which,"

⁵ Alcib. sec. 16, p. 115.

⁶ Plind. Ol. 12, 92.

¹ For 'even' see note on ch. vi. 27, p. 69.

R. V.—better construction; for πάντα ἅ is, strictly speaking, ‘all things which,’ and not ‘whatsoever.’¹

Nonnus,²

αὐτὸς ἀναμνήσει πάλιν ὑμέας ὅσα παρ’ ὑμῖν ἔνεπον.

Ver. 28.

Ἠκούσατε—“Ye have heard,” A. V.; “Ye heard,”

R. V.—better.

—ἐχάρητε ἄν—“ye would rejoice,” A. V.; “ye would have rejoiced,” R. V.—better.

—ὅτι εἶπον, πορεύομαι—“because I said, I go,” A. V.; “that I go,” R. V.—omitting εἶπον, inserted, it appears, by Stephen. S. Chrysostom does not quote εἶπον; but Theophylact has it. Nonnus,³

—χάρμα φέροντες, ὅτι χθονὸς οὐδὰς ἔασας ἵξομαι ὑψικέλευθος ἐμῶ πέμψαντι τοκῆϊ.

ὅτι—“for,” A. V.; “because,” R. V.—better.

Ver. 29.

—πιστεύσητε—“ye might believe,” A. V.; “ye may believe,” R. V.—better.

Ver. 30.

Οὐκ ἔτι πολλά λαλήσω—“Hereafter I will not talk much,” A. V.; “I will no more talk much with you,” R. V.—better.

One idiom for another; πολλά for πολὺ, and ‘much’ for ‘many.’

—τοῦ κόσμου τούτου—“of this world,” A. V.; “of the world,” R. V.—omitting τούτου introduced by Stephen. Nonnus did not understand it of this world,⁴

—ἀπροιδὴς γάρ

ἀενάου κόσμου φανήσεται ἀρχὸς ἀγήνωρ.

Both S. Chrysostom and Theophylact read τούτου; but S. Cyril omits it.

CHAP. XV.

Ver. 2.

—καθαίρει αὐτό—“he purgeth it,” A. V.; “he cleanseth it,” R. V.

Were it not for ὑμεῖς καθαροὶ ἐστε at ver. 3, that must be rendered ‘ye are clean,’ καθαίρει αὐτό would be rendered best ‘he pruneth it.’ We may here notice with S. Cyril of Jerusalem⁵ that these words were spoken by our Lord when, around the city καιρὸς τῆς τομῆς ἔφθασεν—ἄρα οὐχὶ νῦν ἡ γῆ ἀνθῶν πλήρης; καὶ τέμνουσι τοὺς ἀμπέλους—Ξανθικοῦ τούτου τοῦ μηνὸς ἐνεστῶτος;—ὁ μὲν—τοῦ πάσχα—τότε τοίνυν γέγονεν ἡ σωτηρία—ὅτε τὰ ἀνθὴ ὠφθῆ, καὶ ἡ τομὴ ἔφθασε· κήπος ἦν ὁ τόπος τῆς ταφῆς,

καὶ ἄμπελος ἡ φυθεῖσα, καὶ ἐγὼ εἰμι ἡ ἄμπελος· εἴρηκε.

—καρπὸν φέρη—“bring forth fruit,” A. V.; “bear fruit,” R. V.—more idiomatic. Nonnus,¹

¹ l. 3.

—τὸ δὲ ποικίλον οἴνοπι καρπῷ

γαιοπόνος βιότοιο πατὴρ ἐμὸς οἶδε καθαίρειν

ἀρτιφύτοις πετάλοις, ἵνα μείζονα καρπὸν ἀέξῃ.

Ver. 3.

Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον—“Now ye are clean through the word,” A. V.; “Ye are clean already by reason of the word,” R. V.—is best.²

² See note on ch. vi. 57.

‘Now’ where it stands in A. V. reads more like a conj. than like an adverb of time; but ἤδη is always an adverb, and in this respect differs from νῦν, which, though it never loses its meaning, is often used like ‘now’ in English as a conjunction. Διά c. acc. also, is so rarely used in the sense of ‘through,’ which properly belongs to the genitive case, that the rendering of R. V. is not only best, but obvious.³

³ See note on ch. vi. 54.

Ver. 4.

—οὕτως οὐδέ—“no more,” A. V.; “so neither,”

R. V.

If ‘as—cannot—so neither,’ of R. V., is correct, it is assuredly not agreeable to the ear. ‘Neither’⁴ is indeed sanctioned by ‘not’ in ‘cannot,’ but οὐδέ rather means ‘not even,’ ‘also not,’ than ‘neither,’ which answers to οὕτε. The sense appears to be, ‘as the branch, &c.—so also not even you, My apostles, endowed with supernatural gifts, &c., can bear lasting fruit, except ye abide in Me.’ Here A. V. is probably a better rendering than R. V.

⁴ See note on ch. v. 22.

Ver. 5.

—φέρει—“bringeth forth,” A. V.; “beareth,”

R. V.—ὅτι—“for,” A. V.; “because,” R. V.

Ver. 6.

—καὶ συνάγουσιν αὐτά—“and men gather them,”

A. V.; “and they gather them,” R. V.

A. V. seems best; not only does ‘men’ read better than ‘they,’ but it is also a pure A. Saxon idiom to use ‘man’ or ‘menn’ for ‘they,’ Fr. ‘on.’ Nevertheless, in this very place the A. Saxon has hiȝ ȝaderuð þu, ‘they gather them.’

The sense of this passage is readily understood, notwithstanding the want of connexion between ‘he is cast forth as a branch—and men gather them.’

Nonnus,

—βάλλεται ἔξω

ἡμερίδων ὡς κλήμα—

καὶ μιν ἀναλέξαντες ἔσω βάλλουσι καμίνου

¹ See note on ch. viii. 32.

² l. 102.

³ l. 113.

⁴ l. 120.

⁵ Catech. xiv. p. 145, A, 87.

αἰθέριοι δρηστῆρες· ὁ δὲ φλογέω πυρὸς ἀτμῶ
καίεται—

—καὶ καίεται—“and they are burned,” A. V.;
“and they burn,” R. V.

A. V. takes *καίεται* as a passive, but R. V. more correctly, as a middle verb; and in so doing, bears out the remarks made on *καίωμαι* in ch. v. 35, q.v. The pass. or the mid. meaning of *καίωμαι* is not always clearly defined. Generally speaking, when it is pass. the agent or means is stated, e.g. *πυρὶ κατακαίεται*, pass. S. Matt. xvii. 40, ‘is burned in the fire,’ although *καίωμένην ἐν θεῷ*, *καίωμένη πυρί*, Rev. xix. 20, xxi. 8, &c., ‘burning with brimstone, fire,’ &c., are middle verbs. But when *καίωμαι* stands alone it has mostly a middle, and in English, an intrans. sense, as in ch. v. 35, S. Luke xii. 35, &c., and also in¹—

ὡς ὁ ὅταν ἐκ πάντοιο σέλας ναύτησι φανῇ
καίωμένοι οἱ πυρὸς, τὸ δὲ καίεται ὑψόφ’
ὄρεσφι,
σταθμῶ ἐν οἰπόλῳ.

Ver. 7.

—αἰτήσεσθε—“ye shall ask,” A. V.; “ye ask,” R. V.

Αἰτήσεσθε seems to have been adopted by Stephen; S. Cyril, however, S. Chrysostom, and Theophylact, have *αἰτήσεσθε*, and Nonnus,²

ὅσσα λαβεῖν ἐθέλητε, καὶ αἰτίζητε τοκῆα,
ὁμῖν εἰν ἐν πάντα τελείσται.

Ver. 8.

—καὶ γενήσεσθε—“so shall ye be my disciples,” A. V.; “so shall ye become my disciples,” R. V.—correct.

Γενήσεσθε—*ἀπαρτισθήσεσθε*. παρατηρητέον οὖν ὅτι ὁ καρπὸν πολλὸν φέρον, οὗτος ἀπαρτίζεται μαθητῆς τοῦ Χριστοῦ.³ Here *γίνομαι* is rightly rendered ‘become;’ for the long and slow process is ‘to bear much fruit.’⁴

Ver. 9.

—μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ—“continue ye in my love,” A. V.; “abide ye in my love,” R. V.—There is merit in both these renderings.⁵

Ver. 11.

—μείνη—πληρωθῇ—“might remain,” “may be full,” A. V.; “may abide,” “may be fulfilled,” R. V.—as in ch. iii. 29.⁶

Ver. 15.

Οὐκέτι ὑμᾶς λέγω δούλους—“Henceforth I call you

not servants; for,” A. V.; “No longer do I call you servants; because,” R. V.—better.

—ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου—“for all things that I have heard of my Father I have made known unto you,” A. V.; “because I have made known unto you all things that I heard from my Father,” R. V.—a better rendering.

Ver. 16.

Οὐκ ἐξελέξασθε—“Ye have not chosen,” A. V.; “Ye did not choose,” R. V.—correct.

—ἐξελεξάμην—“I have chosen,” A. V.; “I chose,” R. V.—better, although the mid. *ἐξελεξαμην* means more than merely ‘I chose.’ Greek middle verbs lose much of the force of their meaning when rendered in English by active or by intransitive verbs; as in this case, and in that of *καίωμαι*, &c.

—καὶ ἔθηκα ὑμᾶς—“and ordained you,” A. V.; “and appointed you,” R. V.—better, in the present state of the language. Nonnus, h.l.,¹

ὁμέας ἐκ πολέων νοερῇ φρενὶ πάντας ἐδέγμην
πιστοτέρους, καὶ ἔθηκα συνήλυδας, ὅφρα μολόντες
καρπὸν ἀεξήσητε—

‘Ordained’ would convey a false idea. The apostles were as yet only disciples, they were only appointed to their office; but not yet formally sent by the Lord on their mission as apostles, and they had not yet received the HOLY GHOST.

—ἵνα ὅ τι ἂν αἰτήσητε—“that whatsoever ye shall ask,” A. V.; “that whatsoever ye ask,” R. V.

It should be ‘that whatsoever ye may ask,’ subjunct. with a present and fut. sense. ‘Ye ask’ without ‘may’ reads here like the indicative; yet ‘that,’ like *ἵνα* governs ‘he may give it you.’ But *αἰτήσητε* is subjunctive.

—καὶ ὁ καρπὸς ὑμῶν μένη—See ver. 9, 11, ch. xiv. 25, &c.

—οὐ γὰρ ἡνσίβεια συνήνησκει βροτοῖς·
κἂν ζῶσι, κἂν θάνωσιν, οὐκ ἀπόλλυται.²

Ver. 18.

—εἰ—μισεῖ—“if the world hate you,” A. V.; “hateth you,” R. V.—right.

There is neither doubt nor condition; the world will surely hate you; ‘when’ or ‘if it hateth you,’ &c.

—μεμίσηκεν—“hated,” A. V.; “hath hated,” R. V.—better, for the Lord was speaking of a fact that had lasted up to the time He spoke.

Ver. 20.

—οὐκ ἔστι δοῦλος—“the servant is not,” A. V.; “there is no servant,” R. V.³

—ἵνα μὴ ἐπηρεάσῃ—“have persecuted”—“have

¹ Il. xi. 375, xx. 491.

¹ l. 60.

² l.c. l. 27. have *αἰτήσεσθε*, and Nonnus,²

³ Epithym. h. l.

⁴ See note on ch. i. 14.

⁵ See ch. xiv. 25.

⁶ See ch. xiv. 25.

³ See note on ch. xiv.

kept," A. V.; "persecuted"—"kept," R. V.—better.

—τὸν λόγον μου—"my saying," A. V.; "my word," R. V.—better.¹

¹ See note on ch. i. 1.

Ver. 21.

Ἀλλά—"But," A. V.; "Howbeit," R. V.—better.

² 1. 87. Nonnus, h.l.,²

ταῦτα δὲ πιστὸν ἐμεῖο δι' οὐνομα φῶτες ἀλιτροὶ
ζητομανεῖς τελέσουσιν ἐς ὑμέας—

Ver. 22.

—ἀμαρτίαν οὐκ εἶχον—"they had not had sin," A. V.; "they would not have sin," R. V.—better.

The Greek, and the translation of it here and at ver. 24, are each the only way in which the idea can be correctly rendered in these two languages.

—πρόφασιν—"cloke," A. V.; "excuse," R. V.

R. V. is more usual than A. V., yet considering the radical meaning of πρό, πρόφασις is literally a saying or speech intended to cover an action; and so it is more correctly rendered 'cloke' than 'excuse.' 'Excuse,' however, may often be best, as

³ Heec. 336. e.g. in Euripides,³

πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὀδυσσεὺς γόνυ
καὶ πειθ' ἔχεις δὲ πρόφασιν ἔστι γὰρ τέκνα
καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.

Ver. 25.

—ἵνα πληρωθῇ—"that—might be fulfilled," A. V.; "that—may be fulfilled," R. V.—better.

Ver. 26.

—μαρτυρήσει—"shall testify," A. V.; "shall bear witness," R. V.—better.⁴

⁴ See note on ch. i. 19.

Ver. 27.

—καὶ ὑμεῖς δὲ μαρτυρεῖτε—"and ye also shall bear witness," A. V.; "and ye also are witnesses," R. V.—See the Old Versions of this verse.

⁵ 1. 107. Nonnus, h.l.,⁵

—πολλὰ καὶ ὑμεῖς

ἀμφ' ἐμέθεν φθέγγεσθε δαήμονι μάρτυρι μύθῳ.

And Euthymius, h.l., καὶ ὑμεῖς μάρτυρες τῶν λόγων καὶ ἔργων μου, κ.τ.λ. But S. Cyril⁶ takes μαρτυρεῖτε in a future sense, Τὸ πνεῦμα τῆς ἀληθείας—μαρτυρήσει περὶ ἐμοῦ· μαρτυρήσει δὲ πῶς; ἐνεργήσαν γὰρ ἐν ὑμῖν—μάρτυς ἔσται δίκαιός τε καὶ ἀληθής,—μαρτυροῦντος δὲ τοῦ πνεύματος, συνεπιμαρτυρήσετε, φησὶ, καὶ ὑμεῖς αὐτοί.

Compare also the Greek of this verse with—

ΣΩ.—μάρτυρας ὃ αὐτοὺς ὑμῶν τοὺς πολλοὺς παρέχομαι, καὶ ἀξίῳ ὑμᾶς ἀλλήλους διδάσκειν τε

καὶ φεράειν, ὅσοι ἐμοῦ πάποτε ἀκηκόατε διαλεγόμενου· πολλοὶ δὲ ὑμῶν οἱ τοιοῦτοί εἰσι· φεράετε οὖν ἀλλήλοις εἰ πάποτε ἢ σμικρὸν ἢ μέγα ἤκουσέ τις ὑμῶν ἐμοῦ περὶ τῶν τοιούτων διαλεγόμενου· καὶ ἐκ τούτου γνώσεσθε ὅτι τοιαῦτ' ἐστὶ καὶ τᾶλλα περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν.

CHAP. XVI.

Ver. 2.

—ἀλλ' ἔρχεται ὥρα—"yea, the time cometh," A. V.; "yea, an hour cometh," R. V.

'Yea, a time cometh,' would be, perhaps, a better rendering than either. Ὡρα, which according to its possible Aryan etymology, means 'a season,' 'a period of time,' is used frequently, even in the New Testament, in its first meaning, as well as in its later one of 'hour.' Generally speaking, when it means a period of time, it does not take the article; but when it is put for 'hour,' it either has the article, or a number, or some other expression in the context to restrict ὥρα to a single 'hour.' Thus S. Matt. viii. 13, καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ—"in that self-same hour," 'at that very moment.' So also ἀπὸ τῆς ὥρας ἐκείνης, ch. ix. 22, 'from that very hour.' Again, ch. xxv. 13, τὴν ἡμέραν καὶ τὴν ὥραν,—ἐκτι,—ὡς δεκάτη,—δωδεκά ὥραι,—ποία ὥρα ὁ κλέπτης ἔρχεται—ἐννάτη ὥρα,—ἦλθεν ἡ ὥρα, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, &c. In these and like passages ὥρα is clearly 'hour.'

But in e.g.¹ ἡδὴ ὥρας πολλῆς γενομένης—ὥρα πολλή,² —ἔρχεται ὥρα· and,³ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὥρα is clearly not 'hour,' but 'time;' so also,⁴ πρὸς ὥραν, 'for a season,' 'a while,' not for 'an hour;' even in such an expression as,⁵ ὥρας ἡδὴ οὐσης τῆς ὥρας, 'the hour of evening,' ἡ ὥρα is a definite hour at which ἡ ὥρα began; yet it is well rendered 'even-tide;' for A. Sax. tid, Eng. 'tide' is still in the same constant use and acceptation in Scandinavian languages as ὥρα is in Greek.

—ἵνα πᾶς ὁ ἀποκτείνῃς—"that whosoever killeth you," A. V.; "that every man that killeth you," R. V.

This alteration does not seem necessary. Yet it might, perhaps, be better thus, 'that every man' or 'every one who killeth you.' 'That' does not read so well after 'man' as 'who,' and follows too soon after 'that' conj. Moreover, 'man' is not necessarily implied in πᾶς; for it could be neither πᾶν nor πᾶσα. Πᾶς here means 'every one,' masc. and fem.

—οὗτος κατεῖχεν πρὸς τὸν Θεόν—"will think that he doeth God service," A. V.; "will think that he is offering a service unto God," R. V.

¹ S. Mark vi. 35.

² S. John iv. 21, 23.

³ S. John v. 25.

⁴ S. John v. 29, 35.

⁵ S. Mark xl. 11.

⁶ Comm. p. 911, D.

⁷ A. V. S. Mark vi. 285.

To 'do a service,' or to 'do service,' and to 'offer one's services,' are usual expressions of very different meaning; but to 'offer a service' reads somewhat strange, and is not so good a rendering of *λατρείαν προσφέρειν* as A. V. This is one of the many instances in which it is an oversight to prefix the English indefinite, or more truly, the partitive article 'a' to a Greek word without article; for 'a service' is not 'service.' Yet *λατρεία* is 'service;' and can be rendered by 'a service' only under certain circumstances; as e.g. when qualified by an adjective;

¹ Tro. 823. thus Euripides,¹

Λαομεδόντιε παῖ,

Zḗnos ἔχεις κυλίκων

πλήρωμα, καλλίσταν λατρείαν.

And λατρεύω is not to 'do a service,' but to 'do service,' to 'serve' God or a master. Nonnus,²

ἀλλὰ ταχὺς χρόνος οὗτος ὅτε Φρεσὶ πᾶς βροτὸς ἀνὴρ

ὁμείας ὅς κτείνειν ἀλοιητῇρι σιδῆρω,

δουλοσύνην ἔλποιοτο Θεῷ φιλέοντι τελέσσαι.

Ἀι λατρεῖαι also means, not 'the services,' or 'services,' but the several parts of *λατρεία*, i.e. 'rites and ceremonies' which included sacrifices; *θεῶν ἐύχαι τε καὶ λατρεῖαι*³ as in Heb. ix. 6, and in Euripides.⁴

ἔτι ἐν Κασταλίας ὕδωρ

ἐπιμένει με κόμας ἐμὰς

θεῖσαι, παρθένιον χλιδὰν,

Φοιβεΐαισι λατρεΐαις.

Προσφέρειν also is said of *θύσια*, *λουτρόν*, i.q. *λοιβή*, &c., e.g. in Sophocles,⁵

—οὐ γὰρ σοι θέμις,

οὐδ' ὅσιον, ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι

κτερίσματ', οὐδὲ λουτρὰ προσφέρειν πατρί.

Seeing then the meaning of *λατρεία*, and its connection with *προσφέρειν* and with *ὁ ἀποκτείνας*, it would seem as if the best rendering of *λατρείαν προσφέρειν* were either 'to do service,' or better, 'to offer a sacrifice.'

But why is $\delta\acute{o}\xi\eta$ rendered by the fut. indic.? 'When' in A. Saxon, Armenian, &c., governs the subj. like $\gamma\iota\alpha$; and here 'may think,' the rendering of several of the Old Versions for $\delta\acute{o}\xi\eta$, does not seem out of place.

Ver. 4.

'Αλλὰ ταῦτα λελάληκα ὑμῖν—"But these things have I told you," A. V.; "Howbeit I have spoken these things unto you," R. V.—better.

*Ἀλλ' ἔω*⁶ is simply to speak, to utter; it is neither so definite, nor so determined, as to 'tell,' which may be said rather of a particular word, circumstance, or order, than of frequent conversations, as

in this case. 'Howbeit' also is less adversative than 'but,' and seems to render better ἀλλὰ in this place.

—ὅταν ἔλθῃ ἡ ὥρα—"when the time shall come,"
A. V.; "when the hour is come," R. V.

The Greek here seems to refer to a particular hour of a given day, since ὥρα has the article; for this expression is more definite than ἔρχεται ὥρα in ver. 2. There it refers to a time when the Apostles in general, as a body, were to suffer persecution, and this we know extended over a number of years. As, however, there must have been a beginning of persecution, at a particular hour, different in date and place for every Apostle severally, our SAVIOUR here says, as it were to every Apostle separately, 'when the hour of thy trial cometh,' or rather, 'may come, ἔρχῃ, remember,' &c. The rendering 'the hour' of ll. V. is therefore better in this verse than in ver. 2.

—ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον—"and these things I said not unto you at the beginning," A. V.; "but these things I told you not at the beginning," R. V.—better.

Here εἶπον is well connected with ἡ ὥρα and ἐξ ἀρχῆς, both definite expressions of time, and refers to every particular which the Apostles would remember, as applicable to their particular trial, at that time; whereas ἀλλάγμα refers in general to what the LORD had said.

Ver. 6.

—ἀλλ' ὅτι—"but because," A. V.; "yet because," R. V.—better.

—λελεζλελελε—“said,” A. V.; “spoken,” R. V.—
better.

Ver. 7.

—ἵνα ἐγὼ ἀπέλθω—"that I go away," A. V.;
"that I depart," R. V.—more correct.

But *ἐγώ* is lost in the translation. 'It is expedient that even I, your LORD and Master, on whom alone you trust, should leave you,' &c.

ἐὰν δὲ πορεύω—“but if I depart,” A. V.; “but if I go,” R. V.—is a better rendering of πορεύω.

Ver. 8.

—ἐλέγξει τὴν κόσμον περὶ ἁμαρτίας;—"he will reprove (or convince) the world of sin," A. V.; "he will convict the world in respect of sin," R. V.

'Convict' is clearly better than 'convince' in this place; but ἐλέγχειν περί is not 'to convict in respect of,' a somewhat strange idiom; but simply 'to convict of.' The only similar expression in classic

Greek that occurs to me at present, is,¹ $\alpha\alpha\iota\ \sigma\upsilon\ \gamma'$ ^{1 Aris. toph. Plat. 574.}

³ Plato,
Phædr. 42.

* Phoeniss.
222, 67.

⁵ Electr.
132, 87.

⁶ See note on ch. 1, 1.

Aria.
eph. Plat.
74.

¹ Xenoph. Cyp. iii. 1. ² Nonnus,²

ἐλέγξει μ' οὐπω δύνασαι περὶ τούτου—'convict me of this,' and ἐλέγξει ὅτι.¹

² l. 29.

—ἀπειθέα κόσμον ἐλέγξει,

εἴνεκα δυσσεβείης ἀλιτήμονος·

as if he had understood it in the sense of 'shall reprove the world for sin.' But 'convict of' is clearly the sense in which ἐλέγχω should be taken here.³

Ver. 10.

—θεωρεῖτε—"see," A. V.; "behold," R. V.—See above, ch. xiv. 17, &c.

Ver. 11.

—κέκριται—"is judged," A. V.; "hath been judged," R. V.

A. V. seems best. Κέκριται expresses that the judgment has been passed, and that, whether guilty or not, he is now judged. Moreover, R. V. renders κέκριται by 'is judged' in ch. iii. 18, q.v.; why then here by the pret. def.?

Ver. 13.

—ὀδηγήσει—"he will guide," A. V.; "he shall guide," R. V.

Considering Him who said this, 'shall' may be best; otherwise A. V. would be better.

—καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν—"and he will show you things to come," A. V.; "and he shall tell you the things to come," R. V.—better.

'Things to come,' besides omitting the article, implies that the Comforter would tell naught but things to come; whereas the article τὰ ἐρχόμενα, declares that He will tell the things that are to come, whatever else He may communicate.

—ἀναγγελεῖ—"show," A. V.; "tell," R. V.—here, and at ver. 14.

'Tell' does not seem a sufficient rendering; 'shall announce,' or 'bring tidings,' might, perhaps, be better. Ἀναγγέλλω means 'to bring back tidings from;' and this is well said of Him who sees the future as if it were present. He shall come to you from heaven your distant home, and shall bring you thence tidings of things He has seen and knows, which to you are things to come and as yet unknown.

Nonnus,⁴

—ἔσσομένων δέ,

ὑμῖν εἰν ἐν πᾶσι προθεσπίζει τέλος ἔργων.

Ver. 14.

—ὅτι ἐκ τοῦ ἐμοῦ λήψεται—"for he shall receive of mine," A. V.; "because he shall receive of mine," R. V.—better, ἐμὲ δοξάσει—ὅτι λήψεται, i.e. λαβών.

Ver. 15.

—ἐκ τοῦ ἐμοῦ λήψεται—"he shall take of mine,"

A. V.; "he shall receive of mine," R. V.

It does not appear why A. V. renders λήψεται by receive in ver. 14, and by 'take' in this verse. Λαμβάνω cannot be rendered here by 'take' as in ch. iii. 27, it must be 'receive,' otherwise it would imply that the third Person of the Most Holy Trinity would act of His own accord as it were without the knowledge or consent of the others. For although one with the FATHER and the SON, co-equal and co-eternal with them, He nevertheless 'proceedeth from the FATHER and the SON;' πατὴρ μὲν δίδωσιν υἱῷ, καὶ υἱὸς μεταδίδωσιν ἀγίῳ πνεύματι· αὐτὸς γάρ ἐστιν ὁ Ἰησοῦς ὁ λέγων—ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, κ.τ.λ.¹

¹ S. Cyril Hier. Catech. xvi. p. 187, C., and vi. p. 46, A.

Ver. 18.

—οὐκ οἶδμεν τί λαλεῖ—"we cannot tell what he saith," A. V.; "we know not of what he speaketh," R. V.

This sentence, which is a better rendering than A. V., reads less fluently. The more familiar expression, 'we know not what he is talking about,' is inadmissible. But 'we wot not,' A. Sax., πε νύτον, would be a still better rendering of οὐκ οἶδμεν.²

² See note on ch. i. 19.

Ver. 19.

—καὶ εἶπεν—"and said," A. V.; "and he said," R. V.—better.

Ver. 20.

—ὅτι κλαύσετε—"that ye shall weep," A. V.; "ye shall weep," R. V.—either may do; though, perhaps, R. V. is more correct in omitting ὅτι even in such a case as this.

Ver. 21.

—διὰ τὴν χαράν—"for joy," A. V.; "for her joy," R. V.

Evidently the article takes the place of the poss. pronoun in English, as in τὴν κεφαλὴν, &c.

Ver. 22.

—καὶ ὑμεῖς οὖν—"and ye now therefore," A. V.; "so ye also now," R. V.—much better.

—οὐδεὶς—"no man," A. V.; "no one," R. V.

This is apparently more correct than A. V. Yet it does not express the masc. οὐδεὶς; 'no one' being applicable to man and woman as well. And comp. πᾶς ὁ, "whosoever," A. V., "every man," R. V., in ver. 2, with οὐδεὶς, "no man," A. V., and "no one," R. V., in this place. Are such alterations necessary?

³ See note on ch. iii. 1, and also 19, and fin.

⁴ l. 42.

Ver. 25.

—ἐν παροιμίαις—"in proverbs," or "parables," A. V.; "in parables," R. V.—better.

Παροιμία is indeed both a 'proverb' and a 'parable;' but when meant for a 'proverb' it is παροιμία γνωμική, and as such it often becomes a μαρτυρία, as being an axiom established 'by the experience of nations;' but when παροιμία is meant for a 'parable' μεταφορὰ ἀπ' εἰδους ἐπ' εἶδος ἐστίν.¹

—ἔρχεται ὥρα—See above, ver. 2.

—ἀναγγελῶ ὑμῖν—"I shall show you," A. V.; "I shall tell you," R. V.

Ἀναγγέλλω is, if possible, still more expressive in the mouth of our Lord speaking of Himself than it is at ver. 13. Here He tells us not only that He is ever present with His Church in His Spirit, but that He will bring back to us tidings from His FATHER'S house, whither He is gone to prepare a place for those that serve Him. 'I shall tell you' is lifeless; 'I shall bring you tidings or inform you of the FATHER openly, or plainly,' might, perhaps, be somewhat nearer the Greek.

Ver. 27.

—παρὰ τοῦ Θεοῦ ἐξῆλθον—"I came out from God," A. V.; "I came forth from God," R. V.—better; i.q. next verse, ver. 30, and ch. viii. 42, &c.

Ver. 29.

—λέγουσιν—"said," A. V.; "say," R. V.—right.

—παροιμίαν οὐδεμίαν—"no proverb," A. V.; "no parable," R. V.—better. See ver. 25.

Ver. 30.

Νῦν οἶδαμεν ὅτι οἶδας πάντα—"Now are we sure that thou knowest all things," A. V.; "Now know we that thou knowest all things," R. V.

The A. V. seems to have read ἐγνώκαμεν for οἶδαμεν. The R. V. renders the Greek correctly; but 'now know—knowest' so close together read heavily. 'We wot that thou wottest,' would be more correct; but unfortunately it would not improve the rhythm of the sentence.

Ver. 33.

—ἐν τῷ κόσμῳ θλίψιν ἔχετε—"in the world ye shall have tribulation," A. V.; "in the world ye have tribulation," R. V.—true; ἀλλὰ θαρσείτε, says our Master; and we believe that, in the highest sense,

—τὸ δὲ τυχῆν
πειρώμενον ἀγωνίας
παρὰ λυεῖ δυσφρόνων.²

CHAP. XVII.

Ver. 1.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς καὶ—"These words spake Jesus, and lifted up his eyes," A. V., R. V.

Owing to this inversion the predicate 'these words' occupies the place of the subject 'Jesus,' and therefore makes it necessary to insert a pronoun before 'lifted up;' 'these words spake Jesus, and He lifted up.' But 'Jesus spake these words and lifted up,' would be much better. Inversion is often practicable and even elegant in Greek, but awkward or impossible in English, owing to the want of cases in nouns, which creates confusion where none exists in Greek.

Ver. 2.

—καθὼς ἔδωκας—"as thou hast given him," A. V.; "according as thou gavest him," R. V.—perhaps better, yet not so flowing.

—ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς—"that he should give eternal life to as many as thou hast given him," A. V.; "that whatsoever thou hast given him, to them he should give eternal life," R. V.

The A. V. is the only way of rendering this passage in English; R. V. "whatsoever—to them," appears somewhat peculiar and rugged. See note on ch. vi. 37, πᾶν ὃ δέδωκε μοι ὁ πατήρ, in ver. 39, πᾶν ὃ δέδωκε μοι: the Revisers have rendered it literally and well by 'all which the FATHER hath given Me;' this rendering which is more literal than 'whatsoever'—will construe well with 'to them;' yet this construction in English will never suit so well as it does in Greek.

Ver. 3.

—ἡ αἰώνιος ζωὴ—"eternal life," A. V.; "the eternal life," R. V.—more correct.

Although 'life' in English cannot always take the def. art. when the Greek has it, yet in this place ἡ ζωὴ, as in ch. i. has a particular and special meaning which requires the definite article.

—ἵνα γινώσκωσι—"that they might know," A. V.; "to know," R. V.—The subjunctive should be preserved, 'that they should know thee.'

—ὃν ἀπέστειλας—"whom thou hast sent," A. V.; "whom thou didst send," R. V.—better.

Ver. 4.

—ἐγὼ σε ἐδόξασα—"I have glorified thee," A. V.; "I glorified thee," R. V.

As δοξάζω has no perf. ind. act., but only mid.,

¹ Arist. Rhet. iii. 11, 14. Ammon. ed. Bekk. p. 9, sq.

² Phil. 01. n. 95.

the 1 aor. must sometimes take its place, as it seems to do in this case. For the English imperf. 'I glorified' relates to a time quite gone by; but our LORD had been, and was actually, glorifying His FATHER, at the time He offered this intercessory prayer to Him; so that the context seems in favour of rendering ἐδόξασα as the A. V. does; and as the Revisers themselves did in ch. xii. 28, 'I have glorified.' But the force of ἐγώ in this place is unfortunately lost in the translation.

—ἐτελείωσα—"I have finished," A. V.; "I finished," R. V.

Considering ὁ δέδωκάς μοι which immediately follows ἐτελείωσα and ἐδόξασα, this rule of Greek grammar seems applicable here—that when the aor. either alternates or is found in the same sentence with the perf. or pl. perf. the transaction mentioned is considered as done, the perf. or pl. perf. giving it a sense of continuity up to the speaker's time. ὁ δέδωκάς μοι, 'which thou hast given me,' therefore, qualifies as it were the two aorists preceding, and gives them the sense expressed by A. V. But A. V. renders incorrectly ὁ δέδωκάς μοι by 'which thou gavest me,' because although the gift took place in a time long past, yet the men given were present.

Ver. 6.

Ἐφάνερωσα—"I have manifested," A. V.; "I manifested," R. V.

Here again the rendering of A. V. seems best for the reason above mentioned. Δέδωκάς μοι is an act past, done at once, and once for all, the result of which lasted up to the time our SAVIOUR said it; for the men once given Him by the FATHER, were His. But the manifesting of the FATHER'S Name to those same men, was not done at once and once for all; for this act extended over a space of time; and this could only be expressed in Greek by the 1 aor., which is past, less indefinite than the 2 aor., and refers to a time nearer at hand. The perf. definite in English 'thou hast given to me,' seems to require the same tense in 'I have manifested' expressed by ἐφάνερωσα. The A. V. is again incorrect in this and in the following verses in rendering the Greek perfect by the English imperfect.

Ver. 7.

—νῦν ἔγνωσαν—"now they have known," A. V.;

¹ See note "now they know," R. V.—better.¹
on ch. vi. 69.

—παρὰ σοῦ—"of thee," A. V.; "from thee," R. V.—correct.

Ver. 8.

Ὅτι—δέδωκας—ἐλαβον—καὶ ἔγνωσαν—παρὰ σοῦ ἐξῆλθον—ἐπίστευσαν—"for"—"gavest"—"have received"—"and have known"—"came out from"—"have believed," A. V.; "because"—"hast given"—"they received"—"and knew"—"came forth from,"—"they believed," R. V.—better. Kühner, Gr. Gr. vol. i. p. 75, bears on some of these alterations.

But ἔγνωσαν might be rendered better, perhaps, 'acknowledged,' or 'ascertained,' for 'knew' in its usual acceptation does not convey quite the same meaning.

Ver. 10.

Καὶ τὰ ἐμὰ πάντα—"And all mine are thine," A. V.; "And all things that are mine are thine," R. V.—more literal, perhaps.

But if τὰ ἐμὰ is rendered 'that are mine' τὰ σά should be rendered 'that are thine,' and not 'thine' only.

Ver. 11.

Καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ—"And now I am no more in the world," A. V.; "And I am no more in the world," R. V.—more correct. 'Now' of A. V. is printed in italics in the Cambridge ed. of 1834.

Yet 'no longer' might be preferable in this place to 'no more,' since it is a question of time, and not of quality or of quantity.

—καὶ οὗτοι ἐν τῷ κόσμῳ—"but these are in the world," A. V.; "and these are in the world," R. V.

A. V. seems the best and most natural rendering of the second καί; moreover 'and—and—and' is not pleasing to the ear. The sense appears to be, 'I leave this world, O FATHER! but these remain in it; keep them,' &c. Nonnus,¹

¹ l. 31.

κόσμῳ δ' οἱ μὲν ἔασιν· ἐγὼ δ' ἄρα γαῖαν ἑάσας
πρὸς σε πάτερ παλίνροσος ἐλεύσομαι·

—τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι—"keep through thine own name those whom thou hast given me," A. V.; "keep them in thy name which thou hast given me," R. V.—rejecting οὓς introduced by Stephen.

The Revisers have read ὅ, 'the name which,'—with some MSS., the Syr., Arab., Vulg., A. Sax., Memph., Sahid., and Armen. Versions. The Goth., Pers., Eth., Georg., and Slav., read οὓς. S. Chrysostom does not explain this clause, probably because he thought it one with οὓς δέδωκάς μοι in the next verse on which he dwells. Theophylact reads οὓς δέδωκάς μοι: but Euthymius understood it to refer to ὄνομα; ¹ for he says, Διὰ τοῦ ὀνόματός σου τοῦ παντο-

² h. l. vol. iii, p. 571.

δυνάμου, ὃ ἔχω φύσει κτήν· πάλιν δὲ τὸ δέδωκας, ἵνα μὴ δόξῃ ἀντίθεος, ἣ ὃ δέδωκάς μοι, ὡς ἀνθρώπων.

—καθὼς ἡμεῖς—“as we are,” A. V.; “even as we are,” R. V.—better.

‘Are,’ which is necessary in English, is not necessarily implied in the Greek; and weakens the force and terseness of the original.

Ver. 12.

—ἐφύλαξα—“I kept,” A. V.; “I watched over,” R. V.—more correct.

For the A. V. makes no difference between ἐτήρουν and ἐφύλαξα. Both these expressions belong to a shepherd. Τέρειν is properly, ‘to see to the welfare of,’ to watch as a shepherd, ‘to keep.’ φυλάσσειν is ‘to watch,’ or ‘ward’ as a guard; both of which often fall to the lot of a shepherd in the east. So also the Good Shepherd καὶ τέρει καὶ φυλάσσει His own; He leads them to green pastures and to running streams, after having warded off from them the lion and the bear.

The Greek construction, however, does not suit so well in English: ‘I watched over those whom Thou hast given Me,’ would read much better than “those that thou hast given Me I watched over,” R. V.

—καὶ οὐδεὶς ἐξ αὐτῶν—“and none of them,” A. V.; “and not one of them,” R. V.—better.

Οὐδεὶς, however, properly means ‘not even one;’ and thus rendered it would add force to this passage, ‘and not even one of them perished’—or ‘hath perished.’ The aorists and perfects of this chapter seem to require further revision according to the rule above alluded to.

Ver. 13.

ἵνα ἔχωσι—ἐν αὐτοῖς—“that they might have”—“in themselves,” A. V.; “that they may have”—“in them,” R. V.—better. The A. V. seems to have read αὐτοῖς for αὐτοῖς.

Ver. 14.

—καὶ ὁ κόσμος ἐμίσησεν αὐτούς—“and the world hath hated them,” A. V.; “and the world hated them,” R. V.—See above, ver. 12.

Ver. 15.

—ἐκ τοῦ πονηροῦ—“from the evil,” A. V.; “from evil,” R. V.

Neither of these renderings seems quite correct. We have in the New Testament ὁ πονηρός, ‘the wicked one,’ and τὸ πονηρόν, ‘the evil,’ or ‘evil;’ for in the New Testament when πονηρός, ρόν, are used

as subst. they always take the article. This place and 1 S. John v. 19, are perhaps the only instances in which τὸ πονηρόν is meant, and not ὁ πονηρός, as shown here by ἐκ, ‘out of,’ in connexion with τηρέσῃς, and as shown in 1 S. John v. 19, by ἐν. For in, ἐῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ,¹—τὰ βέλη τοῦ πονηροῦ,²—φυλάξει ἀπὸ τοῦ πονηροῦ,³—as in,³ νεκικήκατε τὸν πονηρόν,—ὁ πονηρός⁵ is evidently understood. Even ἐκ τοῦ πονηροῦ,⁶ is said of ὁ πονηρός:—but here ἵνα τηρέσῃς αὐτούς ἐκ τοῦ πονηροῦ must mean ‘that thou shouldst keep them out of evil;’ as ἐν τῷ πονηρῷ κείται,⁷ ‘lieth in evil.’ It is probably an oversight on the part of the translators, to render ἐκ in this verse ‘out of,’ and ‘from;’ though ἐκ means ‘out of’ in both cases. Ἀρχὴς ἐκ τοῦ κόσμου and τηρέσῃς ἐκ τοῦ πονηροῦ; ‘take them out of the world’ and keep them, not ‘from’ the evil that might happen to them, but ‘out of’ it, i.e. from falling into it. Nonnus⁸ understands it of ὁ πονηρός.

ἀλλ’ ἵνα μιν βλεφάρουσιν ἀκοιμήτοις φυλάξῃς δαίμονος ἀρχεκάκιστο δυσαντήτων ἀπὸ θεσμῶν.

Ver. 17.

—ἐν τῇ ἀληθείᾳ σου—“through thy truth,” A. V.; “in thy truth,” R. V.—better. See the Old Versions for their rendering of this verse.

Ver. 18.

—ἀπέστειλόν:—ἀπέστειλα—“thou hast sent.”—“I have sent,” A. V.; “thou didst send,”—“I sent,” R. V.

The Greek aorist is here far more suitable than the English imperfect. The A. V. certainly seems best, according to the context.

Ver. 19.

—ἵνα ἴσως ἴσμεν—“might,”—“through the truth,” A. V.; “may,”—“in truth,” R. V.—better.

Ver. 20.

Οὐ περὶ τούτων δέ—“Neither pray I for these alone,” A. V.; “Yet, not for these alone do I pray,” R. V.—better.

—πιστεύουσιν—“that shall believe,” A. V.; “that believe,” R. V.

Ἰλλά must be rendered ‘but,’ so that δέ is well translated ‘yet.’ Πιστεύουσιν seems to have been introduced by Stephen. Nonnus,⁹

—οὐχ ὑπὲρ αὐτῶν

μούνων ὑμετέρην δέχομαι χάριν, ἀμφὶ δὲ πάντων ὅσοι λύσαν ἀπίστον ἀποβέβησαντες ἀήταις, ἐβήν πίστιν ἔχουσιν ἐμῶν διὰ μύθον ἐταίρων—

S. Cyril,¹⁰ S. Chrysostom,¹¹ and Theophylact: the

¹ S. Matt. vi. 13, and S. Luke xi. 4.

² Eph. vi.

³ 2 Thess.

⁴ 1 S. John

⁵ 1b. v. 18.

⁶ S. Matt.

⁷ v. 37, and 1

⁸ S. John

⁹ 1 S. John

¹⁰ v. 19.

¹¹ 1. 53.

¹² 1. 69.

p. 104.

1000. 1.

p. 802

Armen., Arab., Pers., Eth., Sahid., Vulg., and A. Sax., read πιστευσόντων; the Memph., Syr., Goth., Slav., and Georg., read πιστευόντων.

Ver. 21.

—σὺ πάτερ ἐν. ἐμοί—"thou, Father, art in me,"

¹ See ver. 11. A. V.; "thou, Father, in me," R. V.—more emphatic.¹

—ἵνα καὶ αὐτοί—"that they also," A. V.; "even so that they also," R. V.

'Even so' is added by R. V. without apparent reason; for it is not necessary.

—ἀπέστειλας—"thou hast sent me," A. V.; "thou didst send me," R. V.—See ver. 18.

Ver. 22.

—ἣν δέδωκάς μοι—"which thou gavest me," A. V.; "which thou hast given me," R. V.

Although the Greek perfect is generally speaking well rendered by the perfect in English—yet as we have already seen in this chapter, this rule is liable to exceptions; and it may be, perhaps, as great an oversight always to render the Greek perfect by the perfect in English, as never to do it. Probably δέδωκα, δέδωκας, in this chapter might be rendered in some instance with A. V. by 'gave,' or 'gavest,' and not always by 'hast given' with R. V. It depends on what we suppose the intention of our LORD to have been at the time. In this verse, for instance, the rendering of A. V. seems apparently the best; for, at the time our LORD uttered these words, He was in deep affliction and humility, despised of men, and sorrowful even unto death. The glory that belonged to Him as the SON of GOD, was so to speak eclipsed, for even His disciples who hardly yet believed in Him, forsook and denied Him. He seems, therefore, to refer in this verse to the glory which He had with the FATHER before the world was, ver. 5—if so, then ἣν δέδωκάς μοι, should be translated, 'which Thou gavest Me.' But if it be thought that He referred to the glory that belonged to Him of right, and which He received from the FATHER, as the SON of GOD, then ἣν δέδωκάς μοι must be translated, 'which Thou hast given Me.' The rendering of the A. V., 'which Thou gavest Me,' seems, however, most suitable to this place.

The use of the 1 aor. and perfect in this chapter, especially in ver. 4, 6, 8, 12, 18, 22, 25, and 26, is fraught with great difficulty; and seems to require further attention on the part of the Revisers.

Ver. 23.

—ὅτι σὺ με ἀπέστειλας καὶ ἡγάπησας—"that thou

hast sent me and hast loved them," A. V.; "that thou didst send me, and lovedst them," R. V.—more correct, but somewhat rugged.

It should be 'didst send Me and didst love them,' or 'that Thou didst send Me, and that Thou lovedst them;' but the latter of these is best, if so be this tense is used;—"that Thou didst send Me, and that Thou lovedst them as Thou lovedst Me.'

Ver. 24.

—ἣν ἔδωκάς μοι—"which thou hast given me," A. V., R. V.—See ver. 22.

Ver. 25.

—καὶ ὁ κόσμος—"the world hath not known thee," A. V.; "and the world knew thee not," R. V.

'And the world,' &c., reads somewhat abruptly after 'O righteous FATHER, and the world.' The sense of καὶ here seems to be 'etiam,' 'also,' 'indeed;' 'O righteous FATHER, the world, indeed, hath not known thee, but I, I have known Thee from everlasting,' &c. As regards 'knew,' three times in this verse, and 'I made known' in ver. 26, it may be commended to the further careful revision of the earnest and learned Revisers themselves. 'Lovedst,' however, is better than 'hast loved,' A. V., and 'I will make it known,' R. V., is a better rendering of γνωρίσω than 'will declare it' of A. V.

But the subject matter of this chapter is so solemn, so deep and so mysterious that, as the Revisers themselves felt,¹ one shrinks from the responsibility of fixing the sense of the original by a rendering of one's own which, after all, must degrade to human dimensions the unbounded love of our LORD and Master poured forth in this prayer for His Church.

¹ See Pref. to R. V. p. vi. b.

CHAP. XVIII.

Ver. 1.

—εἰς ὃν εἰσῆλθεν—"into which he entered, and his disciples," A. V., R. V.

The construction of this sentence would seem better thus, 'into which He and His disciples entered,' or 'into which He entered with His disciples.'²

² See note on ch. ii. 2.

Ver. 2.

—ἦδεις δέ—"and Judas—knew," A. V.; "now Judas—knew," R. V.—better.

Ver. 3.

—τὴν σπεῖραν—"a band of men," A. V.; "the band of men," R. V.—much better, and more correct.

S. John was writing of events and of things familiar to him and to his fellow disciples and to other brethren. Often, no doubt, they talked among themselves of 'the night,' 'the supper,' 'the band of men,' &c.; not like 'any night,' 'any supper,' or 'any band of men,' to them; for those were to be remembered for ever.¹

¹ See notes on ch. xii. 13, and xiii. 5.

Ver. 4.

—εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν—"knowing all things that should come upon him," A. V.; "knowing all things that were coming upon him," R. V.—correct.

As regards εἰδὼς see ch. xiii. 1. It seems a pity that πῦρ the correct A. Sax. for εἰδέναι should go out of use; for strictly speaking we 'wot' what is coming, i.e. we perceive it; but we 'know' it only from experience. Origen quoting this verse² uses ἐπιστάμενος, probably it seems, in order to establish the contrast between our Lord's knowledge of future events, and the forebodings of Leonidas who, εἰδὼς he should not survive the fight at the Thermopylae, said to his men, ἀριστήσωμεν, ὡς ἐν ἄδου δειπνοποισόμενοι.

² Contra Cels. p. 71.

Ver. 5.

—εἰστήκει—"stood," A. V.; "was standing," R. V.—correct.

Ver. 6.

—ὡς οὖν εἶπεν αὐτοῖς—"as soon then as he had said unto them," A. V.; "as soon then as he said unto them," R. V.—better.

Ver. 9.

—οὗς δέδωκάς μοι—"whom thou gavest me," A. V.; "whom thou hast given me," R. V.—See above, ch. xvii. 22.

Ver. 11.

—οὖν—"then," A. V.; "therefore," R. V.—right.

Ver. 12.

—ἡ οὖν σπεῖρα—"then the band," A. V.; "so the band," R. V.—better.

Ver. 13.

—ὃς ἦν ἀρχιερεὺς—"who was the high priest," A. V.; "who was high priest," R. V.—correct.

The Revisers made in this place a correction which they seem to have overlooked at ch. xii. 46, q.v.—ἦν ἀρχιερεὺς, i.e. ἐγὼ φῶς—υἱὸς τοῦ Θεοῦ εἰμι—βασιλεὺς εἰμι ἐγώ, &c.—'I Light'—'I am SON of God'—'I am King,' thus rendered in ch. xix. 21.

Ver. 15.

Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητὴς—"And Simon Peter followed Jesus, and so did another disciple," A. V.; "And Simon Peter and the other disciple followed Jesus," R. V.

'The other disciple' is clearly better than 'another disciple.' But although the meaning of both sentences is the same, the A. V. which preserves the Greek construction, seems preferable; because it seems to lay greater stress first, on Simon Peter being the first to follow his Master—and then on the other disciple 'coming after Peter.' The idiom ἠκολούθει—Σίμων—καὶ ὁ ἄλλος μ. is like that noticed in ch. ii. 2, q.v.

Ver. 16.

—ὁ μαθητὴς ὁ ἄλλος—"that other disciple," A. V.; "the other disciple," R. V.

A. V. seems best. Ὁ μαθητὴς ὁ ἄλλος is surely more expressive than ὁ ἄλλος μαθητὴς. It seems to require 'that' instead of 'the.'

Ver. 17.

Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ;—"Art not thou also one of this man's disciples?" A. V.; "art thou also one of this man's disciples?" R. V.—correct.

Not only is the rendering of R. V. more natural in the mouth of the maid who kept the door, but it is a better translation of the Greek in which μή in this place expresses the simple doubt of 'art thou?' without the 'not.' This instance is like μή σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβ. ch. viii. 53, correctly rendered by A. V. "art thou greater," &c.; also ch. iv. 12, ix. 40; S. Matt. vii. 9, 10; S. Luke xxii. 35; Acts vii. 18, &c.

Ver. 18.

Εἰστήκεισαν δὲ—πεποιηκότες—ὅτι—ἰεραμαίνοντο—ἰσθῶς—θερμαινόμενος—"And,"—"stood,"—"who had made,"—"for,"—"stood,"—"warmed himself," A. V.; "Now,"—"were standing,"—"having made,"—"because,"—"was standing,"—"warming himself,"—R. V.—are all improvements on the renderings of A. V.

Ver. 20.

—ἐλάλησα—"I spake," A. V.; "I have spoken," R. V. reading λελάληκα,—as ἐλάλησα was, it appears, introduced by Steph. Nonnus.¹

¹ 1. 66

—ἐγὼ φιλοπευθῆν κόσμῳ

ἀμφαλίην ὑάριζον ἐν εὐαγγέλοις μελάθοις.

Both S. Chrysostom and Theophylact read ἐλάλησα; but S. Cyril has λελάληκα.

—ἐν κρύπτῳ ἐλάλησα οὐδέν—"in secret have I said nothing," A. V.; "in secret spake I nothing," R. V.—better.

Ver. 21.

—τί ἐλάλησα—"what I have said," A. V.; "what I spake," R. V.—better.

—οὗτοι—"they," A. V.; "these," R. V.

Here A. V. seems right, unless 'these,' R. V., be made to refer to those that were present, i.e. to Roman soldiers and the Jewish crowd: for 'these' can scarcely apply to S. John and S. Peter. Οὗτος, however, is often said in Greek, not of the nearest at hand only, but of the last mentioned,¹ and may then be rendered 'this,' or 'these' only when in English, 'this' or 'these' are not likely from the context to lead to a mistake; otherwise οὗτος is rendered 'he,' or 'the same,' &c., as e.g. in S. Matt. xviii. 4, xxi. 42, xxiv. 13, xxv. 23, &c. Here οὗτοι seems to refer rather to τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς at a period already past, in a place far distant, and themselves absent. So that A. V. "they know," seems more correct than R. V. "these know." Yet οὗτοι may have been said by our Lord, in order to take the crowd present as witnesses of His teaching.

Ver. 22.

—ταῦτα δὲ αὐτοῦ εἰπόντος—"and when he had thus spoken," A. V.; "and when he had thus said," R. V.

'Said' is better than 'spoken;' but 'thus' is a free paraphrase of ταῦτα. 'This' would be better, and 'these words' or 'things,' best.

—παρεστηκώς—"who stood by," A. V.; "who was standing," R. V.—better, perhaps, considering the sense in which ἐστῆκα is taken.

Ver. 24.

Ἀπέστειλεν αὐτὸν ὁ Ἄννας—"Now Annas had sent him," A. V.; "Annas sent him," R. V.

This rendering of ἀπέστειλεν is best; but the context seems to require some inceptive particle here. The A. V. seems to have read οὖν after Beza.

Nomius,²

Ἄννας μὲν—

Ἰησοῦν προέθηκεν ἐφ' ἡλυσσάδει γαμβρῷ

ἀρχιερεῖς—

S. Chrysostom³ has, πέμπουσιν αὐτὸν δεδεμένον πρὸς Καϊάφαν, Theophylact,⁴ ἀπέστειλεν αὐτὸν ὁ Ἄννας, and S. Cyril,⁵ ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας.

Ver. 25.

—ἦν ἐστὼς καὶ θερμαινόμενος—"stood and warmed himself," A. V.; "was standing and warming himself," R. V.—better; see ver. 18 and 22.

—εἶπον οὖν—"they said therefore," A. V.; "so they said," R. V.—better.

—μή καὶ σὺ εἶ—"art not thou," A. V.; "art thou," R. V.—See ver. 17.

Ver. 26.

—συγγενὴς ὧν οὗ—"being his kinsman whose," A. V.; "being a kinsman of him whose," R. V.—better.¹

¹ See note on ch. vii. 18.

Vv. 28, 33.

—εἰς τὸ πραιτώριον—"unto the hall of judgment," or "Pilate's house," A. V.; "unto the palace of the governor," R. V.

All these renderings are good, but R. V. is the best; because it states what the Prætorium was, namely the residence of the chief Roman magistrate.

—ἵνα μὴ μιανθῶσιν—"lest they should be defiled," A. V.; "that they might not be defiled," R. V.

This last rendering is the more literal of the two; but 'should not' may be preferable to 'might not.'

Vv. 29, 31, 33.

—οὖν ὁ Πιλάτος—"Pilate then," A. V.; "Pilate therefore," R. V.—better.

Ver. 31.

Λάβετε αὐτὸν ὑμεῖς—"Take ye him," A. V.; "Take him yourselves," R. V.—more emphatic, and more correct. But more literal and better still, 'Take him, you;' for 'selves' is not in the Greek.

Ver. 32.

—ποῖον θάνατον—"what death," A. V.; "what manner of death," R. V.—correct.²

² See ch. xii. 33.

Ver. 34.

τοῦτο λέγεις—"sayest thou this thing," A. V.; "sayest thou this," R. V.—correct.

—περὶ ἐμοῦ—"of me," A. V.; "concerning me," R. V.

'Of me' renders περὶ ἐμοῦ sufficiently in this case, and reads better than 'concerning me.'

Ver. 35.

—παρέδωκαν—"have delivered," A. V.; "delivered," R. V.—Seeing the 1 aor. παρέδωκα seems to do for 1 aor. and for the pret. perf. the A. V. may remain; since it refers to an action only just done. R. V. however is the more correct of the two.

Ver. 36.

—οἱ ὑπρέται ἂν οἱ ἐμοὶ ἡγωνίζοντο—"then would my servants fight," A. V.; "my servants would

¹ See Kuhn, Gr. Gr. vol. ii. p. 326, sq.

² l. 15.

Hom.

lxxxi. 3.

⁴ Comm.

p. 869.

⁵ Comm.

p. 1030.

fight," R. V.—more correct; for ἄν is included in 'would;' and 'then' is not in the Greek.

Ver. 37.

—σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ—"Thou sayest that I am a king," A. V.; "thou sayest; for I am a king," R. V.

The Greek may be rendered either way; but A. V. seems to be the more natural rendering of the two. The doubt in Pilate's mind was like an admission of our LORD's kingly character, and as it were, an ignorant homage to it. But the connexion in 'Thou sayest; for I am a king,' does not readily appear. In both these renderings, however, the indef. art. weakens the expression: 'I am king,' is a better equivalent for βασιλεὺς εἰμι ἐγώ, than 'I am a king;' one of many, only; whereas, 'I am king' like, 'I am God,' absolutely; i.e. 'King of kings.'

Here again, ἐγώ is lost in the translation.¹

—ἐγὼ εἰς τοῦτο γεγέννημαι—"to this end was I born," A. V.; "to this end have I been born," R. V.

A. V. is preferable to R. V.; but the truth is, no translation can convey the force and meaning of the Greek. 'I was born' seems more idiomatic than 'I have been born;' yet this is weak by the side of the original, and leaves out ἐγώ.

—καὶ εἰς τοῦτο ἐλήλυθα—"and for this cause came I," A. V.; "and to this end am I come," R. V.—better.²

—ἵνα μαρτυρήσω—"that I should bear witness," A. V.; "that I may bear witness," R. V.

A. V. seems the more natural of the two.

Ver. 40.

Ἐκραύγασαν ὅν πάλιν πάντες—"Then cried they all again," A. V.; "Then they all cried out again," R. V.

The meaning of the Greek laying stress on πάλιν is, 'then they cried out again, all of them.'

CHAP. XIX.

Ver. 2.

—ἐξ ἁκανῶν—"of thorns," A. V., R. V.—and all Versions; and not ἐξ ἀκάνων as some recent would-be scholars assume.

The ἁκανθαι of which our Blessed SAVIOUR's crown was made, were most likely twigs of the commonest βάτος or ἁκανθαι,³ in Palestine, growing everywhere on waste ground, and ready at hand. The branches are long, slender, and very thorny, though the thorns are far apart; so that it was well suited to the purpose of the Roman soldiers.

This βάτος or ἁκανθαι bears small round tasteless berries, of the size of a grape; hence, no doubt, our SAVIOUR's allusion to these ἁκανθαι when He said,¹ μήτι συλλέγουσιν ἀπὸ ἁκανῶν σταφυλήν; and when He added ἡ ἀπὸ τριβόλων σῦκα, He also had in view some of the commonest thistles in the land, the involucre of which is exactly the shape and colour of an inverted fig. This seems to show that the more correct account of our SAVIOUR's words in this latter case is given by S. Matthew, a native of Palestine, and not by S. Luke.

—περιέβαλον—"they put on," A. V.; "they clothed," R. V.

Περιβάλλειν expresses the wrapping up with ἱμάτιον, —'to embrace,' 'to surround, enclose, or envelop,' as e.g. περιβάλλει με σκότος. And in Euripides,²

² Iph. Taur. 1117.

—πολυποίκιλα φά-

ρεα καὶ πλοκάμους περιβαλλομένα
γένυσιν ἐσκίαζον.

Nonnus,³

³ l. 1.

καὶ μιν ἀνεχλαίνωσαν ἐπὶ χροὶ πέπλα βαλόντες,
Σιδονίης στίλβοντα σοφῶ σπινθήρι θαλάσσης.

The A. V. 'put on' has claims at least as strong as 'clothed,' in the rendering of περιέβαλον.

Ver. 5.

—οὕν—"then," A. V.; "therefore," R. V.—better.

—καὶ λέγει—"and Pilate saith," A. V.; "and he saith," R. V.

The A. V. seems right in inserting *Pilate*. We must bear in mind that the Bible is the book of the poor and unlearned, who require to have everything made as plain as it can be. Here the rendering of R. V. might be referred to Jesus by many members of the congregation who heard it read in church.

Ver. 6.

—οἱ ὑπηρέται—"the chief priests and officers," A. V.; "the chief priests and the officers," R. V.

This is, of course, right; seeing the chief priests were not officers as well.

—λάβετε αὐτὸν ὑμεῖς—"take ye him," A. V.; "take him yourselves," R. V.—See ch. xviii. 31.

Ver. 7.

—οὖν τοῦ Θεοῦ—"the Son of God," A. V., R. V.

The def. art. is not necessarily implied in Greek, and it is not indispensable in English.⁴ 'Son of God' here is quite enough for the context, when comp. with ch. ix. 36.

⁴ See note on ch. xii.

¹ See note on ch. vi. 15, and xix. 21.

² See note on ch. viii. 12.

³ Zizyphus lotus, L. S. Luke vi. 44; S. Matt. vii. 16.

Ver. 8.

—τοῦτον τὸν λόγον—“that saying,” A. V.; “this saying,” R. V.—correct.

Ver. 10.

—ὅτι ἐξουσίαν ἔχω—καὶ ἐξουσίαν ἔχω—“that I have power,—and have power,” A. V., R. V.—“that I have power—and that I have power,” might be better.

Ὅτι governs both clauses, not only according to an idiom of the language, but also because, Greek verbs having personal terminations, no mistake can take place. Not so in English. Thus, καὶ ἔχω is ‘and I have,’ and not, ‘and have;’ but the sentence would not read well without ‘that’ in the second clause; ‘that I have power to crucify Thee, and that I have power to release Thee,’ expresses the Greek, and is more emphatic than the more familiar and less correct ‘and have.’

Ver. 11.

Οὐκ εἶχες ἐξουσίαν οὐδεμίαν—“Thou couldst have no power at all,” A. V.; “Thou wouldst have no power,” R. V.

‘Thou shouldst’ would give another sense to the phrase; ‘thou wouldst’ hardly suffices; ‘thou couldst’ assuredly seems the best rendering. Οὐκ—οὐδεμίαν is also more than merely ‘no power.’ ‘Thou couldst not have any power,’ or ‘any power at all,’ might, perhaps, be a better rendering than either A. V. or R. V.

—ὁ παραδιδούς με σοί—“he that delivered me unto thee,” A. V.; “he that delivereth me unto thee,” R. V.—A. V. is best.

Nonnus, h.l., ὅς με λαβὼν παρέδωκεν—

Ver. 12.

Ἐκ τούτου—“And from thenceforth,” A. V.; “Upon this,” R. V.

The intention of A. V. is best. Nonnus,¹

ἐνθεν ἐπικρίνων Πιλάτος ἐνέειπεν ἑαῖσαι

Ἰησοῦν ἀδίκαστον—

As regards ἐκ τούτου, see ch. vi. 66. ‘Upon this,’ is not, it appears, strictly speaking, a rendering of ἐκ τούτου, but is, when admissible, an idiom for another, as e.g. in ἀκούσας ταῦτα τοῖς Λακεδαιμονίοις ἔδοξε—

ἔκ δὲ τούτου πέμπουσι δικαστάς, κ.τ.λ.,² ἐκ τούτου may well be rendered ‘upon this.’ We find ἐκ τοῦδε

in the Tragic in the same sense, e.g. in Euripides,³

—ἡρξάμην μὲν οὖν

ἐκ τοῦδε σιγᾶν τήνδε καὶ κρύπτειν νόσον.

So also,⁴

ἐκ τοῦδε βαίνων, ἄρματ' οὐκ ἔχων, ἔχειν ἔφασκε—

Seeing, then, from the context, that Pilate strove to release JESUS, by more than one act, ἐκ τούτου does not seem to imply the spontaneous act expressed by ‘upon this;’ but, rather, it should be taken in the sense of A. V. ‘from this time’ or ‘moment.’

—ἐκραζον—“cried out,” A. V.; “cried,” R. V.

Κραζῶ is more than ‘cry;’ it is rather ‘to scream,’ or screech like a raven. But neither A. V. nor R. V. render the continued scream of the multitude, expressed by the imperf. ἐκραζον. Nonnus,¹

λαοὶ δ' ἀντιάχυσαν ἀσιγήτου κλόνον ἡχοῦς

νηρίμοις στομάτεσσιν—

—πᾶς ὁ—“whosoever,” A. V.; “every one that,” R. V.—“every one who” would flow better.

—βασιλέα αὐτὸν ποιῶν—“maketh himself a king,” A. V., R. V.

Would not ‘king’ be better than ‘a king?’ Comp. ch. x. 33, ποιεῖς σεαυτὸν Θεόν, ‘God,’ not ‘a God.’² Nonnus,³

πᾶς γὰρ ἑαυτὸν ἀνακτα λέγων ψευδήμονι μύθῳ,

Καίσαρι Τιβερίῳ ψευδάνυμος οὗτος ἐρίξει.

² See notes on ch. xviii. 37, xix. 21; and ch. vi. 62.
³ l. 57.

Ver. 13.

—τοῦτον τὸν λόγον—“this saying,” A. V.; “these words,” R. V.—τοῦτον τὸν λ. Stephen. But Nonnus,⁴

καὶ Πιλάτος τρομεροῖσιν ἐν οὐασι μῦθον ἀκούων.

S. Chrysostom omits this verse; but Theophylact has τοῦτον τὸν λόγον, and S. Cyril τὸν λόγον τοῦτον. See the Old Versions for their renderings of this verse.

—καὶ ἐκάθισεν ἐπὶ τοῦ βήματος—“and he sat down in the judgment-seat,” A. V.; “and sat down upon the judgment-seat,” R. V.—better.

Ver. 14.

—ἦν δέ—“and it was,” A. V.; “now it was,” R. V.—better.

Ver. 19.

ἔγραψε δέ—“and Pilate wrote,” A. V.; “moreover Pilate wrote,” R. V.

The A. V. omits καί; and R. V. renders δὲ καί by ‘moreover;’ fairly well, as ‘but’ would not do in this case, and ‘and’ does not render δέ. Yet ‘moreover,’ though it seems somewhat out of place, tells, nevertheless, that Pilate wrote the tablet as an additional insult to the Jews.

—ἦν δὲ γεγραμμένον—“and the writing was,” A. V.; “and there was written,” R. V.—correct.

Ver. 20.

Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ—“in Hebrew,

¹ Hellenic. v. 2, 35.

² Hippol. 393.

⁴ Id. Herc. l'ur. 926.

and Greek, and Latin," A. V.; "in Hebrew and in Greek, and in Latin," R. V.—better; but 'and' might well be left out before 'in Greek.'

Ver. 21.

—οὕν—"then," A. V.; "therefore," R. V.—correct.

—βασιλεύς εἰμι τῶν Ἰουδαίων—"I am king of the Jews," A. V.; "I am the king of the Jews," R. V.

¹ See ver. 12, and ch. xix. 37.

The A. V. is best. Here βασιλεύς could not be rendered 'a king.'¹ Neither is this implied in the Greek. This is simply the repetition of what our LORD asserted of Himself in ch. xviii. 37, βασιλεύς εἰμι ἐγώ—namely His kingly office and prerogative without any reference, in this place, to any kingdom in particular. 'Ο βασιλεύς for the time being was either Herod or Caesar. Had our SAVIOUR said ἐγώ εἰμι ὁ βασιλεύς, He would then have done what His accusers laid to His charge—πᾶς ὁ βασιλεὺς αὐτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι—because He would have then said with His own mouth not that He was 'KING,' but 'the King of the Jews,' in opposition to the then reigning βασιλεύς. Due attention to this will show the cutting sarcasm on the Jews as well as the still lurking enmity of Pilate against Herod, expressed by the article in his saying, and writing on the tablet, with the art. ὁ βασιλεύς τῶν Ἰουδαίων; as well as the sweeping denial of the chief priests to CHRIST of all claims to any kingdom whatever, in their saying of Him simply βασιλεύς and not ὁ βασιλεύς. The force of the article and the absence of it² in this place, are shown by cases in which our SAVIOUR, speaking of Himself, could not have left it out, e.g. ἐγώ εἰμι ἡ θύρα,—ὁ ποιμὴν ὁ καλός,—ὁ ἄρτος τῆς ζωῆς, ἡ ἄμπελος ἡ ἀληθινή, &c. *Nomus*,³

² See note on ch. i. 1, p. 7.

³ 1. 110.

μὴ γράφε, μὴ γράφε τοῦτον Ἰουδαίων βασιλεῖα, ἀλλ' ὅτι κείνος ἐνίσπεν ἐξ ψευδύμονι φωνῇ, κοίρανος Ἑβραίων τελέθω, σκηπτούχος Ἰησοῦς.

Ver. 24.

—τὰ ἱμάτιά μου—"my raiment," A. V.; "my garments," R. V.—either one or the other may do.

Ver. 25.

Εἰστήκεισαν δέ—"Now there stood," A. V.; "But there stood," R. V.—why not 'were standing,' as in ch. xviii. 5, 18?

—τοῦ Κλωπᾶ—"of Cleophas," A. V.; "of Clopas," R. V. the marginal reading of A. V.

Ver. 26.

—ἰδὼν—"when—saw," A. V.; "seeing," R. V.—correct.

But this verse would read better construed thus, 'JESUS therefore, seeing His mother, and the disciple whom He loved, standing by, saith,' as even in this case παρστώτα, 'standing by,' would apply only to 'the disciple whom He loved.'

Ver. 27.

Εἶτα λέγει—"Then saith he," A. V.; "And then saith he," R. V.

'And then He saith,' would seem more natural and agreeable to the ear, coming as it does after 'JESUS—saith.'

Ver. 28.

—ἤδη τετέλεσται—"now accomplished," A. V.; "now finished," R. V.

The sense of τετέλεσθαι in this verse, is, not 'actually finished,' for, if so, it could neither agree with τετέλεσθαι in ver. 30, nor with ἵνα τελειωθῇ ἡ γραφή in this verse; but the sense is, especially with ἤδη, 'being in the act of being finished.' But if the Revisers prefer 'finished' to 'accomplished' for τετέλεσθαι, it does not appear why in the same verse they adopt 'accomplished' for τελειωθῇ, instead of its synonym 'fulfilled,' which is as it were consecrated as belonging to 'Scripture;' especially as several MSS. read πληρωθῇ in this place instead of τελειωθῇ. But if 'accomplished' is deemed a lawful rendering of τελειωθῇ, and therefore also of τετέλεσθαι, then the A. V. is the best rendering of this verse; because whereas 'to finish' points to the actual ending of a thing or of a transaction, 'to accomplish' or 'to fulfil' looks rather to the whole transaction as the accomplishment of a prophecy. Thus our LORD CHRIST, while in the last act of His atoning Sacrifice, and in order that this accomplishment of prophecy should be fulfilled said, "I thirst;" and this done, He exclaimed, "It is finished!"

Ver. 29.

—καὶ ὑσσώπῳ περιέντες—"and put it upon hyssop," A. V.; "and fixed it upon a stalk of hyssop," R. V.

This is a paraphrase of the original: for περιέντες means 'having put round,' either 'with,' ὑσσώπῳ—or 'to,' καλᾶμῳ; and as regards ὑσσωπος, this term has been applied to so many different plants that Celsius¹ despairs of arriving at the truth. A. Ezra on Exod. xii. 15, after giving the Arabic name for 𐤇𐤓𐤁, and also the European 𐤇𐤓𐤁𐤇𐤓𐤁, 'Origanum,' confesses 𐤇𐤓𐤁𐤇𐤓𐤁𐤇𐤓𐤁𐤇𐤓𐤁 that he knew not what it was, only that it could not be a large plant, since it is contrasted with the cedar; and

¹ p. 407, sq. 9.V.

Rabbi S. Jarchi and Abarbanel throw no light on the subject.

But the chief apparent difficulty lies in reconciling ὑσσώπῳ περιθέντες with περιθίς καλάμῳ, S. Matt. xxvii. 48. This difficulty, however, will disappear if we take καλάμος in its strict sense of 'reed;' and ὑσσώπος for either 'hyssopus officinalis,' L., or some other such aromatic plant common in the south of Europe and in the East, and well suited 'aspergillis lustralibus,' Ex. xii. 16, &c. Most probably there was ready at hand and near the cross, such a bunch of hyssop tied at the end of a reed, for the purpose of sprinkling with the vinegar contained in the vessel set by, the wounds of those that were crucified in order to prolong their agony. This bunch of hyssop, however, could not contain liquid sufficient to quench thirst; so a sponge was filled with vinegar and gall, then placed within the bunch of hyssop ὑσσώπῳ περιθέντες, on the point of the reed, and thus held up καλάμῳ to our SAVIOUR'S lips. The account given by S. Matthew and that given by S. John are thus perfectly reconcilable; only S. John 'standing by' could witness the whole transaction, and the fact of the sponge being placed within the hyssop, and thus surrounded by it; whereas S. Matthew either at a distance or perhaps absent, related the fact less in detail than did S. John 'who saw and bare witness.'

In a learned dissertation on the 'Hyssop of Scripture,'¹ J. Forbes Royle, M.D., &c., argues at length in favour of ὀκλίς being the caper-tree. This certainly grows 'out of the wall' and out of rocks in the south of Europe and in the East; but it would be unfit for the purpose of Ex. xii. 15, as it is a large shrub, not unlike a bramble-bush, thorny and with long trailing or drooping branches. I frequently saw it growing in several places; but I do not remember ever seeing a branch or a stem of it to which even the appearance of καλάμος might apply. Until, therefore, we can ascertain the truth as regards ὀκλίς, we are scarcely justified in inserting the word 'stalk' before 'hyssop,' inasmuch as most probably 'stalk' does not belong to it.

See the Old Versions for their several renderings of this verse.

Ver. 31.

—μὴ μείνῃ—“should not remain,” A. V.; “might not remain,” R. V.

If the Jews did this authoritatively that the bodies should not remain, as being against their law, 'should' is best: but if they prayed only, so as not to run the risk of the bodies hanging on the crosses on the sabbath, then 'might' should be adopted.

—ἐπὶ παρασκευῇ ᾗ—“because it was the preparation,” A. V.; “since it was the preparation,” R. V.—more correct.

Here οὖν is also better rendered 'then,' R. V., than 'therefore,' A. V. But the construction of the whole of this verse is laboured, and heavy.

Ver. 32.

Ἦλθον οὖν—“Then came,” A. V.; “So—came,” R. V.—better.

Ver. 33.

Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες—“But when they came to Jesus,” A. V.; “But coming to Jesus,” R. V.—correct; here it could not be 'having' or 'being come;' and 'when' is not so well in this case.¹

—ὡς εἶδον—“and saw,” A. V.; “when they saw,” R. V.—more literal, and better.²

Ver. 34.

Ἄλλ' εἷς—“But one,” A. V.; “Nevertheless one,” R. V.—a good paraphrase.

—ἐξῆλθεν—“came thereout,” A. V.; “there came out,” R. V.—better.

Ver. 35.

—μεμαρτύρηκε—“bare record,” A. V.; “hath borne witness,” R. V.—right; for S. John alludes either to his witness by word of mouth, or to his written record, or to both.

—ἡ μαρτυρία—“record,” A. V.; “witness,” R. V.—right.³

Ver. 36.

Ἐγένετο γὰρ ταῦτα—“For these things were done,” A. V.; “For these things came to pass,” R. V.—more correct.

—ἵνα ἡ γραφὴ πληρωθῇ—“that the Scripture should be fulfilled,” A. V.; “that the Scripture might be fulfilled,” R. V.

'Should' is here best;⁴ because Scripture must needs be fulfilled; 'might' would imply a doubt.

Ver. 38.

Μετὰ δὲ ταῦτα—“And after this,” A. V.; “And after these things,” R. V.—correct.

—κεκρυμμένος δέ—“but in secret,” A. V.; “though in secret,” R. V.—A. V. is the more literal of the two.

—ἔρε—“took,” A. V.; “took away,” R. V.—correct.

Ver. 39.

Ἦλθε δὲ καὶ Νικόδημος—“And there came also

¹ In Journ.
1. V. See.
No. xv. 2,
1811.

¹ See ch.
vi. 5.

² Yet see
ch. xi. 29, 32.

³ See note
on ch. i. 19.

⁴ See note
on ch. iii. 16.

Nicodemus," A. V.; "And there came Nicodemus also," R. V.—A. V. is the more flowing of the two.

—*ἔφερον*—"and brought," A. V.; "bringing," R. V.—correct.

Ver. 40.

—*καθὼς ἔθος ἐστί*—"as the manner—is," A. V.; "as is the manner," R. V.—A. V. is best, and most flowing.

Ver. 42.

Ἐκεῖ οὖν—"There laid they Jesus therefore," A. V.; "There therefore," R. V.

A. V. is again best, and most flowing. Such combinations as 'as is,' 'there therefore,' show want of care; but most probably they are an oversight.

—*ὅτι ἐγγὺς ἦν*—"for the sepulchre was nigh at hand," A. V.; "as the sepulchre was nigh at hand," R. V.

The construction of this verse in R. V. labours more than in A. V.

CHAP. XX.

Ver. 1.

Ἡ δὲ μῆξ—"The first day," A. V.; "Now the first day," R. V.

Ἡ is well rendered 'now' in this place.

Ver. 3.

—*καὶ ὁ ἄλλος μαθητής*—"and that other disciple,"

A. V.; "and the other disciple," R. V.—right.¹

—*καὶ ἤρχοντο εἰς*—"and they came to," A. V.; "and they went towards," R. V.—right.²

Ver. 4.

Ἐτρεχον δέ—"So they ran," A. V.; "And they ran," R. V.

Neither rendering expresses the Greek; but A. V. comes, perhaps, nearer to it than R. V. For *καὶ*—*οὐ*—*καί* is not 'and—and—and.' 'And they went towards the sepulchre; but they went running, and as they ran,' &c.

Ver. 5.

Καὶ παρακύψας—"And he stooping down, and looking in, saw," A. V.; "And stooping down, and looking in, he seeth," R. V.

R. V. puts 'he' before 'seeth' with better reason perhaps, than with A. V. before 'stooping down.' But *παρακύψας* means 'stooping' or 'having stooped aside to look.' It not only shows the accuracy of the description, but confirms the context which,

proves that the sepulchre was against the rock, i.e. hewn in the side of it. Had it been a tomb or a grave, we should have *κάτω κύψας*,¹ or rather *ἐγκύψας*, as in² *καὶ τὸν πηλὸν—ἐπὶ τοῦ νώτου ἔφερον ἐγκυφότες τε, ὡς μάλιστα μέλλοι ἐπιμένειν*—and in Aristophanes,³

¹ As in ch. viii. 6, 8.

² Thucyd. iv. 5.

—*βολβούς ἄρα*

ζητοῦσι—

τί δ' ἄρ' οἷδε δεῶσιν, οἱ σφῶδρ' ἐγκεκυφότες;

Nonnus⁴ says,

⁴ l. 22.

—*ἀνχιφανής δέ*

ιστάμενος παρέκυψε, καὶ ἔδραμεν ἐνδοθι τύμβου,

ἀντωποῖς βλεφάροισι κενήριον ἔξυ δοκεύων—

which his translator renders 'et spectavit intra tumulum;' as if he had read, *ἔδρακεν* for *ἔδραμεν*. But there is no reason to suspect an error in the text. *Παρακύπτω* implies 'looking at' or 'into;' for it is, properly, 'to stoop and turn the head sideways, or towards, to look at or into a thing.' The idea of 'stooping down,' is not expressed in S. James i. 25, and 1 S. Pet. i. 12, A. V. This verb often occurs in Aristophanes, who defines it well in this line,⁵

⁵ Eccles. 924.

NEA. ἄρ' ὅποσα βούλει, καὶ παράκυσθ' ὥσπερ γαλή for the motions of the head of a weasel render exactly *παρακύπτω*, which might be translated in this verse, 'and stooping aside to look, he saw,' &c.

—*τὰ ὀθόνια κείμενα*—"the clothes lie," A. V.; "the clothes lying," R. V.—right.⁶

⁶ See note on ch. v. 6.

Ver. 8.

Τότε οὖν εἰσῆλθε—"Then went in also that other disciple," A. V.; "Then went in therefore the other disciple also," R. V.—better.

Ver. 14.

Καὶ ταῦτα εἰπούσα—"And when she had thus said," A. V.; "And having thus said," R. V.

'And having said this' would be still better.

—*καὶ θεωρεῖ*—"and seeth," A. V.; "and beholdeth," R. V.—correct.

Ver. 15.

—*λέγει*—"said," A. V.; "saith," R. V.—A. V. has "saith;" "said" is an oversight in R. V.'s ed. of A. V.

—*ὅτι ὁ κηπουρός ἐστί*—"him to be the gardener," A. V.; "that he was the gardener," R. V.—right.

—*εἰ σὺ ἐβάστασας αὐτόν*—"if thou hast borne him," A. V.; "if thou didst bear him," R. V.—No other tense but 1 aorist in Greek would do here; but the imperfect by which it is rendered in R. V. seems out of place.

¹ See note on ch. xviii. 15, and 16.

² But see ch. xxi. 3.

Ver. 17.

—καὶ θεόν μου—"and to my God," A. V.; "and my God," R. V.—correct. The repetition of 'to' before 'God' seems to imply that 'FATHER' and 'God' are not one and the same Person.

Ver. 18.

—ἔρχεται—"came," A. V.; "cometh," R. V.—right.

—ἀπαγγέλλουσα—"told," A. V.; "bringing tidings," R. V.—better.

—εἶπεν—"spoken," A. V.; "said," R. V.—right.

Ver. 19.

Οὕσης οὖν ἐφίας τῇ ἡμέρᾳ ἐκείνῃ—"Then the same day at evening," A. V.; "When it was evening therefore, on that same day," R. V.—better.

But οὖν appears to be 'then,' rather than 'therefore,' which does not seem needed here, the sense being, 'Then, on that same day, being the first day of the week, when it was evening,' &c.

"The doors being shut where the disciples were assembled for fear of the Jews," A. V., R. V.

The disciples were not 'assembled for fear of the Jews,' but 'the doors were shut' on that account. This sentence, therefore, should be construed thus, 'The doors where the disciples were assembled being shut for fear of the Jews,' &c.

—ἦλθεν ὁ Ἰησοῦς—"came Jesus," A. V.; "Jesus came," R. V.—better.

Ver. 21.

Εἶπεν οὖν ὁ Ἰησοῦς—"Then said Jesus," A. V.; "Then Jesus said," R. V.—better.

—καθὼς ὁ πατήρ—"as my Father," A. V.; "as the Father," R. V.—correct.

Ver. 25.

—ἐὰν μὴ ἴδω—"except I shall see," A. V.; "except I see," R. V.—better; but 'unless I see' might, perhaps, be better still.

—καὶ βάλω τὴν χεῖρά μου—"and thrust my hand," A. V.; "and put my hand," R. V.—better; for βάλω has the same sense throughout this verse.

Ver. 26.

—ἔρχεται ὁ Ἰησοῦς—"Jesus came," A. V.; "cometh," R. V.—better.

Ver. 27.

Εἶτα λέγει—"Then saith he," A. V.; "After that he saith," R. V.—better.

—καὶ βάλε—"and thrust it," A. V.; "and put it," R. V., i. q. ver. 25, q. v.

Ver. 28.

Καὶ ἀπεκρίθη ὁ Θωμᾶς—"And Thomas answered," A. V.; "Thomas answered," R. V.—rejecting καὶ introduced by Stephen.

Ver. 29.

—λέγει—"said," A. V.; "saith," R. V.—A. V. has "saith;" 'said' is here as in ver. 15, an oversight in R. V.'s ed. of A. V.

Ver. 30.

Πολλὰ μὲν οὖν—"And many—truly," A. V.; "Many—truly," R. V.; μὲν cannot well be left out here, for it is full of meaning.

Ver. 31.

—ἵνα πιστεύσητε—"that ye might believe," A. V.; "that ye may believe," R. V.—better.

—ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ—"ye might have life through his name," A. V.; "ye may have life in his name," R. V.—much better.

Here, however, 'may have' is not so good a rendering as 'should have,'¹ because a necessary consequence is implied from 'believing in his name,' as one ought to believe.

We may notice here the force of the article in ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.

CHAP. XXI.

Ver. 1.

—ἐφάνερωσεν ἑαυτόν—"shewed himself," A. V.; "manifested himself," R. V.

Both verbs mean the same thing: A. V. is most readily understood; but R. V. is, perhaps, the more literal rendering of the two.

Ver. 2.

—ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας—"of Cana of Galilee," A. V.; "from Cana of Galilee," R. V.²—Here ἀπὸ may well be rendered 'from;' but ὁ is left out both in A. V. and in R. V.

Ver. 3.

Ἐρχόμεθα καὶ ἡμεῖς—"We also go," A. V.; "We also come," R. V.

This is a matter of idiom, whether 'come' or 'go' be best here; for ἔρχομαι like עָלָה in Hebrew means either.³ Comp. ch. xx. 18, 26.

—εἰς τὸ πλοῖον—"into a ship," A. V.; "into the ship," R. V.—better.⁴

Ver. 4.

Πρωτὰς δὲ ἤδη γενομένης—"But when the morning

¹ See ch. iii. 16.

² See note on ch. i. 44, and xii. 1.

³ See note on ch. vi. 1, ch. viii. 42, but especially xx. 3.

⁴ See on the article in such a case, note on ch. xii. 13, xiii. 5, xviii. 3.

was now come," A. V.; "But when morning was now come," R. V.—better.

But *πρωῖα* sc. ὥρα was earlier than 'morning,' as it is often understood. *Πρωῖ* or *πρωί*—doubtless akin to *πρό*, *præ*, *pro*, Sansc. *pra*—was so early that it came to mean 'before the appointed time;'—ἔστι

δὲ *πρωῖ* καὶ ἀντὶ τοῦ πρὸ τοῦ δέοντος καιροῦ.¹ And,²

πρωῖ δ' ὑπῆρχοι σὺν τεύχεσι θαρηχθέντες—

ὥπ' ἡοῖσι—Sch. ὑπὸ τὸν ἑώ, ὑπὸ τὸν ὄρθρον. This hour for the time (about the 5th of May) and place mentioned in this verse was between 4 and 5 A.M., if not earlier; for the fact of the Apostles not readily recognizing the Lord, may partly be owing to the indistinct light of that hour before the sun rose—since they were only two hundred cubits from land. Here *πρωῖας* δὲ *γενομένης* is 'the early morn;' whether 'morn,' 'morning,' 'morgen,' be or not akin to the root of 'mörk,' 'dim light' or 'darkness;' or whether through 'morrow' it be related to the same root as *ἡμέρα*, as Casaubon observes,³ e.g. 'good morrow,' *γαθὴν ἡμέραν*.—But this is very doubtful.

—οὐ μέντοι—"but—not," A. V.; "howbeit—not," R. V.—better; thus avoiding 'but' twice in the same verse.

Ver. 5.

—μή τι προσφάγιον ἔχετε;—"have ye any meat?" A. V.; "have ye any fish?" R. V.

A. V. is literal, and R. V. is only a paraphrase.

Προσφάγιον or *προσφάγιμα*, a Hellenic word, meant

ὄψον at Athens—ὄψον Ἀττικοί, *προσφάγιμα* Ἕλληνες.⁴ i.e., whatever is eaten with bread; 'obsonium.'⁵ Theophylact,⁶ Ἐπιστάς δὲ αὐτοῖς κάμνουσι καὶ ταλαιπωρουμένοις, οὐκ εὐθέως ἑαυτὸν δείκνυσι, βούλεται γὰρ πρῶτον αὐτοῖς εἰς διάλειψιν ἐλθεῖν, ὅθεν καὶ φησὶ, παῖδια μή τι προσφάγιον ἔχετε; ὡς μέλλων τι ὠνήσασθαι παρ' αὐτῶν and Nonnus,⁷

καὶ ῥοδέης ἀκτίσιν ὅτε ζόφον ἔσχισεν ἡὼς, Χριστὸς ἔντροκάλοις παρ' ἡρόσιν ἵστατο πόντου, πρῶτον ἵχνος ἄγων ἐπιδήμιον ἡγάδι λίμνη, οἷα βορῆς χατέων ἀλιδίνεος· οὐδὲ μαθηταὶ δερκόμενοι γίγνωσκον ὅτι σχεδὸν ἦεν Ἰησοῦς. ὑγροβίους δ' ἐρέεινεν ἐθήμενος ἰχθυοβολῆας, πλωτὰ τελεσιγόνους κομίζετε δειπνα θαλάσσης, παῖδες ἀλὸς δερητῆρες;—

The Armen., Syr., Arab., Pers., Memph., Slav., and Georg., render *προσφάγιον* by 'something to eat;' the Ethiopic, by 'something for us to eat;' the Vulgate by 'pulmentarium;' and the A. Saxon by 'food' or 'provision.' So that the A. V. has good authority for rendering it by 'meat,' i.e. something to eat, or 'provision' in the boat.

Vv. 6, 8.

—τῶν ἰχθύων—"of fishes," A. V.; "of the fishes," R. V.—better; i.e. 'the fish,' or 'the fishes' just caught.

Ver. 7.

Σίμων οὖν Πέτρος, ἀκούσας—"Now when Simon Peter heard," A. V.; "Simon Peter then, hearing," R. V.—better.¹

—καὶ ἔβαλεν—"and did cast," A. V.; "and cast," R. V.—better.

Ver. 8.

Οἱ δέ—"And the," A. V.; "But the," R. V.—better.

—τῷ πλοιαρίῳ—"in a little ship," A. V.; "in the boat," R. V.—more correct. The Revisers render here τὸ πλοιάριον, which they rejected in ch. vi. 22, by 'the boat,' and render everywhere πλοῖον by 'ship.'

But since *πλοῖον* is only 'what floats,' a craft, and since the term 'ship' is understood in the Gospels to mean 'a boat,' it seems a pity not to adopt this term, so as to make in English the difference made in Greek between *πλοῖον*, *πλοιάριον*, in the Gospels, and *ναῦς* in the Acts.

—ἀλλ' ὡς—"but as it were," A. V.; "but about," R. V.—A. V. seems best.

Ver. 9.

Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν—"As soon then as they were come to land," A. V.; "As soon then as they had gone out upon the land," R. V.

Ἀπέβησαν refers to their getting down from the boat; 'come out,' therefore, would seem preferable to 'gone out.' For they were 'coming' towards the Lord who had called to them from the shore.

—βλέπουσιν—"they saw," A. V.; "they see," R. V.—better.

—καὶ ὀψάριον ἐπικείμενον—"and fish laid thereon," A. V.; "and fish lying thereon," R. V.

Ὀψάριον in this place seems to be a further proof in favour of *προσφάγιον* in ver. 5, being rendered 'something to eat,' and not 'fish;'² otherwise *προσφάγιον* would have been used also here, or *ὀψάριον* there. Ἐπικείμενον is 'lying' rather than 'laid;' although fish could not lie on the fire of coals without being laid there.

Ver. 11.

Ἀνέβη Σίμων Πέτρος—"Simon Peter went up," A. V.; "Simon Peter went aboard," R. V.—correct.

Ἀνέβη into the boat whence ἀπέβανε he 'came out,' ver. 9.

¹ Thom. Mag. s.v. p. 274, ed. R.
² H. viii. 530, xviii. 309, &c.

³ Fr. Junii Etym. Arrel. s.v.

⁴ Moeris Attic. p. 204, ed. Bekk. But ὄψον οὐ i.e., whatever is eaten with bread; 'obsonium.'⁵ Theophylact, ⁶ Ἐπιστάς δὲ αὐτοῖς κάμνουσι καὶ ταλαιπωρουμένοις, οὐκ εὐθέως ἑαυτὸν δείκνυσι, βούλεται γὰρ πρῶτον αὐτοῖς εἰς διάλειψιν ἐλθεῖν, ὅθεν καὶ φησὶ, παῖδια μή τι προσφάγιον ἔχετε; ὡς μέλλων τι ὠνήσασθαι παρ' αὐτῶν and Nonnus,⁷

⁵ See note on ch. vi. 9. ὀψάριον.

⁶ Comm. p. 841, and S. Chrys. Hom. lxxxviii. 2.

⁷ l. 19.

¹ See note on ch. vi. 14, and xl. 29, 32.

² See note on ch. vi. 9.

—καὶ τοσούτων ὄντων οὐκ ἐσχίσθη—“and for all there were so many, yet was not the net broken,” A. V.; “and for all there were so many, the net was not broken,” R. V.

R. V. seems best; unless ‘for all’ be taken in the sense of ‘although;’ in that case ‘yet’ should follow.

Ver. 12.

Δεῦτε ἀριστήσατε—“Come and dine,” A. V., R. V.

The Greek expression, here rendered into English, should be, ‘come and breakfast.’ Not only was the time about probably five or six in the morning, but ἀριστον, as everybody knows, was the first, and δεῖπνον was the last, meal of the Greeks. “Ἀριστον, περὶ ὥραν

τρίτην, παρὰ τὸ εἰς ἀριστείαν προσέρχεσθαι.¹ And,²

τὰ δ’ αὐτ’ ἐν κλισίῃς Ὀδυσσεὺς καὶ θεῖος ὕφορβος ἐντύνοντο ἄριστον ἅμ’ ἡ οἷ, κειμένῳ πῦρ—

where the Scholiast says, “Ἀριστον—τὴν ἐωθινήν τροφήν.

And Origen³ finding a spiritual meaning in ἀριστον and δεῖπνον, says, speaking of the δεῖπνον in ch. xiii. —καὶ νῦν τοῖνον λελέχθω ὅτι ἄριστον μὲν ἐστὶν ἡ πρώτη, καὶ πρὸ τῆς συντελείας τῆς ἐν τῷ βίῳ τούτῳ ἡμέρας πνευματικῆς τοῖς εἰσαγομένοις ἀρμόζουσα τροφή· δεῖπνον δὲ ἡ τελευταία—

Ver. 13.

—τὸν ἄρτον—“bread,” A. V.; “the bread,” R. V.—right.

—τὸ ὀψάριον—“fish,” A. V.; “the fish,” R. V.—perhaps not so well.

This is entirely a matter of idiom. If we compare the use of προσφάγιον, of ὀψάριον, and of ἰχθύς in this chapter, we shall find that ὀψάριον and προσφάγιον are used collectively like ‘fish’ in English, simply to define the nature of food, and that ἰχθύς is intended to single out ‘a fish,’ and ‘fishes.’ If not, and if ὀψάριον is to be taken in the sense of e.g. δύο ὀψάρια, ‘two small fishes,’ ch. vi. 9—then ὀψάριον in ver. 9, should be rendered ‘a fish,’ and not ‘fish’ only, as it is by both A. V. and R. V. But inasmuch as that ὀψάριον was προσφάγιον, i.e. ‘fish’ collect. and not ‘one fish’ only, and that some of ‘the fish’ τῶν ὀψαρίων—not ‘the fishes’ just caught, ver. 10, may have been added to the ὀψάριον ἐπικείμενον, ver. 9, the def. art. in this 13th verse points to ὀψάριον ver. 9 not as a single fish, but as ‘fish’ collectively. In ver. 10 both Greek and English, the def. art. is required on account of the relat. ὧν, ‘which;’ but there is no such necessity in this case. So that here A. V. may perhaps be best. Origen uses ἰχθύς in σαφῶς ὅτι φαίνεται ἰχθύς μετὰ τὴν ἀνάστασιν βεβρω-

Ver. 16.

Ποίμαινε τὰ πρόβατά μου—“Feed my sheep,” A. V.; “Keep my sheep,” R. V.—better.

‘Tend My sheep,’ might, perhaps, be better still. ‘Keep’ is τηρεῖν and φυλάσσειν; but ποιμαίνειν, the work of the ποιμήν is rather ‘to tend.’ This term, however, fails to render the care and watchfulness of ποιμαίνειν.¹

¹ See note on ch. x. 11.

Ver. 18.

—ὅταν δὲ γηράσῃς—“when thou shalt be old,” A. V.; “when thou art grown old,” R. V.—better.

—καὶ οἴσει—“and carry,” A. V.; “and shall carry,” R. V.—more emphatic, and more correct.

Ver. 19.

—ποίῳ θανάτῳ—“by what death,” A. V.; “by what manner of death,” R. V.—correct.²

² See above, ch. xviii. 32.

Ver. 20.

Ἐπιστραφεὶς δέ—“Then Peter, turning about,” A. V.; “But Peter turning about,” R. V.

The pres. part. in this case is as idiomatic in English as the 2 aor. part. is in Greek.

Ver. 21.

—οὗτος δὲ τί;—“and what shall this man do?” A. V.; “and what shall this man [do]?” R. V.

‘Do’ is not necessarily implied in the Greek, which means, ‘LORD, but this one, what of him?’

Ver. 23.

Ἐξῆλθεν οὖν ὁ λόγος—“Then went this saying abroad,” A. V.; “This saying therefore went abroad,” R. V.—better.

—καὶ οὐκ εἶπεν—“yet Jesus said not,” A. V.; “and yet Jesus said not,” R. V.

‘And yet’ seems more familiar and idiomatic than correct; since ‘yet’ is sufficient.

—ὅτι οὐκ ἀποθνήσκει—“he shall not die,” A. V.; “that he was not to die,” R. V.—better.

Ver. 25.

Ἔστι δέ—“And there are,” A. V.; “Moreover there are,” R. V.

‘Moreover’ seems to render δέ fairly well;³ however, ‘but’ would not be out of place.

³ See ch. xix. 19.

Ἀμήν—“Amen,” A. V.

R. V. rejects it, as having been added by Stephen. Of the Old Versions, the Ethiopic, Slavonic, Georgian, and A. Saxon, alone have ‘Amen;’ the others omit it.

¹ Suidas, ed. Bekk. s.v.

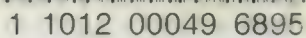
² Odys. xvi. 1, 2.

³ Comm. vol. i. p. 374.

¹ Origen c. Cel. p. 95. ed. Cant.



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